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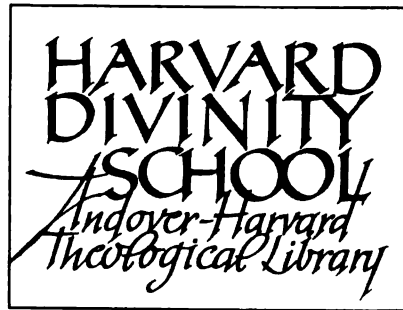
The first part of the paper discusses the importance of the study of the history of the English language. It is a branch of linguistics which deals with the changes in the language over time. The study of the history of the English language is important for several reasons. First, it helps us to understand the development of the language and the factors which have influenced it. Second, it helps us to understand the relationship between the English language and other languages. Third, it helps us to understand the cultural and social changes which have influenced the language.

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W. J. Spragg.

Queen's College, Oxford.

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A

SYNOPSIS OF THE GOSPELS

IN GREEK

AFTER THE WESTCOTT AND HORT TEXT

This book used by W. J. Spragg at Queen's College,
Oxford, 1905-1907, when working on the "Synoptic
Problem" with B. H. Streeter as his tutor - and in
connection with Canon Sandars's Seminar on the
Subject.

WJS

Cambridge.
May 1949



Bible. N.T. Gospels. Greek. 1903

A

SYNOPSIS OF THE GOSPELS IN GREEK

WITH VARIOUS READINGS AND CRITICAL NOTES

BY THE

REV. ARTHUR WRIGHT, D.D.

VICE-PRESIDENT OF QUEENS' COLLEGE, CAMBRIDGE

SECOND EDITION, REVISED AND ENLARGED

London

MACMILLAN AND CO. LIMITED

NEW YORK: THE MACMILLAN COMPANY

1903

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July 6, 1949

First Edition 1896

Second Edition revised and enlarged 1908

/ gift of Mrs. J. J. [unclear]

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PREFACE.

THE Textual and the Historical Criticism of the Gospels are alike of modern growth. Neither of them was systematized and reduced to a science before the latter half of the nineteenth century. In the case of Textual Criticism particular praise is due to the Cambridge Professors, Bishop Westcott and Dr Hort, for perfecting what a long line of pioneers had begun. In consequence of their labours individuals can no longer select from a mass of variants the particular reading which they prefer. Regard must be paid to genealogical descent and to scientific method. The last word indeed has not been spoken on the subject; the battle over "Western readings" has still to be fought out; but the main lines on which the discussion must proceed have been traced.

The Historical Criticism of the Gospels, though not as yet so much reduced to a science, has exactly the same work to perform in a still more important field. Historical Criticism cannot, any more than Textual Criticism, establish the truth of the Gospels, but it can to a great extent determine what was the earliest form of the Gospels and at what stage the later accretions came in. It can show to what extent the Tradition was modified by the various forces which were at work around it. In fact it likewise proceeds on genealogical and scientific methods. And the result will be once more to put a check upon individual caprice.

Both sciences therefore are essential to the apologist. Indeed even our latest apologies are greatly in need of revision to make proper allowance for the influence of the Synoptic Problem.

This book has been prepared to facilitate the Historical Criticism of the Gospels by the comparative method. The first edition was a skeleton, the second has been to some extent clothed with flesh. Practical usefulness has been aimed at, rather than the strict method of the former edition. Experience has led to some improvements. For example, when dealing with a Marcan section as found in SS. Matthew or Luke, instead of removing the non-Markan accretions, I have printed them at length in small type and enclosed them in square brackets. These marks sufficiently indicate their foreign character; at the same time the student is encouraged to notice the additions and to search for the causes which led to their insertion. The result is that many passages are printed twice or oftener, but the increase in the bulk of the book is a small matter, the educational value to an intelligent student and the convenience to the Lecturer may often be great. Various readings have been added, for without them a book is of little use for the higher purposes of study. Any time spent on them will bring ample reward. An Introduction, many critical and a few grammatical notes have been added, but *exegesis* has rarely been attempted, that department having been supplied elsewhere. It has been my principal aim to make the student acquainted with the facts. Whatever his views, whatever his critical standpoint, it has been my ambition to meet his need. But at the same time I have felt it right to interrogate, classify, and interpret the facts according to my own apprehension of them. I have no desire to force my own opinions upon anyone, but I believe that the free expression of opinion, supported by argument, is most likely to advance the subject and serve the cause of truth.

For there is much debatable ground, and there are many things of which we must say "Adhuc sub iudice lis est." Foremost amongst these must be placed the oral hypothesis. Not that I am beginning to doubt its truth; on the contrary, though I have made many modifications to meet criticism and to grapple with facts, I am more convinced than ever that it gives the simplest and most satisfactory solution of the Synoptic problem, that it is most in accordance with the habits of the Apostolic age, and that it has never yet been seriously refuted by the adherents of the documentary hypothesis. But while so many scholars of distinction pronounce, more or less decidedly, against it, it would be arrogance in me to ignore their opposition. I therefore restate my arguments, invite my readers to consider them, and leave the decision to the arbitrament of time.

In the same spirit I submit the division of the authorities into five main Sources and Editorial Notes, the theory of Conflations, the influence of Church Lessons and many other hypothetical suggestions. In so far as they are true, they will meet with acceptance. "We can do nothing against the truth, but we are powerful when truth is on our side."

It has been said of Drs Westcott and Hort that they published a radical text, but with regard to the authority of the Books belonged to the conservative school¹. In the same way it is possible to be a convinced and even advanced Historical critic and yet hold fast to all the articles of the Christian Creeds, nay, to find in criticism a confirmation of the faith. In this volume critical methods are defended against the harmonists, but the chief battle has been for the historical truth of Christianity.

The doctrine of Holy Scripture should be compared with the doctrine of the Person of Christ. It is easy on the one hand to regard our Lord as a mere man, differing in no essential particular from Moses or Socrates or Confucius. It is easy on the other hand to regard Him as possessing a divine mind in a human body, and therefore entirely free from human infirmities, incapable of doubt, of ignorance, and of temptation. It is difficult to accept the Scriptural view that He possessed a human mind with its essential limitations, inseparably united with the fulness of the Godhead. This paradox, this dualism, transcends human thought but satisfies human need. We maintain it as a mystery, not to be measured by human intelligence, but essential for human salvation. The Church exists to uphold this central truth, which reconciles us to the present condition of our race and assures us of its future destiny.

So also with the doctrine of Holy Scripture. It is easy to think on the one hand that the Gospels differ in no essential particular from other books. It is easy to think on the other that they were written in human language by a human pen, but dictated by the Holy Spirit and therefore absolutely true in every particular. It is difficult to maintain that literary methods were applied to them, so that they possess the peculiarities and defects of human work and yet are the gift of the Holy Spirit, instinct with life and capable of leading to life and to God those who believe. But this paradox, this dualism, must be accepted, though it cannot be comprehended. The Scriptures themselves testify to its truth, and the experience of the Church in all ages confirms it. And it is just because the human side of Scripture is necessarily insisted on in this book, that these protests are entered, again and again, about the divine.

Those who have no adequate grasp of the great fact of the Incarnation or think little of the ever-present working of the Holy Spirit are ill equipped to maintain the truth of the Gospel.

In preparing this edition for press I have received much valuable advice and assistance from (1) Professor Dr Eberhard Nestle of Maulbronn, (2) the Rev. A. H. McNeile, M.A.,

¹ Dr Salmon's *Criticism of N.T. Text*, p. 10.

Fellow and Lecturer of Sidney Sussex College, Examining Chaplain to the Lord Bishop of Worcester, and from the following members of my own College: (3) the Rev. F. H. Chase, D.D., President, Norrisian Professor of Divinity, Vice-Chancellor of the University of Cambridge during the years 1902-4, Examining Chaplain to his Grace the Archbishop of York, (4) the Rev. J. H. Gray, M.A., Fellow, Dean and Lecturer, Examining Chaplain to the Lord Bishop of Peterborough, (5) the Rev. R. H. Kennett, M.A., Fellow, Regius Professor of Hebrew, Canon of Ely, formerly Lecturer in Hebrew and Syriac to the College and Reader in Aramaic to the University, (6) the Rev. C. H. W. Johns, M.A., Lecturer in Assyriology, (7) the Rev. F. S. Ranken, M.A., Rector of S. Walsham, and (8) the Rev. C. T. Wood, M.A., Fellow and Lecturer, Examining Chaplain to the Lord Bishop of Winchester who was formerly our President. To all these my thanks and the thanks of my readers are due.

I have also to acknowledge permission to print the Westcott and Hort text of the Gospels, Dr Swete's edition of the Gospel of S. Peter, and Messrs Grenfell and Hunt's edition of the Oxyrhynchus Fragment of Sayings of Jesus.

With a few exceptions I have followed the Westcott and Hort text throughout. The principal exceptions are (1) I have accepted the rule that foreign words, when they have not been Hellenized in form, should retain their own accent, e.g. I print *Βηθλέμ*, *Ἐλεάζαρ*, *σαβακτάνει*, &c. (2) I have made a few changes in orthography, *θήσκω*, *σφίζω*, *Γαλιλαία*, *Σαίων*, &c. (3) I have occasionally altered the punctuation. (4) Clauses which WH print in the text within double brackets I have transferred to the margin. (5) I have generally ignored those of their marginal readings which give variations in order without any apparent difference in meaning.

A good deal of labour has been expended in the department of Textual Criticism. It has been my endeavour to give all the variants of the first four Greek Uncial MSS. with the following exceptions: (1) I have neglected or even quoted with corrections the common itacism of *αι* for *ε* or *ε* for *αι*. To record these would trouble the reader with many thousands of readings possessing as a rule no importance whatever. (2) Variations in the order of words when the sense is not appreciably affected are ignored. The reader would only be fatigued by their record. (3) I have not felt bound to notice every passage where *καί* and *δέ* are interchanged. These are numerous and disturb the surrounding words so much that they cannot be briefly noted. (4) I have disregarded such variations in spelling as *εἰπεν* or *εἶπον*. They are the fashion of the fourth century rather than the product of the first. (5) I have not noticed every case where *Ἰησοῦς* or *ὁ Ἰησοῦς* is added in some MSS. These are for the most part liturgical.

The readings of Codex A and of the later Uncials are only given when they are supported by one or more of the versions. No modern critic values highly the "Syrian" text. The readings of the cursives are ignored. No notice is taken of the readings of the *Textus Receptus* except when they are found in one of the said four MSS. or in the versions.

The readings of the Old Latin and of the Old Syriac Versions, viz. the Curetonian Syriac and the Lewis-Gibson Syriac, are given when they indicate a variant in the Greek text which the copyist used, but no notice is taken of their paraphrases, curiosities or blunders. The Latin Vulgate of S. Jerome and the Syriac Vulgate, commonly called the Peshitta, have seldom been noticed. But in a few cases of exceptional interest, especially if both the Old Syriac versions present a *lacuna*, readings from the later Syriac have been given.

In the preparation of the variants Tischendorf's eighth Edition has been used, but his testimony has been verified by reference to the photographs or reprints of Greek MSS. Where he differs from the photograph or reprint, I have assumed that he is wrong, which

is perhaps not always the case. The evidence respecting the readings of Cod. N is sometimes perplexing, and as the MS. has not been photographed, it is impossible to decide in every case whether there is a misprint in the reprint or an error in the statement.

I have unearthed from the MSS. and versions a large number of variants which are usually ignored. Most of them consist of clerical errors, misspellings, or blunders. I hold however that they ought to be noticed, partly to show the degree of care which was expended upon the production of the MS., for this greatly affects its value as evidence, partly to show the decay of the Greek language. Many of what are commonly supposed to be oversights are the natural product of the age or country in which the MS. was written.

I have never found time to make a special study of the Old Latin Versions, and in this edition they have received scant justice as compared with the four Greek MSS. or the two Syriac versions. Their *lacunae* are not given (that would be an endless task) and their readings have seldom been verified. They are treated as though they could be counted and did not deserve weighing. Yet every student knows that they are by no means of equal value. One is of first importance, another has been so corrected by the Vulgate as to lose weight. Still, though I am *homo vehementer occupatus*, such is the importance of these versions, that I should have made an effort to verify their readings, if experts did not warn us that most of the reprints of them are inexact. This remark does not apply to the reprints issued from the Clarendon Press which I have continually used.

Professor Kennett is chiefly to be thanked for supplying the Syriac readings, and Mr Ranken for the pains which he has taken to verify my account of the readings of the Greek and Latin MSS.

INTRODUCTION.

CHAPTER I.

ANALYSIS OF THE GOSPELS.

COMPARATIVE Criticism of the Gospels had its first beginnings in the second century, as soon as the four books were collected into one volume, recognised as canonical and separated from apocryphal works. It was soon perceived that the Gospels contained some matter which is common to two, three, or even four Evangelists, while there is much which is found only in one. To deal with these *phenomena*, criticism was demanded. Naturally the first efforts were in the direction of harmonizing. The Gospels had to be defended against adversaries, and their authority could ill be maintained, if contradictions or serious discrepancies existed within them. Tatian therefore removed these by constructing a *Diatessaron* or continuous history made up by combining the four, and in many Churches of the East this curious compilation is recorded to have taken the place of the Gospels to the great loss of the congregation¹. Other workers for more than a century removed difficulties by harmonizing the wording of the Gospels, reducing them for the most part into conformity with S. Matthew's, which, as bearing the name of an Apostle, was more honoured than the Gospels of SS. Mark and Luke. This harmonizing was carried to such an extent, that in Cod. D the names have actually been removed from that part of S. Luke's genealogy which is common to SS. Luke and Matthew; the names given by S. Matthew have been substituted for them, except that the four names omitted by S. Matthew have been inserted and the whole has been exactly harmonized with the Septuagint. But throughout the Gospels harmonized readings are so plentiful, that Textual Critics have established the rule that those readings in the text of one Gospel are to be preferred, which differ most widely from the text of the other Gospels. In the fourth century better counsels began to prevail. The Ammonian Sections and Eusebian Canons marked out those parts of the Gospels which were found in four, three, two, or one

of the Evangelists. Men became more ready to accept divergence and to seek for the lessons which it conveyed. Reverence for the text of Scripture put some check upon the mischievous working of the harmonist, whose efforts were diverted into the domain of Exegesis, where unhappily he was long supreme, and where he still bears far too much sway.

S. Augustine spent considerable labour upon what is now called the Synoptic Problem, which he attempted to solve by assuming that the Evangelists copied from their fellows. Naturally he held that S. Matthew, being an Apostle, was the first to write; S. Mark was his humble follower and abbreviator¹; S. Luke came next and made use of the two predecessors; S. John came last. S. Augustine's authority was paramount in the Western Church, and his opinion, though quite indefensible, was accepted almost without challenge until the nineteenth century. Modern critics, however, have strongly maintained that S. Matthew's Gospel is a composite work, whose redactor was neither an Apostle nor an eye-witness of the events which he narrates. At the same time it has been shown that S. Mark's Gospel, so far from being an abbreviation of S. Matthew's, is fuller and nearer to the original record. In fact the priority of S. Mark—or at least of the oldest form of it—has been proved to the satisfaction of most scholars.

In 1794 it was suggested that our Evangelists were unacquainted with each other's works, and that their agreement was due to the use of the same Sources. This hypothesis, propounded by Eichhorn, was a distinct advance. From his time the search for Sources has been prosecuted, with some degree of success. After much examination an "Urmarkus"

¹ *De consensu Evan.* l. 4.

² An Urmarkus means a first edition of S. Mark, now lost, and generally supposed to be considerably shorter than our second Gospel. An Urmatthæus is a short document containing discourses only, which have been embedded into the two Gospels of SS. Matthew and Luke.

¹ Theodoret, *adv. Hæres.* l. 20.

and an "Urmatthæus" were proposed as the two documents which accounted for the common matter.

It was not long, however, before the extreme improbability of this hypothesis was perceived. *Litera scripta manet*, and if two such documents not merely existed but were so widely circulated that three Evangelists working in different Churches possessed a copy of the first, and two—or as some said three—of the second, it is impossible that these pristine documents should have so completely perished, that there is no mention of them in the Church Fathers. Men like Clement of Alexandria, Origen and Jerome were eager in searching for the original Hebrew of S. Matthew: they could not have kept silence about these more important records, had there been any tradition about them.

The oral hypothesis was started by Gieseler to remove this and many other difficulties. Bishop Westcott maintained to the last that it was the only satisfactory solution of the problem, and although it has been generally abandoned on the continent of Europe, in America, and in many highly influential quarters in this country, my readers will be invited to consider the arguments for it. If these arguments can be met by others, by all means let that be done. My sole desire is to discover truth. Let no one however think that the matter can be settled by appeals to modern use, still less by an *Ipsæ dixit*.

The oral hypothesis is chiefly valuable, because it gives the critic the liberty which he requires. A document is a rigid thing; oral teaching is flexible. A document admits of none but clerical errors; oral teaching is affected by the defects of the memory. A document is lifeless; oral teaching grows like a tree. Take a tree when it has stood for ten years, and you will find a sturdy but slim growth; come ten years later, and though it retains the same general form it will be thicker; come again five years later, and you will find it larger than ever but still growing. Branches may be lost by pruning, by wind or by lightning, but the tree is the same and is easily recognised. Just so is it with oral teaching. It gives all the advantages of an Urmarkus without the improbability. S. Luke, we maintain, used the oral Mark, about ten years after it was commenced, when it was much shorter than we know it. This we call the proto-Mark. S. Matthew used it about ten years later, when a few sections had been lost, but the bulk had greatly increased. This is the deutero-Mark. Finally S. Mark's Gospel, as we know it, was written some years subsequently, when there had been still further expansion. This is the trito-Mark.

At present the hypothesis of an Urmarkus having been discredited and generally abandoned, the supporters of documents insist—in spite (as I think) of very serious difficulties which they have not yet removed—that S. Mark's Gospel itself was used by SS. Matthew and Luke. Another document, called the *Logia* of S. Matthew (though the Dean of Westminster¹ objects to this title as question-begging) is supposed to have been used by SS. Matthew and Luke. The critics who take this view are numerous and influential, and it is often said that the two-document hypothesis holds the field. But the agreement is in name only, for the widest divergence of opinion exists respecting the size and contents of the second document.

The Rev. Canon Sir John C. Hawkins² treats the *Logia* as a short document, containing no more of the non-Markan matter than is common to SS. Matthew and Luke; all other non-Markan matter he assigns to oral teaching or private research. But as it is undeniable that S. Luke has not given us the whole of S. Mark, is it not probable that the same reasons which made him omit so much from the Marcan cycle would also cause him to omit a good deal from the Matthean cycle? For (1) if he rejected what would not suit his readers, why should one-third of S. Mark offend, but the whole of the *Logia* give satisfaction? (2) If he could not find room for twenty Marcan sections, why had he abundant space for Matthean? (3) If he used an Urmarkus, why not (as the earlier critics believed) use an Urmatthæus? And if he did so, there is nothing to prevent that Urmatthæus from developing into a much larger document, as is supposed to have happened in the case of the Urmarkus.

Next let us consider those who make the *Logia* a very large document from which two, three, or even four Evangelists drew materials. (For some critics hold that S. Mark and even S. John used the *Logia*.) If this was the case, we must suppose that the Evangelists selected what would suit their readers and rejected what was unsuitable. That they really did so to some small extent is highly probable. Thus S. Matthew appears to have deliberately rejected those two sections of S. Mark in which mention is made of widows. We must allow that if widows were mentioned in the *Logia*, he omitted those passages also, for there is no mention of widows from beginning to end of his Gospel. But when critics account for all other omissions in this way, we feel it necessary to examine in detail what they are asking

¹ *The Study of the Gospels*, p. 69.

² *Hore Synoptica*, p. 88 ff.

us to believe. According to the extreme wing, with whom we are now dealing, all the following sections occurred in the *Logia*; according to a more moderate estimate the first four did not:—the Baptist's Birth, Jesus in the Manger, the Star of Bethlehem, the Flight into Egypt; the Parables of the Rich Man and Lazarus, the Unmerciful Servant, the Ten Virgins, the Unjust Steward, the Pearl of great Price; the Story of the Prodigal Son, of the Good Samaritan, of the Pharisee and the Publican; the history of Zacchæus; the journey to Emmaus. Have not most of these been favourites—justly—with the great mass of Christian people? Do not many of them excel in literary attractiveness and in Christian doctrine? What should we think of the historical capacity or of the spiritual insight of an Evangelist, who deliberately excluded them? Of course his Gospel must be kept within certain limits; indeed I have propounded a special reason why it should be so; but I cannot believe that any pressure on space will account for the exclusion of these gems.

No, whether the oral hypothesis be accepted or not, we may lay down this as a golden rule, that if a section is not found in an Evangelist, the presumption is that he was not acquainted with it. Of course our rule is not absolute; it must be applied (like other rules) with discretion and with full allowance for the evidence in each case. Under the oral hypothesis, it is simple and easy of application in all conditions. Under the documentary hypothesis, those who agree with Sir John Hawkins adopt it in the case of the *Logia*, but reject it in the Marcan sections. Those who accept an Urmarkus, can do justice to it in both.

Reserving our arguments in defence of the oral hypothesis until the next chapter, we proceed with the help of our golden rule to offer an analysis of the Gospels into sources. The reader will notice that the analysis may hold good, whether the oral or the documentary hypothesis be finally adopted. We identify five main Sources and 'Editorial Notes.'

1. *S. John contrasted with the three Synoptists.*

But the first step in the analysis of the Gospels consists in dividing them into the Fourth Gospel and the Three. S. John's Gospel does indeed contain a considerable amount of matter which has been drawn from the Synoptic record, and, if the oral hypothesis be true, there is reason to think that every one of the Three has borrowed at the least a few words from S. John's oral teaching¹. But, in spite of this,

¹ For examples see the Index to the Notes.

S. John's design and his method are so widely different from those of the Three, that we are justified in putting his Gospel into a class by itself.

2. *Analysis of the Synoptists.*

(a) *The First Division: S. Mark's Gospel.*

Our next step consists in dividing the Synoptic Gospels into Marcan and non-Marcan sections. The Marcan sections form my first Division, to which the significant and helpful term of the Triple Tradition has been applied by Dr Abbott¹.

(b) *The Second Division: the Matthean Logia.*

We next attempt to analyse the non-Marcan matter into what we hold to be its component parts. Strict adherents of the two-document hypothesis are saved the labour of doing this, for they attribute all non-Marcan matter to the *Logia*. But surely it is irrational to believe that three persons—SS. Peter, Matthew and John—should have furnished the whole of the Gospel records. To assume that a great part of the work was done by three great teachers is reasonable, but place must be found for obscurer workers. Apostles, Prophets, Evangelists (in the New Testament sense of the term), Deacons, and private Christians, were ready to help. Whosoever had seen some notable act or heard some gracious utterance of our Lord would feel constrained to repeat it to his friends; and, if it met their need, it must gradually have attained to a wider circle. In time it would force its way into the public teaching. Every considerable Church must have had treasures of its own, and the more important of these would pass into neighbouring Churches, until we find (1) an Eastern Gospel, represented by S. Matthew's, (2) a Western Gospel, represented by S. Luke's, and (3) a Neutral Gospel, represented by S. Mark's. We therefore feel compelled to subdivide the non-Marcan matter. It is true that we have no precise criterion

¹ *Encyclopædia Britannica*, Gospels. The term Triple Tradition is used in two senses. Sometimes it is strictly applied to those sections, words or even letters, which are actually found in three Synoptists. Sometimes it is less strictly applied to the whole Marcan Cycle. For there occurs in S. Mark (1) a triple tradition, (2) two double traditions, one of them common to SS. Mark and Matthew, the other common to SS. Mark and Luke, (3) a single tradition. But it is more convenient to reserve the term Double Tradition for that Cycle which is found in our Second Division. And because of the ambiguity we prefer, as a rule, to avoid these terms altogether.

for doing this. A certain amount of ambiguity and uncertainty hangs over our steps. The case is like that of the 'Western readings' in textual criticism. There is no certain method for discovering 'Western readings' and yet the critic is seldom in much doubt as to which readings belong to this class. So for practical use we find the following rules sufficient for the purpose of distinguishing the *Logia* from other matter: (1) absence from S. Mark, (2) presence in S. Matthew, for it is reasonable to hold that, as all the Marcan sections are to be found in S. Mark, so all the Matthean sections are to be found in S. Matthew. (3) The matter must consist of *Logia*, or Utterances of our Lord.

Now there are in S. Matthew five remarkable collections of discourse matter, which, as we shall hereafter explain, we hold to be 'Conflations' or artificial speeches, made up by collecting together a number of isolated *Logia* and arranging them into discourses adapted for Church reading. These are (1) the Sermon on the Mount (chapters v.—vii.), (2) the Charge to the Twelve (x.), (3) a collection of seven Parables, two of which are Marcan (xiii.), (4) the Woes on the Pharisees (xxiii.), and (5) the Eschatological discourses (xxiv.—xxv.). These five collections we take as our first *nucleus* of the *Logia*. Not that they are so absolutely; there is reason to think that they contain a few paragraphs, which belong to my Fourth Division, for there is always some mixture in the use of sources, as there is in MSS. With these Conflations we arrange three other Parables, viz. the Unmerciful Servant, the Discontented Labourers, and the Two Sons. These, with one or two more *Logia*, constitute our Second Division, which claims to reproduce those *Logia* which Papias attributed to S. Matthew. The whole of it is found in S. Matthew, the more ancient parts of it in S. Luke, and, if the oral hypothesis be true, a few scraps of it in S. Mark. One sentence¹ is frequently repeated in S. John.

(c) *The Third Division: The Pauline Sources.*

In S. Luke's Gospel we observe a remarkable group of nineteen Parables, stories and discourses, of which there is little or no trace in the other Gospels. They stand aloof and proclaim their own unity. Our golden rule prevents us from supposing (as many have held) that they belong to the *Logia*, for in that case S. Matthew must have been acquainted with them and we fail to imagine any reason why he should have discarded so attractive and instructive a

collection. To distinguish them, we call them Pauline in character and connect them with the name of the great Apostle of the Gentiles. We confidently put them into a class by themselves and call them the Third Source. Of course we are not quite sure about their precise number. One or two of the nineteen may belong rather to my Fourth Source. Possibly one or two sections should be withdrawn from my Fourth Source and one¹ from the Fifth to swell the Third. But until further examination has been made, we may be content to let the matter rest where we have left it.

The Third Source has been little recognised, most critics preferring the two-document hypothesis, but when once it has been pointed out, I feel hopeful that it will commend itself to the reader's judgement.

(d) *The Fourth Division: Anonymous Fragments.*

We have already argued that historical criticism compels us to find a place for very numerous contributors, some of whom supplied several, some only one fragment. They may have been Apostles or Church officers, but we have no doubt that some of them were less exalted personages. They are anonymous, and to recover their names is a far more hopeless task than to discover the name of the author of the Epistle to the Hebrews. An attempt has been made to classify these fragments and more may be done that way in the future; but we have not materials for clearing up the mystery. Enough that there were anonymous workers to whom we owe a great debt.

The Fourth Division is in a certain sense new, but I think that most of my readers will admit that it is necessary to the completion of the analysis of the Gospels.

(e) *The Fifth Division: The Gospel of the Infancy (S. Luke).*

Our Fifth Division embraces S. Luke's first two chapters. In subject-matter, in style, in vocabulary they stand apart. We cannot class S. Matthew's opening chapters with them, as Dr Resch does². He regards them all as parts of a much larger work called the Gospel of the Infancy. But not only would this view demand a flagrant violation of our golden rule, but it appears certain that the two accounts—Ss. Matthew's and Luke's—come from different Sources, for they regard the history in a

¹ Matt. xi. 27=Luke x. 22.

¹ Luke vii. 11—17.

² *Das Kindheits-evangelium*.

different way. S. Matthew takes S. Joseph for his hero and makes everything depend upon him; S. Luke's heroine is the blessed Virgin, who alone was in a position to narrate many of the things in these chapters. Indeed Dr Ramsay and others with good reason regard her as S. Luke's ultimate authority. In the Fifth Division we include also S. Luke's Genealogy, the visit to Nazareth, and the Raising of the Widow's Son at Nain. All these except the last exhibit that intimate acquaintance with the Holy Family and their surroundings which is characteristic of this Division.

(f) *Editorial Notes.*

Lastly, under the title of Editorial Notes we classify everything which the Evangelists wrote on their own responsibility without the authority of a Source. Such notes are numerous and important in S. Luke, fewer in S. Matthew and fewest in S. Mark.

Such are our main Divisions. Future research may do something to modify and correct them. But at least they enable us to set forth the material of the Gospels in a form convenient for study, while they agree in the main outline with what is told us by tradition.

It is generally conceded that not much less than forty years passed between the Ascension of our Lord and the writing of the first Gospel. It is also allowed that oral teaching supplied the need of the Church during those years. The only point in question is whether that teaching was so definite and stereotyped that it will account for the similarities in our Gospels or whether we must postulate a document to do this. If the oral hypothesis be true, we hold that all five cycles of teaching were of gradual growth and took many years to expand, and only ceased to grow when they were committed to writing. During the latter part of their career they existed side by side, partly independent, partly blended together.

S. Mark's Gospel, or rather the proto-Mark, is the most ancient part of the Gospels, the nearest to the pristine teaching. But, as we have seen, it is quite probable that a few boughs have been cut off, which once formed part of this tree. For example

the Healing of the Centurion's Servant¹ is not found ✓ in S. Mark, but is common to SS. Matthew and Luke; yet we cannot persuade ourselves that it is a *Logion*. There is far too much narrative about it for that. It would be unique if it were put (as most critics put it) into the Second Source. Either it belongs to the First and was dropped by S. Mark when he came to write his Gospel; or else it must be put (as I have put it) into the Fourth Source. For if the oral hypothesis be true, it is not merely probable, but necessary, that some of the Fourth Source fragments should have found their way into two Gospels, in consequence of the communications which undoubtedly existed between the East and the West. As a matter of fact we recognise eight such cases of transference². Again, the saying about Salt losing its ✓ savour is found in three Gospels, yet we assign it with confidence to the Second Source, supposing that the trito-Mark borrowed it from the Matthean oral teaching at a late stage, for it is plainly an ex-crescence on his narrative and neither S. Luke nor S. Matthew supports him in the order. In that respect the verse is almost unparalleled. Our golden rule prevents us from accepting the view, which once prevailed, that S. Mark was acquainted in any intimate sense with the *Logia*, but we see no difficulty in supposing that in his old age he adopted one or two scraps from it in the same way in which we believe him to have adopted a few scraps from S. John's oral teaching ('N. T. Problems,' p. 10).

The dividing line between the Second Division and the Fourth is often faint, and several fragments which I have assigned to the Second may really belong to the Fourth. These things remain for further investigation.

S. Mark's Gospel may be described as *simplex*, because it rests upon one main Source; S. Matthew's as *duplex*, because it rests on two main Sources; and S. Luke's as *triplex*, because it rests on three; but probably all the Gospels contain some anonymous fragments, though it is only in SS. Matthew and Luke that these are conspicuous. Certainly all of them have Editorial Notes and carry signs of extensive Editorial manipulation. For an ancient author took more pains, than is usual now, to impress his own style upon the materials which he used.

¹ Matt. viii. 5—18 = Luke vii. 1—10.

² See pp. 252—255.

CHAPTER II.

THE ORAL HYPOTHESIS.

✓ We have seen that for about forty years oral teaching supplied the need of the Church. Some critics try to reduce this period. The Dean of Westminster would fain bring it down to twenty-five. If he believed in the existence of an Urmarkus, I should find it difficult to refute him. But as he is even more decided in rejecting that impossible figment than I am, he seems to cut the ground away from under his own feet. For the sister science of Textual Criticism, to which I already owe so much, comes to my help and declares that the Gospel of S. Mark, having lost its concluding verses, was not copied during S. Mark's lifetime, and was therefore for some years used in one Church only or not used at all. How are we to account for this? My answer is simple: The written Gospel was not valued because the oral teaching was so perfect. The wealth of the oral teaching, which is now embodied in SS. Matthew and Luke, competed successfully with the written document of S. Mark's brief chronicle, and so it came to pass that S. Mark was as little popular on his first publication, as he has been till criticism rehabilitated him. Humanly speaking, his Gospel narrowly escaped extinction.

We come back, therefore, to our statement that oral teaching sufficed for forty years.

✓ 2. 'Commit nothing to writing' was a maxim with the Rabbis¹. There was a very good reason why it should be accepted in the Church. The possession of documents might lead to torture and death, but no one could discover or erase the treasure in the heart.

S. Paul appears to know nothing of written Gospels. In one of his earliest letters he divides Christian instruction into his own Epistles and oral teaching². He frequently mentions teachers, and once writes of 'those who catechize' and 'those who are catechized.'³ All this points to systematic oral teaching of some kind. What was the subject-matter of it? Many of the advocates of documents will allow that it must have been our Lord's words and works. Some, e.g. Dr Stanton, admit that this oral teaching did much to mould the form in which our Gospels are cast and to settle their contents. Others will not hear of this. There was

teaching, but no special class of teachers, and above all no definite lessons.

It is something, however, to have won the concession that oral teaching satisfied the need of the Church for so many years. That this really was so is shown by the significant fact that it is just those things which were most necessary and universal that differ most in the tradition. We have evidence to show that the Lord's Prayer was recited from very early times in divine worship. And it has come down to us in two recensions¹. The Baptismal Formula used in the East is different from that which was used in the West². The words of Institution in the Eucharist are preserved by S. Paul and in three Gospels³; not one of them exactly agrees with another; one puts the Cup before the Bread, and there are some striking additions in the words used. The older the tradition, the more has it suffered during transmission. The more important it is, the less has it kept to one form. This seems a sure sign of oral teaching.

1. *Learning by heart.*

But what is meant by oral teaching? Unless we get clear ideas on that point we shall make no progress. The common assumption is that S. Peter gave *ex tempore* addresses on Gospel history, and repeated them so often that they assumed in his mind a fixed form. We on the other hand maintain that S. Peter gave formal lessons, which his Catechumens committed to memory. The fixity of form was due rather to the Catechists than to S. Peter himself. The Catechists were simply the most proficient of the pupils, who having thoroughly mastered the lesson kept it in memory by daily repetition, partly at the services of the Church, partly in the classes of boys. This is the crucial point: did the Gospels originate in the pulpit or at the lectern? If in the pulpit, I should be the first to admit that the correspondences between the Synoptists are too numerous and too minute to be accounted for by oral teaching. But if the Gospel lessons were learned by heart and a professional class was set apart for preserving them, I

¹ Jost, *Geschichte des Judenthums*, i. 367.

² 2 Thess. ii. 2, 15.

³ p. 190.

² p. 180f.

³ p. 140f.

see no limit to the possibilities of oral teaching, for a lesson once learned and daily repeated can be retained in nearly all its minutiae for years.

Did S. Peter act as teacher himself or did others help him? If the former alternative be accepted, in what request must he have been! When S. Paul founded a new Church, the work could not have been regarded as complete until S. Peter had instructed it. Nor could the instruction be imparted in a week or a month. It would require at least a year, and would soon need repetition. Yet as a matter of fact there is no indication that S. Peter's presence was sought or obtained. And why should it be? Was it impossible for him to work by deputy? Was it in that age even difficult? A generation which retained the *Halacha* and *Haggada* by oral repetition, could have no great difficulty in retaining the Gospel sections. "A few ballads," the Dean of Westminster says, "may have been thus preserved." What would he say about the Traditions of the Elders?

The Church at Jerusalem could not but be affected by the atmosphere by which it was surrounded. That Church was large and important. It had hundreds of Christian children who must be educated. Should they sit at the feet of a Rabbi and learn those Traditions of the Elders which our Lord had so strongly condemned? Or could some better *pabulum* be provided? S. Luke tells us that the neophytes "continued perseveringly in the teaching of the Apostles" (Acts ii. 42). Nor can we imagine that education was for any long time neglected, or that it was conducted on other lines than those which obtained in the Synagogue. S. Mark was a *ῥητορ* (Acts xiii. 5). This term is used by S. Luke (iv. 20) to designate the *Chazzan* of the Jewish Synagogue, whose duty was to act as schoolmaster in teaching the boys¹. Professor Schürer has found an inscription in which *ῥητορ* on a tombstone is used to describe a Jewish official, and Dr Chase infers that S. Mark was a *Chazzan* of the Synagogue before and after his conversion to Christianity². This is not improbable; only, when S. Mark passed from the Jewish to the Christian Synagogue, the scope of his lessons would be altered. He would still teach reading and writing and still teach the Old Testament, but in place of the Tradition of the Elders he would teach Gospel sections. If we ignore the existence of the Christian Church, we can easily deny the oral teaching; but if we awake to realities, we cannot dispense with it.

The Bishop of Worcester³ complains that the order of Catechists is shadowy and that there exists little indication of their existence. But does not that argument prove too much? Are there not many Christian institutions to which few allusions are made in the New Testament? 'Teachers' and 'teaching' are frequently mentioned: what else but Catechists can be meant? In the Pastoral Epistles the clergy are paid and already have taken upon themselves the duties which were formerly discharged by Catechists. Hence we account for much silence. The Catechist soon disappeared. The Presbyter, who took his place, must be "apt to teach."

But we return to the point that teaching means learning by heart. To this day in the unchanging East it continues to have that meaning. Teaching in India is not educating the logical faculty or training the powers of observation, but consists in storing the memory with the wisdom of the ancients. In Egypt also the same practice prevails. I have stood in the Mosque of Ashar at Cairo and heard Muslim students commit the Quran to memory. Every boy amongst them is fired with the ambition to become a sheikh: perhaps one in a hundred succeeds, the others give up the attempt at various stages. To account for the genesis of our Gospels I desire nothing more than to throw back the scene eighteen centuries and a half. Theophilus "was catechized" in his youth; so was S. Luke. But Theophilus had other work to do, and in mature years let the lesson fade from his memory: S. Luke persevered, and having served as a Catechist was enabled to become an Evangelist. Apollos, "having been catechized in the way of the Lord...taught with accuracy the facts concerning Jesus". If he taught (as I believe he did) the sections of the proto-Mark, could we have a better description of its contents? It simply presents the facts concerning Jesus, though of course the phrase is capable of a much wider application.

In S. Paul's Epistles, especially in the latest of them, we meet with abundant quotations from Christian instruction. There are extracts from a creed⁴, from a liturgy⁵, from a hymnal⁶, from a book of rules of life⁷. Yet (as we have seen) S. Paul in his earlier days speaks of his own Epistles as the only Christian documents; all other teaching he declares to have been oral. Few critics will maintain that any of the above-mentioned works existed during the first century in writing. Together with the oral

¹ Letter to the Pilot, June 1900.

² Schürer, *Hist. Jewish People*, II. 11 p. 67.

³ Hastings' *Dict. of the Bible*, III. p. 245.

⁴ Article in the Pilot, Aug. 8, 1901.

⁵ Acts xviii. 28.

⁶ 1 Tim. i. 18, iii. 16.

⁷ 1 Cor. xi. 23 ff.

⁸ Eph. v. 14.

⁹ Tit. iii. 8.

Gospel they go to make up that good deposit, τὴν καλὴν παραθήκην, which Timothy is twice exhorted to keep. This "good deposit" is contrasted with the old wives' fables and the pretensions of a false knowledge. The presbyter must be "apt to teach" where so much was to be learned. He must "hold fast the faithful word according to the teaching"—every term here indicating that the records were not written. Timothy's duty was to guard them as the Rabbis guarded the traditions of the elders. That he and his fellows were faithful in doing so is proved (we maintain) by the existence of our Gospels.

Will any supporter of documents, who admits the reality of oral teaching in the first days, explain exactly what he means? I feel sure that in many cases there is practical agreement between us. For I admit that S. Luke from the first made use of literary methods, committing the tradition to writing for his own use and manipulating it while in a written form. The only thing upon which I insist is that he first received the teaching in oral form. And this because it is impossible to fix upon any document that would satisfy the conditions except the discredited Urmarkus. To say that S. Luke omitted what would not suit his readers seems untenable, because it requires us to believe that amongst these omissions must be placed the Healing of the Syro-phœnician Woman's Daughter. That is to say, S. Luke, being confessedly a Gentile and writing for Gentiles, omitted the only case in which our Lord is recorded to have shown mercy to a Gentile! "He was afraid of reporting that our Lord called the Gentiles dogs." And he had not the skill, I suppose, to omit—if need be—that part of the dialogue.

Again, some sections are very much more altered than others. This is especially conspicuous in the *Logia*. The believer in oral teaching accounts for the difference easily. Those sections which exhibit few changes passed from East to West, by letter or over the sea, direct; those which exhibit much change went overland from Church to Church, being altered a little at every stage in the transit. A third group were carried in the original Aramaic, for the thoughts are the same but the Greek dress is different. The believer in documents attributes these differences to the varying mood of the redactor, who at one moment had a scrupulous reverence for our Lord's words, at another had little or none. Either of these explanations is possible: but which is the more probable?

There are many cases where S. Luke's record, and even S. Matthew's, is distinctly inferior to S. Mark's. Take for example the case of Proper Names. There are but few of these in S. Mark, 86 altogether, but

25 of them are absent from S. Luke. Now Proper Names give the assurance of definite information and of historic truth, which no reasonable author can afford to neglect. S. Luke was an historian, and in the Acts of the Apostles shows the instincts of an historian. Is it conceivable that he should have deliberately omitted so many names from his Gospel, if he had them before him in writing? I think not. But let us glance at two test cases. (1) S. Mark writes, "And Jesus went forth and His disciples to the villages appertaining to Cæsarea Philippi¹," for which S. Luke gives, "And it came to pass, as He was praying in a solitary place, His disciples were with Him." (2) S. Mark writes, "Bartimæus, the son of Timeus, a blind beggar²," for which S. Luke gives, "A certain blind man." What motive can be conceived for this deliberate preference of the indefinite?

Now it is clear that this argument presses heavily against those who hold that S. Luke possessed a written copy of S. Mark's Gospel: but it has no power against those who concede him only an Urmarkus; for it is highly probable that the Urmarkus was deficient in Proper Names. Nothing is commoner than for an author to begin without Proper Names and to fill them in afterwards. In this *Synopsis* a large number of S. Mark's Proper Names are assigned to the trito-Mark.

But if judicial fairness compels us to look somewhat more favourably upon the possibility of an Urmarkus than modern critics are in the habit of doing, there must be no misconception about its publication. We cannot allow that it was ever published at all. For if so supremely important a document had circulated widely amongst the Churches, the copies cannot in a few years have so entirely disappeared that the early Fathers of the Church had no recollection of their existence. If therefore we are to maintain the existence of a written Urmarkus, we must suppose that S. Mark, following Horace's rule for authors

"nonumque prematur in annum³,"

kept back his book and rewrote it at least twice. We must suppose that the first rough copy was submitted to S. Luke, who copied it for his own work and returned it. S. Mark then revised and enlarged his history and submitted the new copy to S. Matthew, who also copied it for use and returned it. Finally S. Mark wrote his third edition and destroyed all the rough drafts.

¹ Mark viii. 27.

² Mark x. 46.

³ *Ars Poet.* 388.

This is the utmost that we can concede to the supporters of documents. It assumes (what is certainly possible) that the three Evangelists were close friends and confederates. It assumes that there was no demand for Gospels and no hurry about their production.

The improbability of all this is greatly increased, if we supplement the supposed Urmarkus with an Urmatthæus containing the earlier *Logia*, as the older critics had no hesitation in doing. S. Luke was no doubt an enterprising man and a diligent searcher for information about the Life of Christ, but he must have been singularly fortunate to obtain access to two such documents before anyone else was aware of their existence.

2. *The question of order.*

Many critics insist on the use of a document, because S. Mark's order is closely followed by the other Evangelists. Now this question of order is second in importance to none, but I cannot admit that it has the slightest weight against the oral hypothesis. For if you learn a lesson by heart, you must adhere to the order. The science of Mnemonics depends upon association and order. You must even take artificial means to preserve it, as Cicero did. All the great speeches of Demosthenes and Cicero were delivered *memoriter*. The ancients were quite familiar with the capacity and with the defects of the memory, and they employed a *Memoria technica* to assist them. My difficulty is rather to explain the departures from order, and I do so by assuming that S. Luke and the redactor of S. Matthew's Gospel used writing materials and copied down the oral teaching in its common form before working it into shape for publication. We shall have more to say on this subject when we consider the art of conflation.

3. *S. Luke's Marcan Scraps.*

There are twenty cases in which S. Luke gives us a scrap from S. Mark, but not in S. Mark's order, nor (as a rule) with S. Mark's setting. Our explanation of these remarkable scraps is that they belong to the deutero-Mark, and were sent to S. Luke from Jerusalem without note or comment, a few at a time,

S. Luke recognised their value and accepted them as genuine, but probably did not know that they were Marcan, nor could he distinguish them from the numerous scraps from other Sources which reached him from the same city. He was therefore in this dilemma: either he must neglect them or he must find places for them in his teaching. If the latter course were adopted, he must boldly put them into some convenient niches by conjecture, or by inference, exactly as he worked into his narrative the *Logia*, the Pauline source, and the scraps of the Fourth Division. He was necessarily not fastidious about the exact chronology, which could not be discovered, but cared more for the edification of the Church. That such was his method of working has been maintained in my edition of his Gospel.

If this was the case, we should expect the wording of these twenty scraps to agree with S. Matthew rather than with S. Mark, for they were carried westwards at about the same date as that at which the deutero-Mark was carried (to Egypt?) from Jerusalem to be worked up in S. Matthew's Gospel. Most of the scraps are quite short and contain little that is distinctive, but of the longer pieces we select that about casting out demons by Beelzebul¹. Not only does the wording of S. Luke in this extract agree very closely with S. Matthew against S. Mark, but the *Logion* "If I by Beelzebul cast out demons, by whom do your sons cast them out?" is appended to it in SS. Matthew and Luke, although not found in S. Mark. The same peculiarity is to be seen in the Parable of the Grain of Mustard Seed². Not only is the wording of S. Luke much nearer to S. Matthew's recension than to S. Mark's, but the non-Markan Parable of the Leaven immediately follows in both Gospels. Compare also the case of the Baptist's Preaching³. A believer in documents may maintain that these narratives occurred in two sources—S. Mark and the *Logia*,—so that S. Luke had two forms to choose from and made some use of both. This is certainly possible, but it does not account for the remaining eighteen scraps. We are asked to believe that S. Luke ruthlessly tore them from their proper setting and put them, like boulders, in places which are clearly not their own, from some editorial wantonness, which we are loth to attribute to him either as a Christian or as a literary man.

This argument therefore tells strongly against the two-document hypothesis, but not against the hypothesis of an Urmarkus supplemented by a certain amount of oral teaching.

¹ I. § 11 b.

² I. § 18 c.

³ I. § 1 c.

4. Assimilation.

We come therefore to our last and strongest argument—assimilation. In copying from a document it is likely that similar events will retain whatever distinctive differences they originally possessed. But in oral teaching there is a tendency to assimilate them until they become identical. This is done quite unconsciously by the natural working of the memory. As an example we take the 144th Psalm, "Lord, what is man that Thou art mindful of him?" and the 8th Psalm, "What is man that Thou art mindful of him?" If the Psalms had been preserved by oral repetition, we have no hesitation in saying that these two passages would long ago have been assimilated. "Lord" would have been dropped from the one or added to the other. This would be done unconsciously but inevitably.

Take a similar case from the Gospels. Voices from Heaven attested our Lord, (1) at His Baptism, (2) at His Transfiguration¹. In both cases the voice seems to echo the words of Isaiah xlii. 1, "Behold my Servant" (LXX. *παῖς*, which may be, and often is, applied to a son) "whom I have chosen, my Beloved in whom my soul is well pleased." But in S. Luke (whom we suppose to have faithfully preserved the proto-Mark) the two voices have nothing in common except the words "My Son." In the trito-Mark the assimilation begins, for they both give "My beloved Son." But in S. Matthew by a double assimilation they become identical, not only in themselves, but in the introductory clause, "And behold a Voice out of the Heavens—or Cloud—saying, This is my beloved Son in whom I was well pleased. † Hear ye Him." How can the believer in documents explain this assimilation? Will he say that S. Matthew, when he wrote down the voice at the Baptism, recollected that there was a similar voice at the Transfiguration, and turned over his MS. till he found the place and adopted some additions and alterations from it? Then, when he came to the Transfiguration, did he turn back to his own account of the Baptism and adopt some additions and alterations from that? But what motive did he serve by this wasted and misleading labour? He did not bring the voices nearer to Isaiah, if that was his desire. Did he think that voices from Heaven would be more readily believed if they were identical? We cannot but press these questions, because cases of assimilation—especially in S. Matthew—are numerous and demand more attention than they have usually received. They also furnish an argument in which the Urmarkus hypothesis fails to explain the facts.

¹ p. 8.

If it be pleaded that Textual Criticism reveals exactly the same tendency to assimilate, we may reply that the assimilations of Textual Criticism are nearly always attempts to make one Gospel harmonize with another; the assimilations, with which we are dealing now, have no such purpose. In the one case the Harmonists have been at work, and their intention is perfectly clear. In the other case there is nothing of the kind. The changes are made within the same Gospel and nothing is gained by them. Take the case of the Feeding of the Five Thousand and the Feeding of the Four Thousand: in S. Mark the differences in the two narratives are considerable; in S. Matthew the latter part of them is assimilated till they become almost identical. It may be pleaded that the Evangelists were not copying documents which were new to them: they knew the book by heart and unconsciously wrote without verification. If they could do that, why insist on the presence of the document at all?

It is much to be noticed that assimilation is far more frequent in S. Matthew in which there are many other indications of *memoriter* repetition, than in S. Luke, where these indications are few; for learning by heart was less practised in the West than in Oriental circles.

5. S. Luke's Preface.

S. Luke's Preface¹ is a stronghold of the oral hypothesis. Not only do the terms *ἀναράσταί, ἀπέδοσαν*, and *κατηχηθῆς* distinctly favour oral methods, but with all his modesty of expression S. Luke plainly hopes to produce a work more worthy of the acceptance of Theophilus than his predecessors in writing had done; a result which he aimed at (1) by more carefully drawing upon the original sources which were open to everybody, and (2) by drawing upon private resources which were accessible to himself, not by plagiarizing from writings which he describes rather as inchoate attempts than as perfected histories. His authorities, he says, were not written documents, but partly eyewitnesses, partly professional Catechists². He was one of many workers, and in the main body of their work neither he nor they depended upon each other, but turned alike to the original Sources. I do not say that this is the only interpretation of the weighty words of the preface, but at least it seems the simplest and the most natural.

¹ Luke i. 1—4.

² So I understand the words, but it is certainly possible that one class of persons only is meant, eyewitnesses who had also been made ministers of the word.

6. *Further considerations.*

Two other considerations may be urged in support of the oral hypothesis. (1) It explains the ready and rapid reception which the four Gospels undoubtedly received. They contained little that was new. They simply reproduced teaching which had been the treasure of numerous and flourishing Churches for a generation. (2) It helps to explain the quotations from the Gospels in Justin Martyr and other early Fathers. These are frequent and unmistakeable, yet they seldom agree exactly with any of our Gospels. This is partly accounted for by the fact that the Fathers quoted from memory, but also by the fact that they are not quoting (as we believe) from any written Gospel, but from the oral teaching which they had learned in their boyhood. This naturally agrees as a rule with S. Matthew, sometimes with S. Luke, seldom with S. Mark. Oral teaching would continue long after the books were in existence.

7. *Editorial Changes.*

The oral hypothesis enables us to account for a multitude of divergences in the Gospels by the unconscious working of the memory. But we fully admit that a very large number of changes were deliberately made and may therefore be called editorial. It is reasonable to hold that S. Luke who had a literary training, and the redactor of S. Matthew, who scarcely comes behind S. Luke in literary skill, were dissatisfied with S. Mark's style. They did not like in a Greek work of art to find Latin words and Semitic sentences. S. Mark, like S. John, coordinates his sentences where a Greek writer would subordinate them. He joins them together with *καί* or *καί ἐνθ' ὧς*, till they become monotonous. He uses many Latin words. Some of his Greek words are unintelligible, some were condemned by polite writers. Hence it may well have been the ambition of the later authors so to correct S. Mark's Greek as to produce something which would be more acceptable to an educated congregation. This they did by working over his language and editing it. The task was considerable, but ancient authors were accustomed to undertake it. Livy has thrown the glamour of his own style over the numerous documents which he copied, many of which must have been barbarous or archaic. Herodotus and Thucydides have not merely quoted their sources, but have improved upon them. Demosthenes in his Private Orations, although he has sometimes aimed at verisimilitude by reproducing something of his client's rude story, has introduced much of his own. Similarly SS. Matthew and Luke may have deliberately

set themselves to improve upon S. Mark. But it is probable that much of even this work was done for them during oral transmission: their Gospels read like an oft-told story.

Again, when we reflect on the Latin and Syriac versions of the New Testament we see that in ancient times enormous labour was expended in the use of the file. In no case which has been preserved to us prior to the Vulgate Latin and Vulgate Syriac is one MS. a simple copy of another. The scribe always seems to have had the Greek before him, his ambition being either to approach nearer to the Greek original or to produce something more correct or more idiomatic in the vernacular. Hence it is quite possible that some of the variations in SS. Matthew and Luke are due to a reference back to the original Aramaic, in which we know that the *Logia*, and have good reason to believe that the Petrine records, were first composed.

So much we gladly admit; but when it is argued that all the classes of errors which can be detected in the Septuagint would be found also in the Gospels, we demur¹. There is a difference between deciphering an old document and a recent one. The handwriting alters so much, that for example a thirteenth century MS. can be read now only by a specialist, and if the writing is faded, the letters broken off, the subject obscure, and the memory of it faint, mistakes will multiply. But the Gospels were new, the writing was fresh, the memory was kept alive by the living voice, a Greek version existed side by side with the Aramaic. All these things narrow the field of mistake. A living Church preserved the living oracles. Hence, though we have admitted some interesting variations of this kind in the case of Dalmanutha², and of "giving that which is holy to the dogs", we do not believe that reference back to the Aramaic accounts for very many of the divergences.

It is a poor hypothesis which does not occasionally throw unexpected light in a quarter which has hitherto lain in darkness. There exist in the Triple Tradition not a few passages in which S. Luke presents us with what commends itself as the oldest form of the Tradition. Some of these cases have been pointed out in the notes³, others will be detected by the attentive reader. Now if S. Luke used the proto-Mark, but the deutero-Mark and the trito-Mark added to, or improved upon, the proto-Mark, while S. Luke faithfully repeated what he had been taught, S. Luke in such cases will exhibit the primitive form, and, if

¹ Dr Abbott, *The Corrections of Mark*.

² p. 76. ³ p. 203. ⁴ See Index.

the change was made by the deuterio-Mark, SS. Mark and Matthew will be united against him, if by the trito-Mark, S. Luke will agree with S. Matthew against S. Mark.

To be able freely to admit the occurrence of such cases is of enormous value to the critic. It explains what I mean by claiming that the oral hypothesis gives him liberty.

To sum up, there is abundant evidence that oral teaching existed in the early Christian Church, and that it had been largely used in the Jewish Synagogue. A great number of words and facts in the New

Testament appear to point to it. The choice seems to lie between an unwritten proto-Mark or a written Urmarkus. The former hypothesis suits all the facts better and falls in with what we know of the habits of the time and place; it has to contend with prejudice and the slowness of our imagination to picture a state of things so entirely different from what we see around us.

Si quid novisti rectius istis,
Candidus imperti: si non, his utere mecum¹.

¹ Horace, *Ep.* i. vi. 68.

CHAPTER III.

ANTIQUITY OF THE SOURCES.

THE traditional view of the Gospels regards them as absolutely true; we insist on their Historical truth. The traditionalist will have all or nothing. He regards every word in the sacred volume as equally inspired, equally trustworthy, equally full of instruction. We consider some things to be not so well attested as others. Popular feeling is entirely in favour of the traditional view. "As true as the Gospel" is a proverb, and disparagement of any word in the Gospels is thought to be an undermining of the Faith.

Yet the Scriptures themselves protest against the traditional view. "We know in part," S. Paul writes, "and we prophesy in part; when that which is perfect is come, that which is in part will be done away¹." And if this be true of the prophetic utterances of so highly inspired an Apostle as S. Paul, much more should we expect it to be true of the chronicles of SS. Mark and Luke. It is difficult for the ordinary man to believe that the Gospels may be like the image in Daniel, which was constructed partly of gold, partly of miry clay, and yet are authoritative and demand the allegiance of the faithful. But if this is the true and scriptural view of the matter, we must accept it. It will save us, as all truth does, from much perplexity. We shall no longer regard the Gospels as a chain, the strength of which is simply the strength of its weakest link, but acknowledging that there are weak places, we shall insist on those which are strong. We shall not put a strain upon our sense of truth, as the harmonist does, by defending what is indefensible, but with a good conscience shall reserve our strength for the real conflict. There may be some mythical

elements in the Gospels, there may be some false chronology, there may be some Rabbinical treatment of the fulfilment of Scripture: we have no difficulty in acknowledging all these defects and yet maintaining that these elements are very small and do not destroy the historic truth of the records.

We have endeavoured to show that the oral hypothesis is probably true; we shall have no difficulty in showing that, if true, it is useful in apologetica. An Urmarkus might have originated in a garret, and on being combined with the *Logia* by an artist who had little or no acquaintance with the events which he related, would account for the literary form of our Gospels. Then their inherent charm might have sufficed to commend them to an unscientific age which delighted in the marvellous. But this supposition takes no account of the Church Catholic; and indeed the impugnors of the historic truth of the Gospels have been slow to recognise its existence and its influence. But "these things were not done in a corner." The existence of the Church cannot be denied, and that Church is sponsor for the Gospels.

There is strong internal evidence that S. Luke's Gospel was written after the destruction of Jerusalem, which took place in 70 A.D. We put it in the decade 70—80¹. There is equally strong evidence that S. Matthew's Gospel was composed—we do not say written—before the destruction of Jerusalem². It may have been actually written about 75 A.D. S. Mark's Gospel was probably a little earlier, and S. John's a little later than this, but all (we maintain) were written well within the first century.

¹ 1 Cor. xiii. 9 f.

¹ 'Comp. of the Gospels,' p. 54.

² p. 127, note.

But the date of the writing of a Gospel is not so important as the date of the Sources out of which it was constructed. These must be earlier, and probably are considerably earlier. The first question which encounters us is, Which is the older composition—the proto-Mark or the *Logia*? Those who deny the possibility of miracles have vehemently contended for the priority of the *Logia*, because there is hardly a single miracle in them, but teaching only. We insist, however, upon the duty of regarding this matter without prejudice on the strength of historical evidence only. (1) The early Church must have been more anxious to know the facts about our Lord's life upon earth and His death upon the cross, than the details of His teaching. History necessarily comes before teaching. Until the facts were established, no one would care for the doctrine. If Christ was God incarnate, if He was the Messiah, if He died for our sins and rose from the dead, then what He said was important. When, therefore, in the Acts of the Apostles Christianity is introduced to strangers, a brief outline of the historical events is given¹, not a selection of our Lord's sayings; and we cannot believe that the contrary method would have succeeded. (2) To the historical student the priority of the Marcan source is shown also by its wide distribution. It forms the backbone of three Gospels and is largely used in the fourth. It is frequently alluded to in the Epistles, in the Acts of the Apostles, and in the Apocalypse. With this wide distribution of the Marcan Source contrast the comparatively narrow range of the *Logia*, which are confined to two Gospels; indeed the greater part of them according to our reckoning figures only in one. S. James is the only author in the Canon who frequently uses them. S. John has contact with one sentence², S. Paul quotes another³. This extremely narrow range we account for by their later date; it cannot be accounted for by any lack of interest, for when once the Gospel was established as true, the second division became far more popular than the first. From its intrinsic attractiveness it won its way into the affections of men more deeply than the colder chronicle of S. Mark could ever hope to do. The First Division for babes in Christ, the Second and the Third for full-grown men, is the obvious order.

We have good *a priori* reason to hold that the account of the Passion and of the Resurrection is the earliest part of the proto-Mark, for it is what most Christians would be anxious to learn. There is also

corroboration of this supposition in S. Paul's Epistles, where the doctrine of the Cross receives much attention⁴.

But what is the date of the proto-Mark? The reader must remember that it consists of that part of S. Mark's Gospel which is embedded in S. Luke and there retains the Marcan order of the events. S. Luke received it as a whole, as distinguished from the deutero-Mark, small portions of which came to him in scraps without any clue to their proper setting. The biographical facts known to us respecting SS. Paul and Luke are therefore our guide in this matter. Now there is an epoch in S. Paul's life when he set out on his first missionary journey, about 45 A.D., and took S. Mark with him, because S. Mark either was a *Chazzan* or was willing to act as such. S. Mark, being a Hebrew of Hebrews, turned back when he discovered that the mission was addressed to Gentiles. He could not move so fast. Time was needed to persuade him, as eventually it did, that S. Paul was doing right. But he would never have started if he had not had something to teach, and that something can hardly be anything but the first beginnings of the proto-Mark. Again, the Church at Philippi was founded A.D. 52, and S. Luke, who was journeying with S. Paul, stayed behind to work in it⁵. If we are right in assuming that he became a Catechist—for on the oral hypothesis none but a Catechist would be able to write a Gospel—we cannot suppose that he long delayed in setting to work. No sooner were presbyters appointed to govern the Church than they would look out for Evangelists and Teachers to take the services. The proto-Mark could be brought from Jerusalem in a few weeks, and we may regard this epoch as the date of its completion.

Papias connects S. Mark with S. Peter⁶, whose translator he was, and whose Aramaic lessons he reproduced in Greek. S. Luke tells us that S. Peter's work of teaching commenced immediately after the great day of Pentecost⁷. We have no desire to take his words too literally. A few months may have elapsed before the formal teaching began, but we cannot postpone it much longer than that. Time is needed for the collection of the lessons and for their diffusion, but the extremely early date of the first of them is as much assured as their Apostolic authorship.

¹ See references on p. 162.

² The 'we-sections' are dropped at Acts xvii. and resumed at Acts xx. 5.

³ 'Comp. of the Gospels,' p. 18 f.

⁴ Acts ii. 42.

¹ Acts ii. 22 ff., iv. 9 ff., x. 37 ff., xiii. 26 ff.

² Matt. xi. 27 = Luke x. 22.

³ Matt. x. 10 = Luke x. 7.

And if the proto-Mark be S. Peter's work, taken in hand soon after the events, we have the strongest guarantee of its historic trustworthiness. It originated with the chief of the Apostles, himself an eyewitness of what he records. It was accepted by the Church, when the history was fresh in the minds of many. It was eagerly upheld in all the changing scenes which followed. It is practically preserved intact in three Gospels.

Cases are pointed out in the notes where S. Paul's phraseology and his theology have found their way into the earlier and simpler record, but by comparative criticism we can always recover the primitive wording. Take for example the interesting question of the proper style for alluding to our Lord. In the oldest Source He is simply called Jesus. But as time went on preachers were inclined to use some less familiar designation. Following S. Paul's leading, people became accustomed to substitute "The Lord" for the simple "Jesus," precisely as in our day the pulpit uses "Our Lord." Now this title "The Lord," as applied to Him by others than Himself, is entirely absent from SS. Mark and Matthew. The Sources which they used were too ancient to admit it, and the Churches for which they wrote lay out of the track of modern innovation, so that they do not even introduce it in an editorial note. But when we come to SS. Luke and John the case is different. Sixteen times in S. Luke, twelve times in S. John, does "The Lord" stand for Jesus. Twice has S. Luke introduced it in supplementing the First Source, "The Lord turned and looked upon Peter," "And Peter remembered the word of the Lord" (xxii. 61). Once in an addition to the Second Source, "John sent to the Lord" (vii. 19). Five times it occurs in the Third Division, which we have good reason to regard as of comparatively late origin; twice in the Fourth Division, the fragments of which are of various dates. Twice in the Fifth Division, which is probably the latest part of S. Luke's Gospel. The four remaining cases are in editorial notes.

That S. John should use it twelve times proves how irresistible fashion is, for in his early days the phrase was unknown. Most significant of all is the fact that it occurs twice in the last twelve verses of S. Mark, a final proof that those verses are not genuine¹.

But if Pauline phrases have found their way into the tradition, the language of Stoicism and Plato-

nism has occasionally affected it also¹. It would be strange if it had not, but the influence is slight and can easily be detected. The more closely we examine, the more satisfied we are that the primitive record for the most part remains unaltered or can be recovered.

We shall presently show that the proto-Mark in every section testifies to the truth of the Incarnation. Based on that rock the Gospel stands firm. The more closely we criticise, the more clearly is the great truth established. The later accretions are added to this and agree with it. They are more popular than the first, more attractive, more winning, more suited to the needs of the reader, but they would cease to appeal, if the rock on which they are built were overthrown.

But while we insist on the antiquity and Apostolicity of the proto-Mark we must not be understood to be disparaging the later accretions. Some of them are doubtless to be preferred even to the Petrine record. S. Peter stood afar off when others ventured to the foot of the Cross. And a witness who could only attest to a single fact would be more likely to hold it in a retentive memory than he who testified to a hundred. The Second and Third Divisions show signs of more editorial manipulation than the First. Large parts of them exist in only one Gospel and therefore cannot be treated by the comparative method. Harmonists regard them as absolutely true, because we have no variations on record. The historical student will take a more reasonable view of them, but he will not be unduly sceptical. Some men have felt special doubts about the Finding of the Coin in the Fish's Mouth²; others have seen mythical elements in the Visit of the Magi³. We may reasonably allow some latitude in the treatment of such details while upholding the general integrity of the Gospels. For my part, long study of the subject has confirmed my *a priori* suspicion that the weakest link in the Gospels is to be found in the Editorial Notes, which often offer us difficulties in chronology and arrangement, which would be perplexing if we felt bound always to maintain their truth. Also there are in S. Matthew certain fulfilments of Scripture which can hardly be justified to our Western logic⁴. These, it is important to observe, are no part of the original Sources, but are later accretions, representing the state of Biblical study in that age.

¹ See an article by Rev. J. Reid of Dundee in the *Expository Times*, June 1901.

¹ Luke xii. 5 note, p. 211, Luke xxii. 40 ff., p. 143.

² p. 262, note.

³ p. 259, note.

⁴ Fourth Division, 54—68.

CHAPTER IV.

THE FIRST SOURCE.

IF S. Mark's Gospel, and especially the proto-Mark, gives us the earliest of the Gospel records, it becomes important to discover its plan and purpose. What views did its author intend to set forth? What particular facts did he deem essential or important?

Now (1) S. Mark's Gospel is a narrative concerning Christ. John the Baptist, S. Peter, and a few other persons figure in it, but to a very small degree and only when they come in contact with Christ. In the proto-Mark our Lord stands forth in every section, in the deutero-Mark in every section except that which gives the murder of the Baptist.

But (2) what special view of Christ is presented to us? That is clearly set forth in what is probably the original title-page, in which our Lord is declared to be (1) the Messiah, (2) the Son of God¹. That is to say, He is not the Messiah according to the popular Jewish expectation. The Messiahship must be united with Divinity. If Christ be not God, there is no Gospel.

In accordance with this plan the narrative begins with the Baptist, first to show the fulfilment of prophecy, but chiefly to point out the immeasurable distance between the servant and his Lord. John is commissioned to baptize Christ, but confesses that he is not worthy to unbuckle His sandals.

At the Baptism the Holy Spirit descended upon our Lord and entered into Him to equip Him for the work of the Ministry. Thus though He was Son of God from all eternity, yet He was first anointed to be Messiah at His Baptism. S. Mark does not ignore nor contradict the doctrine of *κένωσις* which S. Luke, following S. Paul, insists on, but neither does he take much pains to teach it. Far more anxious is he to maintain the truth of the Divinity.

The first proof of our Lord's superhuman power is shown in His dealings with Satan. He vanquishes the adversary in the wilderness and He expels demons who acknowledge Him to be Son of God, Son of the Highest, the Holy One of God, their Tormentor and Destroyer. They hate Him and would fain avoid Him, yet, seeing Him afar off, they must be silent and go forth at His bidding. The Pharisees attribute this power of exorcism to an unholy alliance with

Satan, but their doing so is blasphemy against the Holy Spirit which hath never forgiveness.

A large part of the narrative is taken up with accounts of healing the sick, which are given as specimens of our Lord's work, rather than as a complete record. Every kind of disease—leprosy, deafness, blindness, even death itself—finds in Him its Master. Twice He calms the tempest, twice He multiplies bread.

Again, He claims a power upon earth to forgive sins which in heaven is the peculiar prerogative of God. In the same way He claims authority over the Sabbath, including the right to modify, explain, correct and set aside one of the Ten Commandments. He abolishes the permission to divorce their wives which God had given the Jews by Moses. He declares that eating swine's flesh or other unclean foods does not defile a man, in spite of Pentateuchal legislation. His teaching on all points was with authority, entirely different from that of the scribes. How revolutionary this method of dealing with holy Scripture was can scarcely be realised by us in these latter days.

Though the teaching of our Lord is far less prominent in the First Division than in the Second and Third, still abundant specimens of it are given, together with the astonishment which it excited, the crowds of hearers and their eagerness. The opposition of enemies follows, for the antagonism between good and evil, between Christ and Satan, begins in S. Mark's second chapter and gradually progresses till it culminates in the Crucifixion. The multitudes at first left Him no time even to eat, but they were gradually estranged through the malice of the scribes. At first He taught openly; then by Parables, at last He withdrew from public life and devoted Himself to the training of the Twelve. But even the Twelve were slow and unsympathetic, so stupendous was the truth which at last broke upon them.

S. Peter's confession of the Messiahship of Jesus is a climax in the history. Everything in S. Mark leads up to it and down from it. Not that the idea of Messiahship was new to the Apostles. Destructive critics have laboured hard to maintain that our Lord Himself had never thought of it until S. Peter suggested it to Him! But this position is only

¹ p. 8, note.

gained by repudiating the express testimony of S. John, and it ignores the title "Son of Man," which our Lord claimed for Himself from the first. This title, which in Aramaic means no more than 'THE MAN,' was no new invention of our Lord, but had a history in apocalyptic literature. In the book of Enoch it is a glorified name for the Messiah, and it would be recognised as such. Not the novelty of conviction, but the triumph of faith in S. Peter was remarkable. In spite of increasing opposition, desertion and calumny, in spite of Pharisees and Sadducees, he stood firm, for his faith did not depend upon intellectual conviction only, but—as our Lord says—upon revelation of the Holy Spirit.

Immediately after the Confession comes our Lord's first prediction of His approaching death, but this was no ordinary death; it was the one true sacrifice, a ransom, a new covenant; it would be followed by Resurrection and by a return in glory.

The question "How could David's Son be David's Lord?" is not answered in the Gospels, because the answer was obvious to the least instructed Christian.

Christ goes forth to meet death of His own free will. The prospect cost Him an agony in Gethsemane, for He was true man; but He triumphed. The Transfiguration preceded His death; the rending of the Temple veil, the three hours' darkness and the Centurion's confession accompanied it. It was followed by the Resurrection as its necessary completion. It is true that the loss of the last sheet of S. Mark's Gospel has cut short his description of the Resurrection, but there is no lack of evidence that S. Mark's original ending has been practically

preserved in S. Matthew, nor could uncertain testimony to this cardinal article of the Christian creed have been given by a Gospel, which in its earlier pages makes so much of the Resurrection as to foretell it thrice¹.

Thus from first to last the entire division is a testimony to the Messiahship and to the Divinity of the Son of Man. Not so much the teaching, not the purity of life, not the contrast with sinners, but the superhuman nature is that which underlies and explains everything.

At the same time the true humanity of our Lord is equally asserted. He refuses the title "Good" until His probation is finished. He says that He cannot give chief seats in His kingdom to personal friends. He could not work miracles at Nazareth. He does not know the exact date of His second coming. He feels the need of prayer and of solitude after His first day of toil (i. 35), after feeding the five thousand (vi. 46), and in Gethsemane. He is hungry, tired, angry, amazed; He sighs, reproves, loves, sympathizes. He is agonized in the garden. But with all this He excites admiration, astonishment, and awe. His disciples are afraid to ask Him. As He walks in front of them they follow in amazement. A greatness and majesty which forbade familiarity envelopes Him. Being perfect Man, He is also perfect God. If the formal definitions of later theology find no place in S. Mark, the essential truth is fully expressed, and those who would profitably study the Gospels must begin by adoring Him whose person and work they reveal.

¹ 'N. T. Problems,' pp. 115—124.

CHAPTER V.

THE SECOND SOURCE

1. *How the Logia existed originally.*

THE recent discovery of the Oxyrhynchus fragment of "Sayings of Jesus" has given us an object lesson in the meaning of the word *Logion*; for though that word does not occur in the said fragment, few will deny that the Sayings which are there loosely strung together with the preface "Jesus saith" are correctly called *Logia* or 'Utterances of our Lord.' And it is not improbable that S. Matthew's *Logia*, of which Papias speaks, were, when first collected, as isolated and destitute of arrangement, or of notes of time, place and occasion, as are the sayings in the

Oxyrhynchus fragment. Instead of "Jesus saith" S. Luke indicates rather the shorter introduction "He said."

That the *Logia* circulated in the Church of Jerusalem without prefaces is a supposition probable in itself and not a little confirmed by four remarkable cases in which S. Matthew applies to the Pharisees certain utterances which S. Luke applies to the rabble. Now S. Matthew's Gospel is an impeachment of the Pharisees and a vindication of God's judicial punishment of them by the destruction of Jerusalem. And S. Luke's dislike for the rabble, who were the very antithesis of the Pharisees, is

clear to every attentive reader of the Acts of the Apostles¹. It is therefore much to be noticed, (1) that the scathing words of the Baptist "O generation of vipers," &c., are declared by S. Matthew to have been addressed to "many of the Pharisees and Sadducees who came to his baptism" (Matt. iii. 7), but S. Luke, who denies that the Pharisees ever were baptized by John (vii. 29 f.)², declares that the speech was directed against the rabble. (2) The Utterance about the Sign of Jonah is addressed in S. Luke (xi. 29 ff.) to the rabble, in S. Matthew (xii. 38 ff.) to "certain of the Scribes and Pharisees." (3) In S. Luke (xi. 14 f.) some of the rabble declare that our Lord cast out demons by Beelzebûl, in SS. Mark and Matthew the Scribes or the Pharisees say this. (4) In S. Matthew (xvi. 1 ff.) the Pharisees and Sadducees demand a sign. The text of what follows is uncertain, but in S. Matthew the words are addressed to them, in S. Luke they are diverted to the rabble (xii. 54).

In all these cases it is possible that S. Matthew follows the *Logia* and that S. Luke, presumably because the extracts were sent to him without preface, departs from it. But it is at least equally probable that the *Logia* in many cases had no further prefaces of their own than "John said" or "Jesus said," so that both Evangelists have supplemented the prefaces by conjecture or inference, in which each was guided by his own prepossessions, and possibly both are wrong.

If S. Matthew's *Logia* were indeed a similar (oral) collection to that of the Oxyrhynchus Fragment, we should understand much which is at present puzzling in the Gospels of SS. Matthew and Luke. To begin with, the collection of Sayings, if oral, would be sure to grow larger by accretion, as time went on. If S. Luke therefore received it from Jerusalem at a comparatively early date, he would be sure to get a smaller mass than eventually existed. In other words there was a proto-Matthew as well as a proto-Mark, and S. Luke's omissions are accounted for.

The next thing to notice is that S. Luke's arrangement of the *Logia*, except in a few cases where S. Mark gives him a clue, is entirely different from S. Matthew's. Even where, as in the Sermon on the Mount, the Temptation, the Queen of the South, and the Woes on the Pharisees, S. Luke agrees with S. Matthew in bringing certain clauses together, he does not arrange them in the same order. Now of course it is possible that S. Luke, being fastidious and confident in his own literary skill, thought to

improve upon S. Matthew's arrangement and deliberately broke up S. Matthew's Speeches, for the pleasure of piecing them together again after his own ideas, the vanity of the author (if I may be allowed to use this expression without giving offence) overcoming that laziness which is characteristic of all animals and not least of man. But it seems much more probable that both he and S. Matthew received the *Logia* of which these sections are composed, in a state of chaos, their *disiecta membra* being widely scattered over the Source. The two Evangelists then collected together such Sayings as obviously dealt with the same subject and finally arranged them, each according to his own notions of what was best. This supposition is confirmed by the fact that whereas in the case of the Temptation, of the Queen of the South, and of the Woes on the Pharisees, where the different *Logia* are strongly marked by their subject, each Evangelist brings the same sentences together, though not in the same order; in the Sermon on the Mount, where the subject-matter is by no means so well marked, S. Luke adds a few sayings which S. Matthew puts elsewhere, and transfers to other conflations many sayings which S. Matthew collects into the Sermon. Also both in the Sermon and in the Woes to the Pharisees S. Matthew gives many Sayings which are unknown to S. Luke, as belonging—I presume—to the deutero-Matthew.

Sir John O. Hawkins and many others believe that in all these cases S. Luke has preserved the original arrangement of the *Logia*, because he has in some parts been more faithful than S. Matthew in preserving the order of S. Mark, and therefore ought to have the benefit of the doubt in this case also. But Professor Stanton pleads with justice that S. Luke's arrangements are generally harsher than S. Matthew's. For our part we decidedly incline to the belief that the *Logia* originally possessed no sort of methodical arrangement and needed classification before they could be worked into a volume. If S. Matthew's arrangement is smoother than S. Luke's we attribute the improvement to the fact that oral teaching was more strenuously practised in Egypt than in Europe, for there is nothing like it for removing roughness.

2. Conflation.

It was impossible that the *Logia* should have long continued to be read in Churches and taught in Schools without an attempt at logical arrangement. Hence arose the art of Conflation, to borrow a term from the sister science of textual criticism. By this

¹ Acts xvii. 5, xix. 28 ff., xxi. 30 ff., &c.

² Even S. Matthew admits this in xxi. 25.

✓ art various *Logia* which dealt with the same subject were brought together, and by the help of a few editorial connecting links were welded into speeches, furnished with introduction and conclusion, and then assigned a place in Church teaching. When S. Mark supplies a few verses for a basis, S. Matthew builds upon it, but S. Luke prefers, where possible, to keep S. Mark's verses intact and to assign to the conflation a niche of their own.

Conflation converted fragments into discourses. S. Mark—except perhaps in chapter xiii.—never conflates. Literary artifice was not suited to his simplicity. Utterances of our Lord he gives in abundance, but they are either embedded in narrative till they form a complete section, or else they are loosely strung together without any attempt at cohesion¹. S. Matthew conflates, partly into long discourses, like the Sermon on the Mount, which spreads over three chapters, or the Eschatological discourses which fill two; partly by inserting short fragments of non-Markan matter into the midst of Marcan sections. S. Luke's conflation never exceed one chapter in length and are generally kept distinct from Marcan matter, but we count as many as thirty-two in his Gospel.

In most of S. Luke's conflation and in all of S. Matthew's the welding is complete. But S. Luke has sometimes left his work unfinished, through lack (we suppose) of information and unwillingness to make larger use of conjecture. For though the very art of conflation implies boldness, there can be no question that S. Luke was a conscientious worker. And on this account there are several places in the central third of his Gospel, where isolated *Logia* are loosely strung together², as they are in S. Mark. He seems to have been waiting to collect further information about them.

¹ Mark iv. 21—25, ix. 49 f.

² Luke xi. 33—36, xvi. 18—19, xvii. 1—10.

We have pointed out in the notes several places where conflation has been done mechanically, *Logia* being put together, not because they contain similar teaching, but because they have the same catchword. These are weak spots, indicative of human agency. But on the whole the conflation, especially in S. Matthew, run smoothly. We notice, especially in S. Matthew, the abundant use of refrains. These are, as a rule, editorial repetitions, but their rhetorical effect is peculiarly happy.

The *Logia* consist of teaching. There are no detailed Miracles in this division and few allusions to our Lord's power to work Miracles, but still He comes before us as One who teaches with authority. Whether it is His own authority or whether He speaks as a prophet in the power of the Holy Spirit, is a difficult question to which very different answers have been given. The Scriptural view of the *κῆρυξ* favours the idea that during His Ministry He willed to do nothing of Himself; but there is no doubt that He speaks with authority; it meets us at every turn. If Miracles are not in the front, they certainly lie in the background.

Our belief is that the *Logia* circulated for many years in the Church at Jerusalem as a distinct collection, in a chaotic state, not amalgamated with S. Mark into one Gospel, but existing side by side in friendly rivalry. That they should slowly increase in bulk by accretion, as S. Mark's sections also did, was inevitable, if the oral hypothesis be true. And the earlier part of the collection—the proto-Matthew—was taken over to S. Luke at Philippi at a comparatively early date, but still some years after the arrival of the proto-Mark. S. Luke invented the art of conflation and successfully applied it with much literary skill. Others learned it from him, and the redactor of S. Matthew's Gospel applied it still more successfully, but on independent lines as far as detail work went, for the perfecting of his Gospel. ✓

CHAPTER VI.

THE THIRD SOURCE.

If S. Luke had good authority for connecting Zacchæus with Jericho—and on that point we have no evidence beyond the fact that he has done so—it was reasonable that he should put the narrative about Zacchæus into the only section at which S. Mark takes our Lord to Jericho. Similarly the story of the Penitent Robber and that of the two

men journeying to Emmaus were necessarily put in the places which he has assigned to them, for these three sections were fixed by their subject-matter. It is otherwise with the remaining sections of the Third Source, which contain little or nothing to indicate their date. Nor is it easy to see why S. Luke put the Anointing of our Lord's Feet to-

gether with certain *Logia* to form the third collection of non-Markan matter in his Gospel, as he has done. That problem we leave others to solve. The remaining fifteen sections of this Source are placed within the great "Travel Narrative," which forms the central third of S. Luke's Gospel and is the most perplexing collection in it. The general view of critics who believe in documents has been that S. Luke found this great collection in a document and incorporated it bodily into his Gospel. If so, the document itself was a composite work, containing a few Marcan scraps, a large portion of S. Matthew's *Logia* and much new matter. Under the oral hypothesis we are free to hold that this great collection began with a small nucleus, which was gradually expanded by the addition of new undated materials which were brought to S. Luke from the East, a few at a time, or were accumulated by him during his two years' residence in Palestine.

The harmonists give an entirely different account of this matter. To them it is essential that the chronology of S. Luke should be defended. They speak therefore of a grand Peræan ministry, lasting about six months and broken up by one or more visits to Jerusalem. During this ministry our Lord is held to have repeated much of His Galilean teaching and also to have given utterance to new matter. This notion is uncritical and ill agrees with S. Luke's introductory words (ix. 51), which plainly indicate that the Crucifixion was close at hand. We regard the arrangement as almost entirely ecclesiastical, for the convenience of Church teaching, through lack of information about the true order of events. Most of the sections really belong to the earliest stage of our Lord's Ministry.

We may test our hypothesis in several ways. (1) The "Travel Narrative" contains a considerable number of *Logia* which S. Matthew arranges differently, and while few critics believe S. Matthew's arrangement to be correct, there is good reason to think that S. Luke's is even less so. (2) S. Mark tells us that at a certain stage of our Lord's ministry He withdrew from simple teaching and spoke in Parables only. At a later stage He gave up Parables also and devoted Himself to the training of the Twelve. Now this supposed Peræan mission belongs to the close of the ministry, but it contains some of the simplest of our Lord's addresses. The Stories of the Good Samaritan, the Rich Fool, the Pharisee and the Taxgatherer, the Rich Man and Lazarus, and the Prodigal Son, are not Parables but lessons of the plainest kind. The harmonist may plead that in Peræa our Lord was not bound by the restrictions

which He had laid upon Himself in Galilee, for the Peræans had not shut their ears and hardened their hearts; on that question the Peræans are too shadowy for us to pronounce. (3) Again, we have a group of five Parables, four of which are put close together and are followed by the fifth after the interruption of a few verses. We cannot think that these five Parables, any more than the group of seven in S. Matthew xiii., were spoken at one sitting. The first three of them are closely bound together by several literary connecting links, but how artificial these links are is proved by the fact that one of these Parables—that of the Lost Sheep—is found also in S. Matthew, and in his recension of it every one of the links disappears.

No, we value the jewels, but care little for their setting. We attach great importance to the Source, not much to the editorial notes. The Story of the Prodigal Son is introduced with the words "And He said," that of the Rich Man and Lazarus by the conjunction "And." We take these to be indications (1) that S. Luke did not know to what audience or on what occasion the words were spoken, (2) that he could make no satisfactory inference on these points from the contents, (3) that he was too conscientious to resort to conjecture.

The sections in this Source are amongst the most attractive in our Lord's teaching. They far surpass in pathos, in literary beauty, in appeals to the heart of suffering humanity, anything which we find in the Second Division. The woman who had been forgiven much and loved much, the man who fell amongst thieves, the Prodigal Son, the Penitent Robber on the cross, the Taxgatherer's cry "God, be merciful to me the sinner," will be, while humanity sins and suffers, the most healing, the most consolatory of Evangelical records.

We do not forget that our Lord was the Speaker. We claim for Him the glory, but there is something also due to the collector and the redactor. And whether it was S. Paul, S. Luke, S. Philip the Evangelist or an unknown worker, our hearts go out to him with thankful feeling. The amazing thing is that these soul-stirring sections should be found in one Gospel only. We believe that their comparatively late date is the true explanation. We must not therefore venture to connect them directly with S. Paul, though we are certainly justified in calling them Pauline. The idea that they are *verbatim* reports of what our Lord said is more than usually untenable, and the attempt to recover their true order must be abandoned for lack of evidence.

CHAPTER VII.

THE FOURTH SOURCE.

THE Fourth Division is so fragmentary and so diverse that no concise description of it is possible. It contains in our opinion some of the strongest and some of the weakest parts of the Gospels. S. Matthew's Genealogy, and his fulfilments of Scripture, "Out of Egypt did I call My Son," "He shall be called a Nazarene," "I will open My Mouth in parable," we reckon amongst the weak things. If there be anything mythical in the Gospels, many would see it in the Star of Bethlehem and in the Flight into Egypt. I do not say that these are myths, I do not think so. Yet if any think otherwise, we insist that the rejection of these sections does nothing to invalidate the rest of the Gospel, which depends upon well-attested sources.

The strong things in the division are numerous. Pilate's wife's dream is thoroughly helpful in explaining his action. Pilate's sending of our Lord to Herod is exactly what he would be likely to do. The story of the Penitent Robber on the cross is as intrinsically probable as it is theologically important. Some also of our Lord's deepest sayings are here. We select the following: "They that take the sword shall perish by the sword," "Every idle word that men shall speak, they shall give account thereof in the day of Judgement," "Except ye turn and become like the children, ye will not enter into the kingdom of the Heavens," "I have given you power to tread upon serpents and scorpions and upon all the power of the evil one, and nothing shall harm you," "The servant that knew his lord's will and did it not shall be beaten with many stripes," "When ye have done all that was commanded you, say 'We are unprofitable servants,'" "Let him that hath no money sell his cloak and buy a sword," "Daughters of Jerusalem,

weep not for Me, but weep for yourselves and for your children," "Father, into Thy Hands I commend My Spirit."

We do not believe in the criticism which would disparage these fragments, because of their limited circulation and later date. No doubt, they are far from being *verbatim* reports. The editorial element is conspicuous in preparing them for publication, by filling up their gaps, supplying introductions to them and concluding them with commonplaces and refrains; but the fact that nearly all such additions are either doublets or inferences from the narratives themselves proves the Evangelists to have been careful workers who did not feel at liberty to invent freely. That we have our Lord's teaching here is proved by the fact that no one else could have given it. "Never man spake like this Man."

As these fragments with few exceptions figure in one Gospel only, it has been usual to assume that they are always placed in their true chronological order. It is hardly necessary at this stage to warn the reader that such an assumption is unwarranted. In many cases, no doubt, the narrator would remember the occasion on which our Lord spoke, but most of these sayings had probably wandered far away from the original eyewitness, before they were inserted in the Gospel cycle of teaching. They had circulated orally for many years, before they were accepted by any Church. The true chronology is in most cases not to be recovered. We have attempted to group a few of them which seem to come from one source, but our contention is that the ultimate authorities were numerous and often obscure. They all come to us on Church authority, but we repudiate the notion that they are all recollections by Apostles.

CHAPTER VIII.

THE FIFTH SOURCE.

THE Fifth Division is peculiar to S. Luke, and there is reason to think that it is one of the latest parts of his Gospel and never came into his oral teaching. Had it been earlier, these highly attractive narratives must have been used by S. Matthew and even by S. Mark. At present, though S. Matthew

traverses the same ground, he uses independent sources, which differ largely in spirit from S. Luke and are often difficult to reconcile in detail with his work.

These chapters present difficulties about dates which are discussed in my edition of S. Luke's

Gospel. If the Source rests, as it probably does, on the testimony of the Virgin Mary, direct or indirect, the dates are S. Luke's own contribution and deserve no higher consideration than we accord to editorial notes.

Throughout these chapters the chief actors are women. In S. Matthew's Gospel Oriental objection to bring women to the front has made S. Joseph the actor. Every vision is seen by him. Every act is ordered by him. But here Elisabeth and Mary are the heroines, Joseph is kept in the background.

The reader should notice the fervent faith, religious spirit and simple piety which pervade these chapters. Let him remember that the actors were not Christians but Jews of the synagogue. We are so accustomed to measure the merits of that age by the Scribes and Pharisees, that we are apt to forget that there was another side to the question. The ruling classes, the priests, the scribes, were corrupt, formal and worldly, but there was no lack of loyal worshippers amongst the lowly. Had it been otherwise, the Messiah could never have been sent.

CHAPTER IX.

EDITORIAL NOTES.

THE Evangelists, living near the events and freely mixing with eyewitnesses and other authorities, had opportunities for gathering information which are unknown to us. An enormous mass of tradition was in existence which has now been lost, and many a short observation by S. Luke or by the redactor of S. Matthew's Gospel may depend upon excellent authority, though we cannot trace it.

This is perfectly true and must always be borne in mind, but still such scrutiny as we can apply establishes the fact that many of the editorial notes are mere inferences made by the Evangelist himself from the passage which lay before him. It seems clear that in many cases he had no information and was compelled either to omit the section or to put it by conjecture into a convenient niche in his oral lessons, inventing for it a context. It is when we compare S. Matthew with S. Luke that our attention is drawn to this peculiarity.

Take for example Luke xi. 14—28. This section begins with the cure of a demonized mute. The spectators are divided. Some admire the miracle, others attribute it to Satan. Our Lord replies to the latter. Many were convinced by His reasoning, others wavered and suspended judgement. To them our Lord addressed a warning. Neutrality, He said,

was impossible. Anyone who attempted it would become Satan's slave worse than he was before. A woman from the audience congratulates our Lord's Mother on the possession of such a son, but He makes light of human ties in comparison with the paramount duty of doing God's will. Who can deny that the whole section coheres most closely? The actors seem to stand before us. And yet when we look at the other Gospels we shall find the incidents broken up and scattered over widely different contexts. For S. Luke has only given us a conflation, and his editorial notes are merely literary connecting links.

If this were an isolated case, we might plead that S. Luke's arrangement could be defended on the assumption that our Lord was in the habit of repeating Himself, but when we find the same thing recurring scores of times, that favourite device of the harmonist is discredited. That our Lord repeated some of His sayings is probable, but the question is, How were the sayings preserved? How did S. Luke get hold of them? And how did he deal with them?

In the interest of Apologetics it is supremely important to estimate these editorial notes at their true value—neither too high nor too low.

CHAPTER X.

S. MARK'S GOSPEL.

1. *The unity of S. Mark.*

MANY critics insist on the unity of S. Mark. Some maintain that the whole of his Gospel is S. Peter's work. To us, who distinguish between the proto-Mark, the deutero-Mark, and the trito-Mark, this seems less probable. The proto-Mark we believe to consist mainly of S. Peter's recollections. Probably much of the deutero-Mark may be attributed to S. Peter. But the trito-Mark is chiefly editorial work, consisting of only four new sections and of a large number of phrases and of single words. Possibly the trito-Mark is a redactor and not the Evangelist himself¹.

S. Mark's style is usually described as picturesque; the trito-Markan descriptions are often regarded as the proof of an eyewitness. It may be so, but sometimes at least they seem to us to be rather the fancy of an author. Look for example at the word *ἔσφιγγες* in the history of the Paralytic². What a picture it paints of digging a hole through the roof; yet how impossible it is to concede that the thing was actually done, for who would stand below while the dirt and dust fell! Again in our Lord's Anointing the trito-Mark tells us that the woman crushed the alabaster box³. S. John says that it held a pound weight of nard⁴, and the price of it (£12) agrees with this; but from our knowledge of alabaster cruses of that size we doubt whether it could be crushed to pieces. The author has pictured in his mind a tiny phial and has described accordingly. Thirdly, the trito-Mark twice tells us that Bethsaida was a village⁵, but in reality it was a fortified town. There is reason to think that he had never visited the Lake, and this mistake is only one indication of many that he was not acquainted with the scene. The trito-Mark attributes to Isaiah a quotation from Malachi⁶, confuses Abiathar with Ahimelech⁷, quotes "Defraud not" as the tenth Commandment⁸. There is, as S. Paul teaches⁹, a weak element in all Scripture, and, if we mistake not, the weak element in the trito-Mark is that exuberant fancy, which could not rest content with the simplicity of the Source.

¹ See Mark vii. 2, note.

² Mark ii. 4.

³ John xiii. 3.

⁴ Mark i. 2.

⁵ x. 19.

⁶ xiv. 8.

⁷ Mark viii. 23, 26.

⁸ ii. 26.

⁹ 1 Cor. xiii. 9, 2 Cor. iv. 7.

2. *S. Mark's quotations.*

S. Mark says little about the fulfilment of Scripture and never formally draws attention to it, yet he would have been less than human, if, living in that age, he had taken no interest in it. And the trito-Mark inserts a prophecy from Malachi¹, from Jeremiah and from Isaiah², he completes a prophecy by an important addition³, quotes a Psalm⁴ and the Pentateuch⁵.

3. *S. Mark's order.*

We gain much in Apologetics by declining to make S. Peter responsible for every statement in S. Mark. Particularly is this the case when we consider the question of S. Mark's order. Papias tells us that S. Mark's Gospel is not written in order, but consists of a number of lessons put together for convenience of teaching. Commentators have done their best to minimise the import of these words, but we feel confident that they have made a great mistake in doing so. The arrangement of S. Mark is topographical. His first nine chapters are devoted to events in Galilee, the remaining seven to events in Judea⁶. The first nine chapters are commonly held to cover a ministry of three years, the next seven are supposed to be contained within a fortnight. Now we do not agree with that hypothesis. Real history never moves so fast. To imagine that the questions put by the Scribe, by the Pharisees, by the Sadducees, and by our Lord, occupied one morning and followed each other in rapid succession is not satisfactory. Time, considerable time, is demanded to mature a popular cry. S. John is right in saying that our Lord paid several visits to Jerusalem. If we want to restore S. Mark to chronological order, we must take his two periods, break them up and dovetail them together. S. John helps us to do this. He puts the Cleansing of the Temple in our Lord's first visit to Jerusalem⁷, which is the natural place for it. S. Mark puts it in the last period⁸, because the exigencies of his arrangement compelled him to do so. Men feel no scruple in saying that S. Mark's first

¹ i. 2.

² xi. 17.

³ vi. 84.

⁴ John ii. 18 ff.

⁵ viii. 18, ix. 48.

⁶ xiv. 18.

⁷ See Table.

⁸ Mark xi. 15 ff.

nine chapters must be interrupted by journeys to Jerusalem: why should they object to interrupt his last seven chapters by journeys to Galilee? But if the Cleansing of the Temple belongs to the first visit, the question "By what authority doest Thou these things?" belongs to the same visit. And the subsequent questions may belong to later visits rather than to the last of all. We cannot hope to restore the true sequence of all the events. S. Mark has given us a series of Church Lessons, "Gospels for the day," and not an ordered history. Let us frankly acknowledge the fact and we shall be on the true path to understand the structure of the Gospels.

For S. Mark's order, wrong though it be, is the guide which S. Matthew's redactor and S. Luke followed. Having little knowledge about the true sequence of events, they gladly accepted S. Mark as the backbone of their history, studding it with narratives from other sources which were still more destitute of chronology.

S. John does much, the Synoptists very little, to disentangle chronological difficulties. S. John puts the supper at which the Anointing took place, on Sunday night in Holy Week: S. Mark puts it on the following Wednesday night, which is much too late¹. S. John puts the Crucifixion on the 14th of Nisan: S. Mark on the 15th². All these cases are discussed in the notes, and in all of them reason is given for preferring S. John's account. What other object could he have in correcting S. Mark except personal knowledge? S. Mark was seldom an eye-witness and we must not hold S. Peter responsible for S. Mark's arrangement of the sections.

But, it may be asked, Are not these dislocations incompatible with oral teaching? Could they have existed in a living Church without correction? My answer is that, if the Gospels had been regarded as histories, they could not. But if they were merely a

collection of Church Lessons, one for every Sunday in the year¹, there would be less feeling of incongruity and less disposition to take the trouble of putting them right. It was generally known, as Papias asserts, that they were wrongly arranged, but edification was desired rather than history. Neither S. Mark, the redactor of S. Matthew, nor S. Luke had the requisite knowledge to restore the chronology; S. John had the knowledge and he has made a number of corrections silently in his own way.

4. *S. Mark unprogressive.*

S. Mark, when he left S. Paul, went with his cousin S. Barnabas to Cyprus and perhaps abode there many years. This will account for his standing aloof from the *Logia* and from the other sources. With unwise conservatism he resisted progress. He stuck fast to the old teaching, refusing to find place for the new. He set his face against expansions and improvements except within his own narrow circle. Other teachers were wiser in their generation. They "brought out of their treasures things new as well as old²." They welcomed the attractive teaching of the *Logia* and the more attractive teaching of the Pauline source. They found room for fragments and scraps from all sides. S. Mark may have served the purpose of the Cypriotes, but when he went to Rome he found himself old-fashioned. Those who were acquainted with the fuller teaching of S. Luke had no taste for the austerity of S. Mark. It is only in quite modern times that the true value of his Gospel has been discovered. Hence, when he wrote, he found his book to be in no demand. And so it lay, neglected and never copied, until after his death, when the last sheet had been torn away and could not be replaced, for not a single catechist adhered to his cycle of teaching. Only by critical processes can we do anything to restore the missing verses.

¹ xi. 27 ff.

² p. 186, § 45 b, note, and p. 109, § 86, note.

³ p. 188, § 46, note.

¹ Below, Chapter xv.

² Matt. xiii. 52.

CHAPTER XL

S. MATTHEW'S GOSPEL

1. *It is a composite work.*

WHEN the Tübingen school of critics under Baur in 1840 led the attack upon the traditional view of the Gospels, they agreed with S. Augustine in putting S. Matthew first. This they did for dogmatic and not for critical reasons. They held all miracles

to be unhistorical,—later accretions upon the original story. And as the miraculous element is proportionally less in S. Matthew than in S. Mark, they insisted on the priority of S. Matthew and upon the special antiquity of the *Logia* which, as we have seen, are practically free from miracles. Keim and Hilgenfeld adhered to this view for the same reason,

but it is quite discredited and may at length be disregarded.

The recognition of S. Mark's priority, however, carries with it one corollary, viz. that the author of S. Matthew's Gospel was not the Apostle S. Matthew, nor indeed any Apostle or eye-witness¹. The Gospel is correctly called the "Gospel according to S. Matthew" because the distinctive feature in it is the Matthean *Logia*, but in the earliest or Marcan sections there are no indications of an eyewitness. The author shows no acquaintance with the geography of Palestine or with its special features. His information is distinctly second-hand.

This position may be painful to those who have been brought up on traditional lines, but I fear that there is no escape from it, and the demands of truth must be admitted.

2. *Its place of birth was Alexandria(?)*.

S. Matthew's Gospel is commonly said to be intended for Jewish readers. Rather we should say it assumed its present form in a community of Greek-speaking Jews. Where that community was settled, there are few indications. It was outside Palestine, for the author calls Palestine "Syria" after the name of the Roman province. S. Luke calls it "Judæa," i.e. "the country of the Jews²." Other writers in the New Testament have no distinctive name for the whole land, but speak of its component parts, Galilee, Samaria, and Judæa. I have for some time suspected that Alexandria was the home of this Gospel. In that city there existed an abundance of Greek-speaking Jews, a flourishing Christian Church and all the requisites to meet the case. Moreover the Flight into Egypt of the Infant Jesus is found in this Gospel only³ and may indicate local interest.

3. *Its division into seven parts.*

The Gospel is divided by its redactor into seven parts (see Table IV.). The number is doubtless chosen to symbolize completeness. Five of the seven divisions are introduced by the formal phrase "And it came to pass, when Jesus had finished" &c. The first division contains the Gospel of the Infancy, the second reaches to the end of the Sermon on the Mount, the third to the end of the Charge to the Twelve, the fourth to the end of the seven Parables, the fifth to the end of a second Charge to the Twelve, the sixth to the end of the Eschatological Discourses, the seventh

concludes the book. Every one therefore of these divisions is clearly marked, and the introductory note is a guide to the memory. They are quite original, there being nothing corresponding to them in SS. Mark or Luke.

4. *Alternate Marcan and non-Marcan sections.*

S. Matthew's Gospel consists of Marcan and non-Marcan sections in alternate layers. In five cases the non-Marcan sections are unmixed, being taken entirely from the *Logia*. In all other cases there is some mixture, chiefly by the introduction of fragments from my Fourth Division. The first Marcan section is so heavily charged with extracts from the *Logia*, that we may call it a mixed conflate section. In other cases the mixture is on a smaller scale. S. Matthew's literary work therefore differs considerably from S. Luke's, for S. Luke seldom resorted to mixture, very seldom when he was dealing with Marcan matter. S. Matthew prefers mixture, but usually on a small scale.

5. *Departures from Marcan order accounted for.*

In the second, fifth, sixth, and seventh divisions of his Gospel the redactor of S. Matthew has scrupulously preserved S. Mark's order, except that once in the case of the Barren Fig-tree he transposes a few verses in order to heighten the miracle by making the fig-tree wither suddenly. But in the third and fourth divisions there are some remarkable inversions of order which have long been a standing difficulty. Thus the Cleansing of the Leper is put a little earlier, and a group of five narratives, viz. the Stilling of the Storm, the Gerasene Demoniac, Jairus's Daughter, the Mission of the Twelve, and the Charge to the Twelve, are brought very much earlier in the Gospel than S. Mark has put them. They do not indeed stand close together, for some non-Marcan matter is interspersed between them, but they preserve their relative order.

I believe that this dislocation has been made for a very simple reason. The redactor had to provide Church Lessons, one for every Sunday in the year¹. But he was working in a Jewish Church where the Jewish feasts and fasts were observed. Passover, Pentecost, and Tabernacles,—possibly Purim and Trumpets—were the feasts, the day of Atonement was the fast, and an appropriate Lesson must be found for each of them. Now if we compare the

¹ 'Comp. of the Gospels,' p. 188 ff.

² iv. 24.

³ p. 17, last note.

⁴ ii. 18 ff.

¹ See Chapter xv.

Gospel according to S. Matthew with the Jewish calendar, we find that the Sermon on the Mount falls to be read at Pentecost, the collection of seven Parables at Tabernacles; Good Friday and Easter Day had the history of the Crucifixion and Resurrection, while the Sundays preceding Easter, constituting at a later date the season of Lent, would have the introductory parts of the Passion.

The other Gospels were written for Gentile

Churches, and I can find no trace in them of the observance of Jewish festivals¹ save that they provided for the universal recognition of Good Friday and Easter Day.

¹ That Christians should keep Jewish festivals at all may seem incredible to many, yet the Acts of the Apostles represents S. Peter and the early Christians as diligent in attendance at the Temple, and even S. Paul goes up to keep the feast and offers sacrifice.

CHAPTER XII.

S. LUKE'S GOSPEL.

✓ To a critic S. Luke's Gospel is the most interesting of all, because it is the most complex and gives rise to the most difficult questions. It rests on five Sources as against three in S. Matthew and one in S. Mark. It is the richest of the Synoptic Gospels and deserves to be the most popular. Certainly it would have been so if S. Luke had been an Apostle. The fact of his inferior rank in the Church has robbed his Gospel of that distinction.

S. Luke's Gospel can only be read piecemeal in this book, so completely does its order differ from that of S. Matthew in the Second Division. It can however be read continuously with the parallels from the other Gospels in my edition of S. Luke, to which the reader must be referred for a discussion of the problems which present themselves.

CHAPTER XIII.

S. JOHN.

S. JOHN'S Gospel has not been printed at length in this Synopsis nor would it be proper to argue at length the question of its genuineness. One point however, which belongs to historical criticism, must be considered. We are sometimes asked to believe that this Gospel, which emphatically claims¹ to have been written by an eyewitness—a claim which is again insisted on in the opening words of the first Epistle²—was really composed by an anonymous author in or about the year 130 A.D.; and that the author had access to Johannine teaching and also to the Gospel of S. Mark, but was unacquainted with the Gospels of SS. Matthew and Luke, though he and they resemble each other in a single sentence (Matt. xi. 27 = Luke x. 22) which may have been derived from the same ancient Source³.

¹ John xix. 35, xxi. 24.

² 1 John i. 1.

³ This of course is not our view of the matter. If the words were really spoken by our Lord, it is not surprising that they should appear as they do in SS. Matthew and Luke from one Source, in S. John from his own recollection of them.

W. S.²

I leave the moral question for the present and confine my remarks to the historical situation. In the year 130 A.D. S. Matthew's Gospel was widely, if not universally, accepted and used; S. Luke's circulated in perhaps a somewhat more restricted area; S. Mark's had long existed in a single mutilated copy, and although it was now being acknowledged as equal in authority to the other Gospels, quotations in the Fathers of the Church indicate its comparative unpopularity. Antiquaries like Papias knew its value. Harmonists like Tatian—soon after this date—made full use of it. Irenæus, whose birth cannot be put very much later than this, was taught to regard the four Gospels as the necessary pillars of the Church. But still S. Mark's Gospel was the least popular. Is it not therefore strange that the supposed author of the fourth Gospel should have confined himself to it?

Under the oral hypothesis S. John is not correcting the Gospel of S. Mark, but the Cycle of oral teaching which was the earliest and most widespread.

Believing then that this Gospel is what it claims to be, the work of an eyewitness, viz. S. John the son of Zebedee, we attach particularly high value to its testimony, especially in the following particulars:

(1) Whenever only one of the Synoptists contains a sentence in common with S. John, I maintain that the said sentence has probably been borrowed from S. John's oral teaching. This contention is not merely natural, but under the oral hypothesis such borrowings become inevitable. Esoteric though S. John's teaching was, it could not be wholly confined to his own circle. SS. Mark and Luke visited Ephesus, where S. John taught, and they could not but carry away some recollections. Certain rumours even reached the redactor of S. Matthew's Gospel in his distant (Alexandrian?) home.

(2) Where S. John traverses some statement made by S. Mark, as he often does, S. John (I maintain) is always to be preferred. An examination of these cases cannot be undertaken here, but they are discussed in the body of this book and in the 'New Testament Problems.' I have no hesitation in saying that in some of them S. John is assuredly right, in others the probability is in his favour, in none is the evidence clearly against him, unless indeed the explanation of the discrepancy about the hour of the Crucifixion be rejected¹.

But it is objected that the internal evidence is against the Johannine authorship. The difficulty arises, I think, from a mistaken view of what that authorship would imply. This Gospel most certainly does not contain *verbatim* reports of our Lord's Speeches. But neither do the Synoptists. In S. John, as much as in S. Luke or S. Matthew, the Speeches are Conflations. This admission removes at once a large amount of misapprehension. Again, the conversations, which are so numerous and brilliant in their natural simplicity, must not

¹ 'N.T. Problems,' p. 156.

be regarded as perfect recollections of what was actually said. Even in S. Mark much of the conversation is editorially manipulated. The actual words have been forgotten and the vacant spaces are filled in by borrowing from similar passages or even by conjecture. The same thing is conspicuous also in SS. Matthew and Luke. Much more did S. John, who probably began work at a later date than S. Peter, fail to recall the precise language which had been used. His own style is indelibly stamped on all that he writes. Whether our Lord or S. Peter or anyone else is the speaker, the form is Johannine. There is a peculiar mannerism throughout the Gospel. The curious way of stating objections and answering them or leaving them unanswered cannot always correspond to reality. The Oriental way of cultivating sameness, where a Western writer with greater truth would pursue diversity, is in a special manner to be seen in S. John. The editorial element is unusually strong. Many of our Lord's Utterances were deeply engraved on the memory of the Apostle and with loving zeal he repeated them again and again.

Lastly, S. John wrote as an Apostle. We hold him to be the only Evangelist who occupied that position. He was therefore bound by his office to teach and guide the Church. The Holy Spirit had been given to him more abundantly for this very purpose. None of the Evangelists, not even S. Mark, is a mere chronicler. All of them are Prophets, with a commission to interpret what they record. But S. John, by virtue of his office and his later date, felt particularly that he was in charge of the Church. He wrote, not to interest or even to instruct, but to engender faith. He never loses an opportunity for doing so. "They who are spiritual" have in all ages felt themselves touched by him. Others may find him monotonous, tedious, &c.; to them he is "a savour of life unto life."

CHAPTER XIV.

TOPOGRAPHY OF THE GOSPELS.

THE student is advised to study carefully the evidence afforded by Table V.

If we set aside the first two chapters of SS. Matthew and Luke, we shall find that—in spite of some marked dislocations in the earlier half of S. Matthew—the main body of the Synoptists follows the same plan. The Tradition is divided in every

case into four parts, whereof the first is placed in the Jordan valley in the South; the second consists of a long ministry in Galilee including a tour in Phœnicia and Decapolis; the third embraces the last journey to Jerusalem; the fourth narrates events which happened in Jerusalem. At this point the proto-Mark stops, but the deutero-Mark concluded

with an Appearance of the risen Lord in Galilee, which S. Matthew preserves and S. John confirms.

The four divisions of the proto-Mark form the backbone of the Synoptic history. The five divisions of the deutero-Mark form the backbone of S. Matthew, and of S. Mark as it originally stood before the last leaf was lost¹. SS. Matthew and Luke dovetail amongst the Marcan sections a considerable quantity of non-Markan matter. In S. Matthew this new matter is pretty evenly distributed over all four divisions, so as not to destroy the balance, but S. Luke has thrust the greatest part of it into the third division—which contains the last journey. By doing this he has seriously distorted the history, but he seems to have done so deliberately, under the ruling idea that as the Passion approached, the most striking of our Lord's teaching was brought forth. The conception is a noble one, but it can hardly be historically true. To speak, as harmonists do, of a great Persean ministry forces us to ask, Who were the Perseans and how should our Lord have found an audience among them? To suppose that the audience consisted of emigrants going up from Galilee to keep the feast does not seem probable and has never been maintained. The majority of such worshippers must at this date have been hostile to our Lord's claims. No, S. Luke's distortion of this division can hardly be defended. It was brought about, we believe, by a gradual process. New undated matter came gradually to S. Luke, while he taught at Philippi, and was stowed away by him here until such time as he could discover its proper

¹ It has been assumed throughout this book that the last page of S. Mark's Gospel was lost, because that is by far the simplest explanation of the abrupt ending and has been generally accepted as such by the critical world. Those who hold to the documentary hypothesis find this assumption specially useful in explaining the conclusion of S. Matthew's Gospel. Of course however the truth is unknown. Death or persecution or other causes may have caused the writer to leave the book in its present condition.

position. S. Matthew also gives a large part of this non-Markan matter, but he does not put it into this last journey. No critic supposes that his arrangement of it is historically correct, but it is artistically preferable. Neither of these Evangelists appears to have had the requisite knowledge to arrange our Lord's Utterances in the true order.

We return, however, to the proto-Mark and its quadruple divisions which are accepted in three Gospels. It has been the fashion to argue that the testimony of three men must be true. But if SS. Matthew and Luke simply adopted the arrangement of S. Mark and that arrangement was wrong, they are not independent witnesses. Mere repetition of an error does not set matters right. That the Synoptists are wrong in depicting a long unbroken ministry in the North, followed by a very brief ministry in Jerusalem, is shown not only by S. John but also by SS. Matthew and Luke. For when they record our Lord's saying¹ "Jerusalem... how often would I have gathered thy children together..." they make it plain that they are themselves wrong in taking Him to Jerusalem then for the first time. It is practically certain that the Galilean ministry was broken by several visits to the Holy City; I only ask the reader to believe that the Jerusalem ministry—as recorded by the Synoptists—was broken by several visits into Galilee. The historical developments make this supposition necessary. S. John, therefore, is once more silently correcting S. Mark, when he brings our Lord to Jerusalem again and again. To exalt the evidence of the Synoptists against that of S. John is unreasonable.

The general effect of these considerations is to throw considerable doubt on the chronology, but it is essential to settle this question before any progress can be made in the study of the Gospels. Most students would minimise the distortions: I am inclined rather to push them to the utmost.

¹ Matt. xxiii. 37 f.—Luke xiii. 34 f.

CHAPTER XV.

CHURCH LESSONS.

THE Gospels according to SS. Matthew, Mark and Luke are easily divided—so easily that they may be said to divide themselves—into fifty-three or fifty-four Lessons, which gives one for every Sunday in the year. In most cases the divisions are clear and convincing. In fact it is difficult to divide the

Synoptists in any other way. And this fact is the more striking, because S. John's Gospel cannot be divided into that number at all. I believe that these Divisions were intended.

There was precedent for the division of a sacred book into Lessons. In the Jewish Synagogue, which

malefactors, who were crucified with our Lord, reviled Him¹. S. Luke says that one reviled, but the other turned to Him for help². Many hold S. Luke's account to be mythical, regarding it as an attempt to represent in fact the theological doctrine that Christ "is able to save unto the uttermost." It may be so, but it is simpler to suppose that S. Luke drew his information from one who stood near.

And so with the teaching. We do not believe that the longer Parables, recorded in SS. Matthew and Luke, are *verbatim* reports of what our Lord said. We have pointed out many instances where a close examination of them shows traces of editorial

¹ Mark xv. 32.

² Luke xxiii. 39 ff.

work. But they are historically true, for no one else could have spoken them. They carry a witness in themselves by their appeal to the Christian heart.

Speaking generally it may be said that the later work is more perfect in literary form and more attractive in subject-matter, than the earlier recollections. The older records claim reverence from their venerable antiquity, the later win their way from their intrinsic charm. And so it has come to pass that S. Mark's Gospel, the earliest and in many respects most authentic, has always been the least valued. SS. Matthew and John have competed for precedence. S. Luke has had less favour than he deserves because he was not an Apostle.

CHAPTER XVII.

THE RESURRECTION.

THE proto-Mark contains two predictions of the Resurrection and a brief account of the empty tomb. It tells of the vision of angels who announced that the Lord had arisen; but it goes no further. The Resurrection is an essential part of the narrative. The whole book leads up to it and would be incomprehensible without it, but the Appearances of the risen Lord, which form so important a feature of the later records, are entirely absent¹.

The Resurrection is the central fact of the Christian creed; it behoves us therefore to treat it at greater length than we have been able to give to less important facts.

What is the precise significance of the absence of the Appearances from the proto-Mark?

It means that for the first twelve years or so after the great Day of Pentecost, on which the Church was founded, Easter was commemorated without the public recitation of any Appearance.

This does not prove that the Appearances were unknown in the Church. It is not too much to say that they must have been widely known. But it shows that for some reason or reasons it was not deemed expedient to bring them forward in the public services.

Now we have no difficulty in suggesting excellent reasons for their suppression.

I. In the first place they did not satisfy popular expectation. Our Lord had appeared to none but

His friends. Why did He not rather select His enemies? If His Resurrection was a reality, did it not behove Him to prove it to the gainsayers? Let Him convince the chief-priests, who were the rulers of the nation, let Him convince the Pharisees, who were the leaders of thought, and the path with others would be easy. Had not Pilate some claim to be considered? He had thrice¹ declared our Lord to be innocent and had done all that in him lay to release Him. Had Herod no soul to be saved? He had long been anxious to see and hear the Christ². But God's ways are not as our ways. Not a single outsider, so far as we know, was chosen as a witness.

Again, these Appearances ran counter to popular belief, which was in favour of the resurrection of the flesh. The old carnal life must be renewed. The old ties must be continued. But the command "Touch Me not"³ disappointed the expectants. Even now men are not prepared to accept S. Paul's teaching that "Flesh and blood shall not inherit the kingdom of God"⁴...that "We shall be changed, in a moment, in the twinkling of an eye"⁵. Yet that change appears to have been made in our Lord's body. He had been withdrawn, it would seem, from the grave-clothes without unwrapping them⁶. He could enter a room when the doors were shut⁷. He could vanish

¹ Luke xxiii. 22.

² Luke xxiii. 8.

³ John xx. 17.

⁴ 1 Cor. xv. 50.

⁵ 1 Cor. xv. 51.

⁶ Latham, *Risen Master*, pp. 84 ff.

⁷ John xx. 19.

¹ p. 174 note.

out of sight when His message was delivered¹. He was invisible except when He willed to be seen. His dearest friends met Him and talked with Him for hours without suspecting who He was². What wonder if the brethren hesitated before proclaiming these facts to a cold and unsympathetic world!

But the interviews were not only exclusively made to friends and rare and short, they were also for the most part of a highly confidential nature. None of them is better attested than the visit to S. Peter³, yet we have even now no information of what passed at that interview. We can readily believe that the first meeting between the glorified Lord and the disciple who had thrice denied Him would be of a peculiarly private character. S. Peter may have given some account of it to his brethren, but they would decide that nothing would be gained by revealing it.

The same may be said of the meeting with S. James⁴. There had long been great tension between our Lord and His kinsmen according to the flesh. It made our Lord declare that "A Prophet is not without honour save among his own kindred and in his own house⁵." Near the beginning of His ministry these brethren had declared that He was beside Himself⁶ and had sought to put Him under restraint. At no time do we read of their giving Him countenance or support. At the close of His work we meet their gibes⁷, to which the Evangelist significantly adds, "For neither did His brethren believe on Him." But by one brief interview the whole situation was changed. In the first chapter of the Acts our Lord's brethren stand next to the Apostles⁸. In a few years S. James was elected to an office which we may fairly describe as that of Archbishop or Patriarch of the Church at Jerusalem⁹.

Look again at the case of S. Thomas. It is easy for us now to say "Almighty and everliving God, who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's Resurrection¹⁰," but in those days, when everything was interpreted maliciously by powerful enemies, the declaration of his scepticism would assuredly be distorted; even amongst Christians his witness would be impaired by the damaging fact, that for a whole week he had continued in his state of unbelief¹¹. For my part I am not surprised that S. John was the first who ventured to put the history on record.

We are not told what took place at the meeting of above five hundred at once¹. Indeed we know not where it happened nor when. If anything important had been revealed, it must have been made public, seeing that so many were concerned. We can hardly be wrong in concluding that it was brief and formal. Little more can have been said at it than the salutation "Peace be unto you."

In the Appearances which are recorded, we can hardly wonder that there was some delay in revealing what passed. "O fools and slow of heart to believe²" would not raise the brethren in popular esteem. "Whosoever sins ye remit, they are remitted; whosoever sins ye retain, they are retained³" are words which are even now difficult to interpret; widely different explanations of them are current in the Church; they are better suited to the secret conclave than to the open congregation, to esoteric study than to popular presentation.

Such are the reasons which may have made S. Peter pause before inserting the Appearances into the cycle of instruction. He was surrounded by enemies to whom he could not afford to give a handle. There were other lessons to teach of more immediate moment. The fact of the Resurrection was insisted on. "We are witnesses⁴." But the world must wait for the revelation of details. It was essential that men should learn to walk by faith. Much may have been said in private which did not pass into the formal teaching.

But the season for reticence did not last long. S. Paul, writing at Ephesus to the Church at Corinth in the year 57, about 27 years after the Resurrection, alludes to six of the eleven Appearances in the briefest terms, as though all his readers were familiar with them⁵. S. Paul was an exceptionally good witness. Not only did he claim to have seen the risen Lord himself⁶, but he had spoken with two others—SS. Peter and James⁷—who had each received a special interview. He had formed the acquaintance of the Twelve⁸, to whom several Appearances had been vouchsafed. He can hardly have failed to converse with some of the five hundred brethren to whom the Lord had appeared. And if the knowledge of these Appearances had penetrated into Asia Minor and Europe at that early date, how much sooner must they have been familiar in the Church of Jerusalem! S. Paul's honesty, education and ability, are our best pledges that he was "not following cun-

¹ Luke xxiv. 81.

² Luke xxiv. 81.

³ 1 Cor. xv. 5, Luke xxiv. 34.

⁴ 1 Cor. xv. 7.

⁵ Mark vi. 4.

⁶ Mark iii. 21.

⁷ John vii. 8 f.

⁸ Acts i. 14.

⁹ Acts xii. 17, xv. 18, xxi. 18.

¹⁰ Collect for S. Thomas's Day.

¹¹ John xx. 24 ff.

¹ 1 Cor. xv. 6.

² Luke xxiv. 25.

³ John xx. 23.

⁴ Acts ii. 82, iii. 15, v. 82, x. 89, 41, xiii. 81.

⁵ 1 Cor. xv. 5 ff.

⁶ 1 Cor. ix. 1.

⁷ Gal. i. 18 f.

⁸ Gal. ii. 1 f., Acts xv. 2.

ningly devised fables" when he declared these facts to us.

II. But it has been objected that the accounts in themselves are so contradictory as to destroy their historical trustworthiness. We must therefore examine the extent of their divergences.

The deutero-Mark promises an Appearance in Galilee¹. S. Matthew, therefore, reproducing—we believe—the lost pages of St Mark's Gospel, gives the deutero-Markan account of that visit² and of the conversation which took place at it. So probably does the pseudo-Mark³. S. John likewise records a special Appearance to seven of the Twelve at the Lake of Galilee⁴, when the Draught of Fishes was granted. But SS. Luke and Paul say nothing whatever about this visit to Galilee. Indeed S. Luke seems expressly to exclude it by commanding the Apostles not to leave the Holy City⁵. It might have been pleaded that those words do not really exclude it, for they may have been spoken after the return of the Twelve from Galilee⁶. But it is impossible to accept that simple explanation, if we adhere to the belief that Luke xxiv. deals entirely with the events of Easter Day. We return therefore to our contention that lack of information is the true explanation. SS. Paul and Luke seem to have had no knowledge of that visit.

Such an admission a few years ago would have been regarded as serious, but criticism has taught us that Inspiration does not bestow omniscience. An inspired Evangelist did not know all the events concerning our Lord's ministry. He depended, like any other writer, upon the sources of information which lay before him. When these were defective he sometimes made mistakes.

Now the deutero-Mark was unknown to S. Luke. A few scraps of it—including the Draught of Fishes—reached him by accident or by the intervention of travellers. But these scraps are always misplaced in his Gospel. The Draught of Fishes he assigns to the time of S. Peter's Call⁷. It is therefore in no way surprising that the visit to Galilee, being part of the deutero-Mark, was unknown to S. Luke. And if S. Luke knew nothing of it, S. Paul and the Western Church generally would be equally in the dark. Their ignorance has led to a certain amount of disturbance in the records. But we cannot for a moment concede that ignorance of this detail—important though it is—destroys their testimony about other events or shakes our confidence in the general trustworthiness of the Gospels.

¹ Mark xiv. 28.

² xxviii. 16 ff.

³ xvi. 14.

⁴ xxi. 1 ff.

⁵ xxiv. 40, Acts i. 4.

⁶ Acts xiii. 81.

⁷ Luke v. 1 ff.

The other great difficulty is this, that SS. Luke and Paul say nothing about those Appearances to women, which occupy the foremost place in the pages of SS. Matthew, John, and the pseudo-Mark¹.

It is obviously insufficient to plead that they attached little weight to the testimony of women, believing that women are misled by the strength of their affections, so that hard-headed men can have no sort of confidence in their words. Such a view might have prevailed in the East but certainly not in the West. S. Luke is particularly fond of emphasizing the ministry of women whenever he can. We believe that ignorance is once more the true explanation of his silence. Nor is this ignorance surprising. We can readily believe that Mary Magdalene during her life was unwilling to have attention drawn to herself by the publication of the honour which she had received. Compare for a moment the case of the man who had been born blind, as recorded in S. John's Gospel². Think of the inquisitorial cross-questionings to which he was subjected, and then ask yourself whether a woman in that age and in that city had not good cause to shrink from subjecting herself to such an ordeal. It is not merely that life would be endangered. There were plenty of people who possessed the martyr spirit. But the curiosity of friends and the malice of enemies would have been a heavy burden, and the message of the Saviour was of too personal a nature to be of great value to the general public. On the whole the facts point clearly in one direction. S. John, living in a distant country and working at a later date, was the first to introduce into his oral teaching the account of this Appearance to Mary. He had of old received the Mother of our Lord into his home³. This circumstance would bring him into closer relations with the band of women who stood at the foot of the Cross. He may well have known circumstances which were unknown to S. Peter and to the bulk of believers, or, more likely, he may have received permission to reveal after the Magdalene's death what the others had been requested to keep back during her life. If this was so, an epitome of the interview passed from S. John's oral teaching into S. Matthew, and a still shorter epitome into the pseudo-Mark.

There are many circumstances which favour this contention. (1) It fully accounts for the strange silence of SS. Luke and Paul. (2) It accounts for the pseudo-Mark. (3) It accounts for certain peculiarities in S. Matthew.

S. Matthew's Gospel is of slightly later date than

¹ Matt. xxviii. 9, John xx. 11, Mark xvi. 9.

² ix. 1 ff.

³ John xix. 27.

those of SS. Mark and Luke. It bears a few traces of that editorial embellishment which is the distinctive mark of the apocryphal Gospels. When, for example, S. Matthew writes of the angel who sat in the sepulchre that "His appearance was like lightning and his raiment white as snow. And for fear of him the keepers did quake and became as dead men¹," we recognise traces of the same indulgence in the fancy which produced the following narrative in the so-called Gospel of S. Peter: "And on the night which preceded the Sabbath, while the soldiers were keeping watch two by two at the tomb, a great voice arose in the heaven and they saw the heavens opened and two men descend from them holding a great light and drawing near to the sepulchre. And the stone which had been placed at the door rolled and retired a little and the sepulchre was opened and both the young men entered. So then those soldiers awoke the centurion and the elders, for they also were present watching. And when they had narrated what they had seen, again they see three men issue forth from the tomb, two of them supporting the One and the Cross following them. And the heads of the two men reached to the heaven, but the head of Him who was led by them reached beyond the heavens. And they heard a great voice from the heavens saying, 'Thou hast preached to those that sleep.' And from the Cross a response was heard, 'Yes!'"

The Gospel of S. Peter was written in the second century and is a good example of what that century could produce. The extract here given may be commended to the study of those who would fain attribute the Gospel of S. John to that dreary time. But

¹ xxviii. 8f.

² p. 170.

we have no hesitation in attributing to S. Matthew's Gospel the first beginnings of that fanciful embellishment.

Now it is a peculiarity of S. Matthew to multiply persons and things. Again and again when the other Gospels use the singular, S. Matthew puts the plural¹. When therefore S. Matthew writes that our Lord appeared to women, while S. John says that He appeared to Mary of Magdala, we are entitled to suspect another pluralism. And this is the more probable, because when we come to look closely, we find that there is nothing new in S. Matthew's record. He does but repeat the command that the Apostles should go into Galilee and the promise that they should meet our Lord there. The fact of the Appearance is a reminiscence of S. John's oral teaching, the treatment of the details is editorial.

For oral tradition is of two kinds. Either a section is learned by heart and carefully preserved by the official custodians; or else a private member of the Church, being present at some foreign station, when the Gospel for the day is recited, carries away with him some imperfect recollection of it which may lead to a distortion of the truth.

These explanations may be of use to remove some intellectual difficulties, but the real proof of the Resurrection must always be found elsewhere. It lies in the lives of those who accept it. If it produces in us a death unto sin and a new birth unto righteousness, if it illumines our path through the wilderness of this world, if it helps us to enlighten those who sit in darkness, then indeed we may say "The Lord is risen." Then shall we rejoice in His triumph.

¹ Matt. xx. 80, note, p. 107.

CHAPTER XVIII.

THE VIRGIN BIRTH.

CERINTHUS and in later time the Ebionites represented our Lord to be the Son of Joseph¹. In our day the doctrine of the Virgin Birth is questioned or denied, not only by those who deny or make little of the doctrine of the Incarnation, but by some who hold fast to it. They are entitled to plead (1) the silence of SS. Paul, Mark and John, (2) the witness of the Genealogies etc., (3) the meaning of the Hebrew in Isaiah vii. 14, (4) the readings of Cod. s^a in Matt. i.

(1) S. Paul writes that "God sent forth His Son

¹ Irenæus, i. 25.

born of a woman¹"—a remarkable phrase, but not necessarily involving the Virgin Birth. S. Mark writes "Is not this the Carpenter, the Son of Mary?" In S. Luke's parallel the expression is the more natural one "the Son of Joseph." For even if Joseph was dead, as is commonly supposed, it would be more usual to ask "Is not this the Son of Joseph?" than "Is not this the Son of Mary?" Can it be that S. Luke, as elsewhere, has preserved the original wording, and that the trito-Mark altered it from

¹ Gal. iv. 4.

² vi. 8.

'theological timidity'? The three Evangelists are giving the cry of the men of Nazareth, who had never been initiated into the mystery of our Lord's Birth, if we may assume for the moment that S. Luke's account of it is true. Theological timidity is elsewhere peculiar to S. Matthew, but there is nothing to prevent other writers from sharing it. And if the trito-Mark did so, we have in him an unexpected witness to the early acceptance of the doctrine¹. S. John is held to have written his Gospel against Cerinthus: it is certainly strange that he does not touch upon this question. Indeed he is sometimes quoted as a witness on the other side, for he makes S. Philip say to S. Nathanael "We have found Him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph²." Philip however was but newly convinced and very imperfectly instructed. It was as natural for him, as for the men of Nazareth, to speak thus. It is S. John's habit to make such persons say what the least instructed Christian would know to be false. Nor is this surprising, when our Lord Himself did not answer the difficulty which He raised about David's Son being David's Lord. Those who hold that S. John was acquainted with the Gospels of SS. Matthew and Luke may properly urge that, as he did not correct them in this particular, we must believe that he agreed with them.

(2) The Genealogies, both of them, give the line of descent of Joseph. And when S. Paul writes that our Lord "was born of the seed of David according to the flesh"³ and the writer of the Epistle to the Hebrews that it is "certain that our Lord sprang from the tribe of Judah"⁴, they seem to be thinking of His 'legal' descent. There is also emphasis in S. Matthew's words "Joseph, thou son of David"⁵. These are difficulties with which we are no longer in a position to deal fully. It may be that the Virgin was a near relative of Joseph, so that her genealogy was for the most part the same as his. But the Scriptures do not assert this; indeed by telling us that her kinswoman Elisabeth was of the daughters

¹ I suggest that the primitive reading was "Is not this the Son of Joseph the carpenter?" (cf. 2 Tim. iv. 14, Acts x. 43, xix. 24, etc.). S. Luke abbreviated it by omitting "the carpenter," the Church of Jerusalem expanded it by adding the other names. *Brevior lectio praeestat*. The trito-Mark altered. I do not make this suggestion for doctrinal, but for critical, reasons. I am convinced that in proto-Marcian sections S. Luke has often preserved the primitive reading (for examples consult the Index), and I see no reason why he should not have done so in a deutero-Marcian section like this.

² i. 45.

³ Rom. i. 3.

⁴ Heb. vii. 14.

⁵ i. 20.

of Aaron, they raise a slight presumption that the case was otherwise.

(3) We fully admit that the meaning of the Hebrew in Isaiah vii. 14 is to say the least indecisive. But we cannot allow that this verse gave rise to the doctrine. In other cases where quotations from the Old Testament are introduced with the formula "that it might be fulfilled etc." the quotation is later than the context: we see no reason to think that it is otherwise here. And although S. Matthew makes much of the quotation to confirm the doctrine, S. Luke teaches the doctrine without reference to the passage in Isaiah.

(4) We cannot allow that the readings of *s*^a in Matt. i. are anything but an alteration of the Greek for dogmatic reasons¹. Yet it seems certain in S. Luke and probable in S. Matthew that the Genealogies have been altered editorially at the point where our Lord's name was introduced; so that in S. Matt. *s*^a may really be going back to the primitive record. In S. Luke the editorial manipulation is so carelessly done that the natural meaning of the words is that Jesus "really was, as He was commonly supposed to be, the Son of Joseph." Yet it is certain that this is not what S. Luke intended to say.

To sum up, the evidence appears clearly to indicate that the doctrine of the Virgin Birth was not generally revealed in the earlier part of the Apostolic age. We have no proof that S. Paul was acquainted with it. The Genealogies appear to us to have been drawn up by persons who did not hold the doctrine. Like many other doctrines, we believe it to have been kept back until conflict with heresy brought it forward. We have repeatedly insisted upon the truth that the Apostolic age teemed with burning questions, and the Gospels as well as the Epistles attest to the presence of great variety of teaching and even of bitter controversies. We cannot allow that only the most ancient is historical. We have again and again asserted that though special honour is due to the proto-Mark, we must not disparage the later Sources. He who believes in the presence of Christ in His Church and in the work of the Holy Spirit, cannot admit that the decisions of the later Apostolic age are to count for nothing. The Gospels of SS. Matthew and Luke possess authority as well as those of SS. Mark and John. And as the doctrine of the Virgin Birth is clearly revealed in these two Gospels, which are independent witnesses, and as, we believe, further supported by the testimony of the trito-Mark, we regard it as a matter of faith, though we admit that it was introduced into Church teaching at a date later than the earliest time.

¹ There is a *lacuna* in *s*^a Luke i. 16—33.

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TABLE I. A.

FIRST DIVISION: THE MARCAN CYCLE.

(Passages, which do not really belong to this Division but have nevertheless been printed under it for convenience of comparison, are enclosed in square brackets. S. Luke's Scraps from the deuterio-Mark are enclosed in round brackets. In SS. Matthew, Luke and John, when a section is conflated, i.e. increased by accretions from other Sources and not merely by Editorial Notes, an asterisk is placed to mark it. Horizontal lines indicate the places where non-Markan sections follow. The sign = signifies a doublet. A dagger marks dislocation in order.)

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C. The Baptist's Preaching	i. 7, 8	iii. 7*—12	iii. 7*—20	[i. 24—28 = i. 12, 27, 29, iii. 28]
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B. The Calling of SS. Simon, (Andrew,) James and John	i. 16—20	iv. 18—22	†(v. 1*—11)	[i. 35—43]
4. Increasing Activity. (Page 14)				
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D. Healing the Sick and casting out Demons	i. 32—34	viii. 16*, 17	iv. 40, 41	
E. Retirement, Prayer and fresh Activity	i. 35—39	[iv. 23 = ix. 35]	iv. 42—44	
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C. The New Wine in the Old Wine-skins	ii. 22	ix. 17	v. 37*—39	
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B. The Paralytic healed on the Sabbath-day	iii. 1—6	xii. 9*—14	vi. 6—11	[v. 18, x. 20, xl. 25]

	S. Mark	S. Matthew	S. Luke	S. John
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B. Names of the Twelve	iii. 13—19 a	†x. 1—4	vi. 12*—16 [Acts i. 13, xii. 1, 2]	
11. Flagrant Aspersions and Replies. (Page 30)				
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B. "He hath Beelzebub"	iii. 22—26	[=ix. 32*— 34]		
C. The Strong Man armed keeping his House .	iii. 27	xii. 29*, 30	†(xi. 21*—23)	
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5. Presents go to the rich	iv. 25	xiii. 12—xxv. 20	viii. 18—xix. 26	
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	S. Mark	S. Matthew	S. Luke	S. John
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[O. Eleventh appearance, to S. Paul, near Damascus, some years afterwards]			Acts ix. 3—9, xxii. 6—11, xxvi. 12—18	1 Cor. xv. 8]

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2. Second (Third) Temptation		iv. 5—7	iv. 9—12
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[4. Independent Editorial Conclusions]		iv. 11*	iv. 13]
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B. The Light of the World		v. 14 a	
C. A City on a hill		v. 14 b	
[D. A Lamp under a Bushel.]	iv. 21	v. 15	viii. 16—xi. 33]
[Editorial Conclusion]		v. 16]	
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2. Adultery		v. 27, 28	
[2 a. <i>Logion</i> : If thine eye offend thee, pluck it out]	ix. 47, 43	v. 29, 30 = xviii. 8, 9]	
3. Divorce	[x. 11]	v. 31, 32 [= xix. 9]	[xvi. 18]
4. Perjury		v. 33—37	
5. Retaliation		v. 38—42	vi. 29, 30
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	S. Mark	S. Matthew	S. Luke	S. John
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2. Spiritual blindness involves the whole being		vi. 22, 23	xi. 33*—36	
3. It is impossible to divide our allegiance		vi. 24	xvi. 13	
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2. Do not be sacrilegious		vii. 6		
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K. The Servant not greater than his Lord		x. 24, 25	vi. 40	[xiii. 16, xv. 20]
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M. Fear not them that kill the body		x. 28	xii. 4, 5	
N. Ye are of more value than many Sparrows		x. 29—31	xii. 6, 7	
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			=ix. 54]	
R. Those that welcome you (this Child) are really welcoming Me	[ix. 37]	x. 40 [= xviii. 5]	ix. 46*—48	
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M. Pharisees are like to whitewashed (unwhite-washed) Sepulchres				
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O. The Blood of the Prophets will be required of this Generation.				
P. Your House is left unto you desolate				

	S. Mark	S. Matthew	S. Luke	S. John
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5. The Story of the Importunate Friend. (Page 243)			xi. 5—8	
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B. An independent <i>Logion</i>		viii. 11, 12	xiii. 28—30	
[C. Independent Editorial Conclusions		viii. 13	vii. 10]	
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16. The Fame of our Lord spreads abroad. (Page 260)		iv. 24, 25		
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18. The (Blind and) Dumb Demoniac. (Page 261) .		ix. 32—34 =	xi. 14	
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FOURTH DIVISION.

liii

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67. The ministering Women. (Page 273)	[cf. xv. 40, 41]	viii. 1—3	
68. Details in the Transfiguration. (Page 273)		ix. 31—33a	
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B. "Sell your Possessions"		xii. 33, 34
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A. Many Stripes or few according to Position of Trust.		xii. 47, 48
B. "I came to bring Fire upon Earth"		xii. 49
C. "I have a Baptism to be baptized"		xii. 50
✓ 105. "Ye can discern the Face of the Sky." (Page 281)		xii. 54—56
✓ 106. "Are there few that be saved?" (Page 281)		xiii. 22—25
✓ 107. "Herod will kill Thee." (Page 281)		xiii. 31—33
✓ 108. Two conflate <i>Logia</i> . (Page 281)		
A. "Sit down in the lowest Room"		xiv. 7—11
B. "Do not invite the Rich"		xiv. 12—15
✓ 109. Excuses for declining the Banquet. (Page 282)		xiv. 18—20
✓ 110. "Compel them to come in." (Page 282)		xiv. 23, 24
✓ 111. "This Man began to build." (Page 282)		xiv. 28—33
✓ 112. "God knoweth your hearts." (Page 282)		xvi. 14, 15
✓ 113. "Unprofitable Servants." (Page 282)		xvii. 7—10
✓ 114. Two conflate <i>Logia</i> . (Page 282)		
A. "The Kingdom of God is within you"		xvii. 20, 21
B. "Ye will desire to see one of the Days of the Son of Man"		xvii. 22, 23
✓ 115. "He must first be rejected." (Page 284)		xvii. 25
✓ 116. "As it was in the Days of Lot." (Page 284)		xvii. 28—30
✓ 117. "Remember Lot's Wife." (Page 284)		xvii. 32
✓ 118. Allusions to Archelaus. (Page 284)		
A. "We will not have this man to reign over us"		xix. 14
B. "Slay my enemies"		xix. 27
✓ 119. Two conflate <i>Logia</i> . (Page 284)		
A. "If these be silent, the Stones will cry out"		xix. 39, 40
B. "He beheld the City and wailed over it"		xix. 41—44

	S. Mark	S. Matthew	S. Luke	S. John
✓ 120. "Whosoever shall fall upon this Stone will be broken." (Page 285)			xx. 18	
121. "Fearful Sights and Signs from Heaven." (Page 285)			xxi. 11 h, 12	
122. "I will give you a Mouth and Wisdom." (Page 285)			xxi. 14, 15	
123. "A hair of your Head shall not perish." (Page 285)			xxi. 18	
124. "Jerusalem will be trodden down by Gentiles." (Page 285)			xxi. 20—26	
125. "Your Redemption draweth nigh." (Page 286)			xxi. 28	
126. "Beware of Drunkenness and the Cares of Life." (Page 286)			xxi. 34—36	
127. "With desire have I desired to eat this Passover." (Page 286)			xxii. 14—16	
128. Three conflate <i>Logia</i> . (Page 286)				
A. The Dispute for Precedence			xxii. 24—30	
B. "I have prayed for thee"			xxii. 31—34	
✓ 129. C. "Let him that hath no Money sell his Cloak and buy a sword"			xxii. 35—38	
129. Two conflate <i>Logia</i> . (Page 287)				
A. "Betrayest thou the Son of Man with a Kiss?"			xxii. 48	
B. "Shall we smite with the Sword?"			xxii. 49	
130. "This is your Hour." (Page 288)			xxii. 53 b	
✓ 131. "If I speak, ye will not believe me." (Page 288)			xxii. 67 b	
132. "Weep not for Me, but weep for yourselves." (Page 288)			xxiii. 27—31	
133. "Father, into Thy hands I commend My Spirit." (Page 288)			xxiii. 46	
134. Appearance to the Apostles. (Page 288)				
A. "Behold My Hands and My Feet"			xxiv. 36—39	
B. He ate before them			xxiv. 41—43	
C. He opened their understanding			xxiv. 44—49	

IV. (4) FRAGMENTS OUTSIDE THE GOSPELS

(a) FROM THE ACTS OF THE APOSTLES.

135. "It is happy to be a Giver rather than a Receiver." (Page 289)		Acts xx. 35 b
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(b) FROM EXTRA-CANONICAL SOURCES.

136. "Shew yourselves approved Money-changers." (Page 289)		Clem. Hom. ii. 51
137. "All drunken, none athirst." (Page 289)		Oxyrhynchus Frag. iii
138. "Lift the stone and you will find Me." (Page 289)		Do. Frag. iv
139. "A physician does not heal those who know him." (Page 289)		Do. Frag. v
140. "You hear in one ear." (Page 289)		Do. Frag. vii

TABLE I. E.

FIFTH DIVISION: NARRATIVES PECULIAR TO S. LUKE

1. Promise of the Baptist's Birth. (Page 292)	i. 5—25
2. The Annunciation. (Page 293)	i. 26—38
3. Mary's Visit to Elisabeth. (Page 294)	i. 39—56
4. The Baptist's Birth. (Page 295)	i. 57—80
5. The Birth of our Lord. (Page 296)	ii. 1—7
6. The Shepherds. (Page 297)	ii. 8—20
7. The Circumcision. (Page 297)	ii. 21

	S. Mark	S. Matthew	S. Luke	S. John
8. The Presentation in the Temple. (Page 297) .			ii. 22—24	
9. Symeon. (Page 298)			ii. 25—35	
10. Hannah. (Page 298)			ii. 36—38	
11. The Return to Nazareth. (Page 298) .			ii. 39, 40	
12. The Conversation with the Doctors. (Page 298) .			ii. 41—51	
13. Growth in Wisdom and Stature. (Page 299) .			ii. 52	
14. The Genealogy. (Page 299)		[i. 1—17]	iii. 23—38	[viii. 57]
15. The Sermon preached at Nazareth. (Page 301) .			iv. 16—30	
16. The Raising of the Widow's Son at Nain. (Page 302)			vii. 11—17	

TABLE II. A.

THE PROTO-MARK.

If the oral hypothesis be true, the division of S. Mark's Gospel into proto-Mark, deutero-Mark, and trito-Mark is not merely probable but for historical reasons almost necessary. Even if the documentary hypothesis be preferred, some parts of S. Mark may rest upon older materials than other parts.

The test for discovering a proto-Markan section under the oral hypothesis is that it should be found in all three Synoptists or in the two—SS. Mark and Luke—S. Mark's order being preserved. If the order be abandoned by S. Luke, we are dealing with a deutero-Markan scrap, usually short and incomplete.

The proto-Markan sections owe their special importance to their high antiquity and to their Apostolic origin, for there is good evidence that they are the work of S. Peter, at least in their Aramaic original.

As we should have expected, most of the sections are conflated, for it is natural that the oldest part of the Gospel should have been swelled by later accretions. See however the prefatory note to the next Table.

All deutero-Markan and trito-Markan additions are marked with an asterisk in S. Mark. And as the trito-Mark is for the most part editorial, Editorial Notes are treated as new matter. But in the case of SS. Matthew and Luke, Editorial Notes are ignored and an asterisk is only placed when foreign matter has been deliberately introduced from another source. This will account for the rare occurrence in these Gospels of the asterisks which are so frequent in S. Mark. The reader will notice at once how freely S. Matthew conflates and how seldom S. Luke does so. This distinction is most important as throwing light upon their literary methods.

Horizontal lines are used to mark places where the deutero-Mark and the trito-Mark added new sections to the narrative. One line indicates one section, two lines more than one, three many more.

S. Mark		S. Matthew	S. Luke	S. John
1. i. 2*—4	The Baptist's Mission	iii. 1*—3	iii. 2—4*	[i. 6, 23]
2. i. 7*, 8	The Baptist's Preaching	iii. 11*	iii. 16	[i. 26, 27]
3. i. 9*—11	John baptizes our Lord	iii. 13*—17 = xvii. 5	iii. 21, 22	[i. 32]
4. i. 12*, 13 a*	The Temptation	iv. 1, 2*	iv. 1, 2 a*	
5. i. *14 b*	Teaching in Galilee	iv. 12*	iv. 14 a*	[ii. 12]
6. i. 21, 22	In the Synagogue	iv. 13 + vii. 28 b, 29	iv. 31, 32	[ii. 12]
7. i. 23—28	The Demoniac	iv. 24 a	iv. 33—37	
8. i. 29*—31	S. Peter's Wife's Mother	viii. 14, 15	iv. 38, 39	
9. i. 32*—34	Exorcizing	viii. 16*	iv. 40*, 41	
10. i. 35*—39	Retirement	[iv. 23 = ix. 25]	iv. 42—44	
11. i. 40*—44*	Cleansing a leper	viii. 2—4	v. 12—15	
12. ii. *3*—12	Paralytic healed	ix. 2—8	v. 18—26	
13. ii. 14	Call of Levi (Matthew)	ix. 9	v. 27, 28	
14. ii. 15*—17	Eating with Sinners	ix. 10—12*	v. 29—32	
15. ii. *18 b*—20	Wedding Guests cannot fast	ix. 14, 15	v. 33—35	
16. ii. 21	New Cloth and old Cloak	ix. 16	v. 36	
17. ii. 22	New wine and old skins	ix. 17	v. 37, 38	
18. ii. 23*—28	Lord of the Sabbath	xii. 1*—8	vi. 1—5	
19. iii. 1*—6	Paralytic healed	xii. 9*—14	vi. 6—11	
20. iii. 7*—10 a*	Popularity	xii. 15*	vi. 17—19	
21. iii. 13*—19 a	Names of the Twelve	x. 1*—4	vi. 12*—10	[Acts i. 13 b]
22. iv. *1 b*—9	Parable of the Sower	xiii. 1 b—9	viii. 4—8	
23. iv. 10*—12 a	Why speak in Parables?	xiii. 10*—13	viii. 9, 10	[xii. 39, 40]
24. iv. *14—20	Interpretation	xiii. 18—23	viii. 11—15	
25. iv. 21*—25	Four Utterances	†v. 15, x. 26 b, xiii. 12 = xxv. 29	viii. 16 = xi. 33, viii. 17 = xii. 2, viii. 18 a, 18 b = xix. 28	
26. iv. 35*—41	Stilling the Storm	viii. 18*—27	viii. 22 b—25	
27. v. 1*—20*	Gerazene Demoniac	viii. 28—34	viii. 26*—39	

TABLE II. A. THE PROTO-MARK.

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S. Mark		S. Matthew	S. Luke	S. John
28. v. *22*-43	Jairus	ix. 18-25	viii. 41-56	
29. vi. 6b-11	Mission of the Twelve	ix. 35*-x. 14* =iv. 23a	ix. 1-5 = x. 4-11*	
30. vi. 14*-16	Herod's opinion of Christ	xiv. 1, 2	ix. 7-9	
31. vi. 30*-44	Feeding Five Thousand	xiv. 12b-21	ix. 10-17	[vi. 1-15]
32. viii. *27b-30	S. Peter's Confession	xvi. 13*-20	ix. 18-21	[vi. 67-69, xi. 27]
33. viii. 31	First Prediction of the Passion	xvi. 21	ix. 22	
34. viii. 34*-ix. 1	Self-Renunciation	xvi. 24*-28 = x. 36, 30 [32, 33]	ix. 23-27 = xvii. 33 [xii. 8, 9]	[xii. 25]
35. ix. 2*-8 = i. 11	The Transfiguration	xvii. 1*-8 = iii. 17	ix. 28*-36 = iii. 23	[i. 14]
36. ix. 14*-26a	Demoniac boy	xvii. 14-20a	ix. 37-43	
37. ix. 31*, 32	Second Prediction of the Passion	xvii. 22, 23	ix. 43b-45	
38. ix. 33b*-37	Dispute about Precedence	xviii. 1*-5 = x. 40	ix. 46-48 = xxii. 24 = x. 16	
39. ix. 38*-40	The Stranger exorcising		ix. 49, 50	
40. x. 13-15*	Blessing Children	xix. 13-15	xviii. 15-17	
41. x. 17*-22	Forsaking all	xix. 16*-22	xviii. 18-23	
42. x. 23*-27	The Camel and the Needle's Eye	xix. 23-26	xviii. 24-27	
43. x. 28*-30*	Rewards of Discipleship	xix. 27*-29	xviii. 28-30	
44. x. *32b-34	Third Prediction of the Passion	xx. 17-19	xviii. 31-33*	
45. x. 46*-52	Bartimaeus	xx. 29-34	xviii. 35-43	
46. xi. 1*-10	Triumphal Entry	xxi. 1*-9	xix. 29-38*	[xii. 12-14a]
47. xi. *15b*-19	Cleansing the Temple	xxi. 12*-17	xix. 45-48	[ii. 13-17]
48. xi. *27b*-33	Question about John's Baptism	xxi. 23-27	xx. 1-8	
49. xii. 1*-12	Vinedressers slaying the Heir	xxi. 33*-46a	xx. 9-19	
50. xii. 13*-17	Question of the Pharisees	xxii. 15-22	xx. 20-26	
51. xii. 18-27, 34b	Question of the Sadducees	xxii. 23-33, 46	xx. 27-38a*, 40	
52. xii. 35-37a	Question about the Messiah	xxii. 41-45	xx. 41-44	
53. xii. 37b-40	Warning against Pharisaism	xxiii. 1*-7a*	xx. 45-47 [= xi. 43]	
54. xii. 41*-44	The Widow's Mites		xxi. 1-4	
55. xiii. 1, 2	The Temple to be destroyed	xxiv. 1, 2	xxi. 5, 6	
56. xiii. *3b*, 4	The Disciples' Question	xxiv. 3	xxi. 7	
57. xiii. 5*-13	Preliminary Troubles	xxiv. 4-14 [= x. 17-22]	xxi. 8*-19 [= xii. 11, 12]	
58. xiii. 14*	Flee to the Mountains	xxiv. 15*, 16	xxi. 20, 21	
59. xiii. 17*-19a*	Woe to those who cannot flee	xxiv. 19-21a	xxi. 23	
60. xiii. 24-26*	The Advent	xxiv. 29*, 30	xxi. 25*-27*	
61. xiii. 28, 29	Lesson from the fig-tree	xxiv. 32, 33	xxi. 29-31	
62. xiii. 30*-33	Watch	xxiv. 34*-42 = xxv. 13	xxi. 32*-36a*	
63. xiv. 1, 2	Resolution to slay our Lord	xxvi. 2b*-5	xxii. 1, 2	[xii. 1]
64. xiv. 10, 11	Judas agrees to betray	xxvi. 14-16	xxii. 3-6	[xiii. 2b]
65. xiv. 12*-16	Make ready the Passover	xxvi. 17*-19	xxii. 7-13	[xii. 1]
66. xiv. 17, 22-25	The Eucharist	xxvi. 20, 26-29	xxii. 14, 17-19a	
67. xiv. 26, 32*-38*a	Gethsemane	xxvi. 30, 36-41a	xxii. 39-45	[xviii. 1, 2, 11]
68. xiv. 43*-49*	The Arrest	xxvi. 47*-56a	xxii. 47*-53	[xviii. 8-11]
69. xiv. 53, 54	The Examination	xxvi. 57, 58	xxii. 54, 55	[xviii. 12-16, 18]
70. xiv. 61b-64	The Oath	xxvi. 63b-66	xxii. 66b*-71	
71. xiv. 66-68a	S. Peter denies	xxvi. 69, 70	xxii. 56, 57	[xviii. 17]
72. xv. 1, 2*	Pilate	xxvii. 1*-11	xxiii. 1*-3	[xviii. 28-33]
73. xv. 6*-15	Barabbas	xxvii. 15*-26	xxiii. 18*-25	[xviii. 30, xix. 16]
74. xv. 20b*, 21	Simon of Cyrene	xxvii. 31b, 32	xxiii. 26*	[xix. 16b, 17a]
75. xv. 22*-32	The Crucifixion	xxvii. 33*-44	xxiii. 33*-39a*	[xix. 17b-22]
76. xv. 33*-38	Darkness and Death	xxvii. 45-51a*	xxiii. 44-46a*	[xix. 23-30]
77. xv. 39	The Centurion	xxvii. 54	xxiii. 47*	
78. xv. 40*, 41a	Women Present	xxvii. 55	xxiii. 49	[xix. 25-27]
79. xv. 42*-47	The Burial	xxvii. 57*-61	xxiii. 50-55	[xix. 28-32]
80. xvi. 1*-5*, 8	The Resurrection	xxviii. 1*-3, 8	xxiii. 56-xxiv. 4, 9	[xx. 1]

TABLE II. B.

THE DEUTERO-MARK.

The test for a deutero-Marcian section is that it should be present in SS. Mark and Matthew and either absent altogether from S. Luke, or given by him in a different order. In the latter case it will often be in an incomplete form and in a different setting.

The deutero-Marcian sections are of somewhat later date than the proto-Marcian and there is less reason for ascribing them to S. Peter, who however may certainly have been the author of all or of most of them.

Many of them are conflated, but not nearly so large a proportion of them as of the proto-Mark. This confirms their later origin.

The Lucan scraps are enclosed in round brackets. They deserve special study for their bearing upon the question of the oral hypothesis.

Braces are used when several sections of the deutero-Mark succeed each other without break, and small type is used when the addition is less than one section. A horizontal line marks places where there is a long gap without deutero-Marcian additions.

The deutero-Mark consists of the proto-Mark *plus* the following sections or parts of sections.

S. Mark		S. Matthew	S. Luke (scraps)	S. John
1. i. 5, 6	The Baptist's popularity, his Food and Clothing	iii. 4—6		
2. j. 9 b	"From Nazareth in Galilee"	iii. 13 b		
3. i. 13 d	"The Angels ministered to Him"	iv. 11 b		
4. i. 14 a, 15	"The Kingdom is at hand"	iv. 12 a, 17, [= iii. 2]		
5. i. 16*—20	The Call of S. Peter &c.	iv. 18—22	(v. 10, 11)	
6. iii. 12	"Not to make Him known"	xii. 16*		
7. iii. 22—26	"He hath Beelzebul"	xii. 24—26*, [= ix. 34]	(xi. 15*—18)	
8. iii. 27	"The Strong Man armed"	xii. 29*	(xi. 21, 22*)	
9. iii. 28, 29 a	Blasphemy against the Holy Spirit	xii. 31*	(xii. *10 b)	
10. iii. 31—35	"Who is My Mother?"	xii. 46—50	(viii. 19—21)	
11. iv. 1 a b, de, 2 a	He taught in a boat	xiii. 1 b, 2 b c, 3 a		
12. iv. 12 c	"Lest they be converted"	xiii. *15 f*		
13. iv. 30—32	The Grain of Mustard	xiii. 31, 32	(xiii. 18, 19)	
14. iv. 33*, 34 a*	"Nothing without a Parable"	xiii. 34*		
15. vi. 1—6 a	A Visit to Nazareth	xiii. 53—58	(iv. 16*—24*)	
16. vi. 14 f	"Therefore the powers work in him"	xiv. 2 d		
17. vi. 17—29	The Baptist's Death	xiv. 3—12 a	[iii. 19, 20]	
18. vi. 45*—51 a*	Walking on the Sea	xiv. 22—*32*		[vi. 16—21]
19. vi. 53*—56	Landing at Gennesaret	xiv. 34—36		[vi. 22—26]
20. vii. 1*—23	Eating with unwashed hands	xv. 1—*20		
21. vii. 24*—31	Syrophoenician Woman's Daughter healed	xv. 21*—29*		
22. viii. 1 b—10	Feeding of Four Thousand	xv. 32—39		
23. viii. 11, 12	Sign from Heaven refused	xvi. 1*—4 a, [= xii. 38, 39]	(xi. 16, 29*)	
24. viii. 13*—21	Leaven of the Pharisees	xvi. 4 b—11 a	(xii. 1)	
25. viii. 27 a	"Caesarea Philippi"	xvi. 13 a		
26. viii. 32 b, 33	S. Peter rebuked	xvi. 22, 23		[vi. 70]
27. ix. 9*—13 c*	Descent from the Mount	xvii. 9—13	[ix. 36 b]	
28. ix. 22 a	"It oft casteth him into fire or water"	xvii. 15 c		
29. ix. 28, 29	"Why could not we cast it out?"	xvii. 19, 20 a*		
30. ix. 30 a, 31 b	Prediction of the Resurrection	xvii. 22 a, 23		
31. ix. 42—47*	Causing scandals	xviii. 6—9, [= v. 29, 30]	(xvii. 1, 2)	
32. x. 1*—12	Divorce	xix. 1*—9, [= v. 31*, 32]	(xvi. 18)	
33. x. 16 b	"He laid His hands on them"	xix. 15		
34. x. 31	"The first last"	xix. 30	(xiii. 30)	
35. x. 32 a	Going up to Jerusalem	xx. 17 a		
36. x. 35—45	The ambitious Request	xx. 20—28, [= xiii. 10]	[xii. 50], (xxii. 25, 26)	
37. x. 46 b	"As He was going from Jericho"	xx. 29		
38. xi. 3 c	"He will send it back"	xxi. 3 c		
39. xi. 8 b, 9 a	"Others cut branches" &c.	xxi. 8 b, 9 a		[xii. 13 a]
40. xi. 11*—14	The fig-tree cursed	xxi. 10 a*, 18, 19 a		

S. Mark		S. Matthew	S. Luke (scraps)	S. John
41. xi. 20—24	The fig-tree withers	xxi. 19 b—22— xvii. 20		
42. xii. 5 b	"Scourging some, slaying others"	xxi. 36		
43. xii. 28*—31 a*	The Scribe's Question	xxii. 34*—39	(x. 25—27*)	
44. xiii. 3 a	The Mount of Olives	xxiv. 3 a		
45. xiii. 10	The Gospel must be preached to all nations	xxiv. 14		
46. xiii. 14 b, 15, 16	On the housetop	xxiv. 15 c, 17, 18	(xvii. 31)	
47. xiii. 18	Pray that it be not in winter	xxiv. 20 a*		
48. xiii. 19 b—23	"The days will be shortened"	xxiv. 21 b—25*	(xvii. 21—23)	
49. xiii. 27	Sending His angels	xxiv. 31*		
50. xiii. 32	"No man knoweth the day"	xxiv. 36		
51. xiv. 3*—9	Anointing at Bethany	xxvi. 6—13	(vii. 37, 38*)	[xii. 2—8]
52. xiv. 18*—21	Prediction of Betrayal	xxvi. 21—24*	(xxii. *22)	[xiii. 21 b]
53. xiv. 27*—31	Prediction of Denial	xxvi. 31—35	(xxii. 33*, 34)	[xiii. 38]
54. xiv. 32 b, 33, 34	"My soul is sorrowful"	xxvi. 36 b, 37, 38		[xii. 27]
55. xiv. 38* b—42	Second and third Agony	xxvi. 41 b—46		[xii. 23, xiv. 31 d]
56. xiv. 43 c—44, 46	Swords and staves	xxvi. 47 c, 48, 50 b		[xviii. 3]
57. xiv. 50	They forsook Him and fled	xxvi. 56 b		
58. xiv. 55*—61 a	Seeking for evidence	xxvi. 59—63 a		[ii. 19]
59. xiv. 65	Mockery by the police	xxvi. 67, 68	(xxii. 63—65)	
60. xiv. 68* c—72	Second and third Denials	xxvi. 71—75	(xxii. 59*—62)	
61. xv. 3—5	Silence before Pilate	xxvii. 12—14		
62. xv. 10—12	The Chief Priests press for Barabbas	xxvii. 18*—22 b		[xviii. 39 b, 40]
63. xv. 16—20	Mockery by the Soldiers	xxvii. 27—*31	(xxiii. 11)	[xix. 2, 3]
64. xv. 23	The myrrhed wine	xxvii. 34		
65. xv. 29, 30	"Save Thyself"	xxvii. 39, 40	(xxiii. 37)	
66. xv. 34—36	"Elahi, lemana sebaqtáni?"	xxvii. 46—49		
67. xv. 40 b	Names of the women	xxvii. 56		[xix. 25]
68. xv. 44*, 45	Pilate gave the body	xxvii. 58 b		[xix. 38, 39]
69. xvi. 6, 7	"He goeth into Galilee"	xxviii. 5—7		

TABLE II. C.

THE TRITO-MARK.

The test to discover a trito-Marcian section, phrase or word, is that it should be present in S. Mark but absent from SS. Matthew and Luke. This test however is not quite absolute. Some Marcian words of the single tradition bear internal marks of belonging to the proto-Mark and have been reckoned as such in spite of their isolation. Especially is this true of the deutero-Mark, in which we lose S. Luke's guidance; for S. Matthew shews at times such a tendency to curtail that we cannot regard him as a safe guide for the omission of a phrase or word. Also it must be clearly understood that many, perhaps very many, of those which are included in this list may really belong to the proto-Mark, yet for some reason have been lost during the oral stage from two Gospels.

There is sure to be difference of opinion on this point. And it is a proof of the general value of the oral hypothesis that it can so freely admit the possibility of error in judgment in detail work without abandoning the main position.

Thick type is used when a trito-Marcian addition extends to a whole section.

The trito-Mark consists of the deutero-Mark *plus* the following:

S. Mark	
1. i. 2 b	"Behold I send my Messenger."
2. i. 7 c	"Stooping."
3. i. 13 c	"He was with the lesser beasts."
4. i. 20 c	"With the hired servants."
5. i. 29 c	"And Andrew with James and John." Cf. No. 121.
6. i. 33	"The whole city was gathered at the door."
7. i. 35 b	"Far in the night."
8. i. 35 c	"And there He prayed."
9. i. 36 a	"Simon and those with him."
10. i. 39 c	"And casting out the demons."
11. i. 43	"He straitly adjured him." Cf. No. 126.
12. i. 45	"He was in desert places."
13. ii. 1, 2	"He came again to Capernaum." Cf. No. 89.
14. ii. 4 c	"They dug a hole through."
15. ii. 8 a	"By His Spirit."
16. ii. 9 c	"Take up thy bed."
17. ii. 13	Teaching by the sea.

S. Mark	
18. ii. 15 e	"They were many."
19. ii. 16 b	"He eats with sinners."
20. ii. 18 a	"John's disciples and the Pharisees were fasting."
21. ii. 19 d	"While the Bridegroom is with them," &c.
22. ii. 25 c	"He had need."
23. ii. 26 b	"In the high-priesthood of Abiathar."
24. ii. 27 b	"The Sabbath was made for man."
25. iii. 5 b	"With anger, being grieved," &c.
26. iii. 7 b	"To the sea."
27. iii. 8 b	"From Idumæa and beyond Jordan."
28. iii. 9	He commands a boat to wait on Him.
29. iii. 10 b, 11	"Thou art the Son of God."
30. iii. 14 c	The Apostles were to be with Him and to preach.
31. iii. 17 c	"Sons of thunder."
32. iii. 19 b—21	"He is mad."
33. iii. 29 c, 30	"Guilty of a life-long sin."
34. iv. 10 a	"When He was left alone."
35. iv. 13	"How shall ye know all the parables?"
36. iv. 23	"If any man hath ears to hear let him hear." Matt. xi. 15, xiii. 9, 43, Luke viii. 8, xiv. 35.
37. iv. 24 a, c	"And He said unto them '.....With what measure ye mete,' &c. Matt. vii. 2, vi. 33, Luke vi. 38, xii. 31.
38. iv. 26—29	The Seed growing secretly.
39. iv. 33 b	"As they were able to hear."
40. iv. 34 b	"He interpreted all things to His disciples."
41. iv. 36 c	"Other boats were with Him."
42. iv. 38 b	"In the stern on a pillow."
43. v. 3 b—5	Description of the demoniac. Cf. Luke viii. 29 b.
44. v. 13 e	"About two thousand."
45. v. 20 b	"In Decapolis."
46. v. 20 d	"And all marvelled."
47. v. 21	"He crossed again," &c.
48. v. 26	"She rather grew worse." Cf. Luke viii. 43 b.
49. v. 29 b	"She felt that she was healed."
50. v. 30 b	"He recognized the power that had gone from Him."
51. v. 32	"He looked round to see her," &c.
52. v. 34 d	"Be whole of thy plague."
53. vi. 12, 13	Anointing the sick with oil.
54. vi. 30 c, 31	"Come into a desert place and rest."
55. vi. 34 c	"Sheep without a shepherd." Matt. ix. 36.
56. vi. 37 d	"Two hundred francs' worth." John vi. 7.
57. vi. 45 d	"To Bethsaida."
58. vi. 48 f	"He wished to pass them."
59. vi. 51 c, 52	"Their heart was hardened." Cf. No. 71.
60. vi. 53 b	"They cast anchor."
61. vi. 56 a	"They laid the sick in the streets."
62. vii. 2—4	The tradition of the Elders.
63. vii. 8	"Ye hold the tradition of the Elders."
64. vii. 13 b	"Many such things ye do."
65. vii. 19 d	"He cleansed all foods."
66. vii. 24 c	"He wished no one to know, but could not be hid."
67. vii. 27 b	"Let the children first be fed."
68. vii. 31 e—37	The deaf man healed.
69. viii. 1 a	"Having nothing to eat."
70. viii. 14 b	"They had only one loaf."
71. viii. 17 e, 18 a	"Have ye your heart hardened?" Cf. No. 59.
72. viii. 22—26	The blind man of Bethsaida.
73. viii. 32	"He spake the word with boldness."
74. viii. 35 d	"And for the Gospel's sake."
75. viii. 38 b	"In this sinful and adulterous generation."
76. ix. 1	"And He said to them."
77. ix. 2 d	"Alone."
78. ix. 3 c	"As no fuller on earth can whiten."
79. ix. 8 b	"With themselves."
80. ix. 10	"They kept the saying with themselves," &c.
81. ix. 13 d	"As it is written concerning him."
82. ix. 15, 16	"The crowd saluted Him."
83. ix. 21	"How long has this happened to him?"
84. ix. 22 c—24	"If Thou canst!"
85. ix. 25 a	"Seeing that a crowd was gathering."
86. ix. 25 b	"I charge thee, come out of him."
87. ix. 26 b, 27	"He became as one dead."
88. ix. 30 b	"He willed that none should know it."

S. Mark	
89. ix. 33 a	"They came into Capernaum." Cf. No. 13.
90. ix. 35	"The first will be the servant of all." (Cf. Mark x. 43, 44)
91. ix. 36 b	"He took it up in His arms."
92. ix. 39 b	"None can do a miracle in My name," &c.
93. ix. 41	"A cup of cold water," &c. Matt. x. 42.
94. ix. 48	"Where their worm dieth not."
95. ix. 49, 50	Three Utterances respecting Salt. Matt. v. 13, Luke xiv. 34.
96. x. 10	"His disciples asked Him."
97. x. 16 a	"He took them in His arms."
98. x. 19 c	"Defraud not."
99. x. 24	"The disciples were astounded at His words."
100. x. 30 b, c	"Houses, brothers," &c.
101. x. 32 b, c	"Jesus was walking before them," &c.
102. x. 46 d	"Bartimaeus the son of Timaeus."
103. x. 49 b, 50	"Arise, He calleth thee."
104. xi. 4 b	"Tied at the door outside at the passage."
105. xi. 11 b	"He retired to Bethany."
106. xi. 13 d	"It was not the fig season."
107. xi. 15 a	"They come to Jerusalem."
108. xi. 16	"He suffered none to carry a vessel," &c.
109. xi. 17	"To all the nations."
110. xi. 25	"When ye pray, forgive." Matt. vi. 14.
111. xi. 27 a	"They come again to Jerusalem."
112. xi. 30 c	"Answer Me."
113. xii. 14 a	"When they came."
114. xii. 14 g	"Must we give or must we not give?"
115. xii. 27 b	"Ye do greatly err."
116. xii. 29 b	"Hear, O Israel," &c.
117. xii. 31 c—34 a	Praise of the scribe.
118. xii. 41 a	"Sitting over against the treasury."
119. xii. 42 b	"Which are a <i>quadrans</i> ."
120. xiii. 3 b	"Over against the temple."
121. xiii. 3 d	"Peter, James, John, and Andrew." Cf. No. 5.
122. xiii. 34—37	"Keep awake."
123. xiv. 3 d	"Pistic nard." John xii. 3.
124. xiv. 3 e	"She crushed the box."
125. xiv. 5 b	"For above three hundred francs." John xii. 5.
126. xiv. 5 d	"They murmured at her." Cf. No. 11.
127. xiv. 7 b	"Whenever ye will, ye can do them good."
128. xiv. 15 b	"Ready."
129. xiv. 18	"Who eateth with Me."
130. xiv. 30 c	"Twice." Cf. Nos. 137, 138.
131. xiv. 36 a	"Abba."
132. xiv. 40 c	"They knew not what to answer."
133. xiv. 44 c	"Lead Him away safely."
134. xiv. 51, 52	The young man with the linen cloth.
135. xiv. 56 b	"The testimony did not suffice."
136. xiv. 59	"Not even so did the testimony suffice."
137. xiv. 72 a	"A second time." Cf. Nos. 130, 138.
138. xiv. 72 e	"Twice." Cf. Nos. 130, 137.
139. xv. 21 d	"The father of Alexander and Rufus."
140. xv. 24 c	"Who should take which."
141. xv. 25	"It was the third hour." John xix. 14.
142. xv. 41 d	"Women, who came up with Him to Jerusalem."
143. xv. 42 b	"It was Friday." Luke xxiii. 54, John xix. 42.
144. xv. 44 b, 45 a	"Pilate wondered whether He were dead."
145. xvi. 1 c	"And Salome."
146. xvi. 2 c, 3	"Who will roll away the stone?"
147. xvi. 4 b	"It was very great."
148. xvi. 5 b	"On the right."
149. xvi. 7 b	"And to Peter."

TABLE III. A.

THE PROTO-MATTHEW.

An asterisk indicates that Deutero-Matthean matter is intruded into a section of the Proto-Matthew.
Horizontal lines show the points at which the Deutero-Matthew has added a new section. One line implies one section, two lines more than one, three several.
The letters a, b, c signify that portions of these sections (in addition to the complete sections numbered 1-6, 14, 48, 49, 61, 87, 92, 141, 146, 149) are peculiar to S. Matthew.
a=IV. (2) (a) 'Historical incidents,' pp. 256 ff.
b=IV. (2) (b) 'Sayings,' pp. 264 ff.
c=IV. (2) (c) 'Fulfillments of Scripture,' pp. 269 ff. These last are indicated in sections 2, 4-6, as being later additions to S. Matthew's Gospel.

S. Matthew		S. Mark	S. Luke	S. John
1. i. 1-17	The Genealogy		[cf. iii. 23-38]	
2. i. 18-25	The Betrothal of Mary to Joseph			
3. ii. 1-12	The Wise Men from the East			
4. ii. 13-15	The Flight into Egypt			
5. ii. 16-18	The Murder of the Innocents			
6. ii. 19-23	The Return to Nazareth			
7. iii. 1-3	The Baptist's Mission	i. 2-4	iii. 2-4	[i. 6, 23]
8. iii. 4-6	The Baptist's Popularity, his Clothing and Food	i. 5, 6		
9. iii. 7-12	The Baptist's Preaching	i. 7, 8	iii. 7-9, 16, 17	[i. 26, 27]
10. iii. 13-17	John baptizes our Lord	i. 9-11	iii. 21	[i. 32]
11. iv. 1-4 a*, 5-11	The Temptation	i. 12, 13	iv. 1-13	
12. iv. 12-16	Teaching in Galilee	i. 14, 15	iv. 14 a	[ii. 12]
13. iv. 17-22	Call of SS. Simon, Andrew, James and John	i. 16-20	v. 1, 2, 10, 11 [cf. vi. 12-20]	
14. iv. 23-v. 2	The Fame of our Lord spreads abroad		vi. 20 b, 21	
15. v. 3, 4*, 6*	Beatitudes: (a) three short		vi. 22, 23	
16. v. 11, 12	(b) one longer			
17. v. 29, 30	Morality: (a) <i>Logion</i> ; If thine eye &c.	ix. 43, 47	xvi. 18	
18. v. 31, 32	(b) Divorce	x. 11, 12	vi. 29, 30	
19. v.* 39 b-42	(c) Retaliation		vi. 27, 28, 32, 33, 35 b, 36	
20. v.* 44-48	(d) Love your enemies			
21. vi. 9-13	The Lord's Prayer		xi. 2-4	
22. vi. 19-21	Warnings &c.: (a) Lasting treasures		xii. 33, 34	
23. vi. 22, 23	(b) Spiritual blindness		xi. 34, 35	
24. vi. 24	(c) God and Mammon		xvi. 13	
25. vi. 25-33	(d) Anxiety is folly		xii. 22-31	
26. vii. 1, 2	Rules: (a) Do not be censorious	iv. 24 b	vi. 37 a, 38 b	
27. vii. 3-5	(b) <i>Logion</i> ; Reform yourself		vi. 41, 42	
28. vii. 7-11	(c) Persevere in prayer		xi. 9-13	
29. vii. 12	(d) Treatment of others		vi. 31	
30. vii. 13, 14	Self-delusion: (a) The narrow gate		xiii. 24 a	
31. vii. 16-20	(b) The test of sincerity		vi. 43, 44	
32. vii. 21	Warning &c.: (a) Deeds, not Words		vi. 46	
33. vii. 22, 23	(b) Depart		xiii. 26, 27	
34. vii. 24-viii. 1	The house on the rock		vi. 47-vii. 1	
35. viii. 2-4	Cleansing of a Leper	i. 40-44	v. 12-14	
36. viii. 5-13	Healing of Centurion's Servant (Son)		vii. 1-10+xiii. 28-30	
37. viii. 14, 15	S. Peter's wife's mother healed	i. 29-31	iv. 38, 39	
38. viii. 16, 17	Healing and Exorcizing	i. 32-34 a	iv. 40, 41 a	
39. viii. 18-22	Two Aspirants		ix. 57-60	
40. viii. 23-27	Stilling the Storm	iv. 35-41	viii. 22-25	
41. viii. 28-34	The Gadarene Demoniac	v. 1-17	viii. 26-37	
42. ix. 1-8	Paralytic healed	ii. 1-12	v. 17-26	[v. 8, 9]
43. ix. 9-13	Our Lord and Tax-gatherers	ii. 13-17	v. 27-32	
44. ix. 14, 15	Wedding Guests cannot fast	ii. 18-20	v. 33-35	
45. ix. 16	New Cloth and Old Cloak	ii. 21	v. 36	
46. ix. 17	New Wine and Old Skins	ii. 22	v. 37, 38	

TABLE III. A. THE PROTO-MATTHEW.

lxiii

S. Matthew		S. Mark	S. Luke	S. John
47. ix. 18—26	Jairus's Daughter &c.	v. 21—43	viii. 40—56	
48. ix. 27—31	Two blind men healed			
49. ix. 32—34	Dumb Demoniac			
50. ix. 35—xi. 1	Charge to the Twelve . . . a bb	vi. 6b—13 [ix. 41]	[x. 1—12; ix. 1—6, 46—48; vi. 40; xii. 3—10, 49—53; xiv. 25—27]	
51. xi. 2—19	Four <i>Logia</i> respecting John the Baptist b		vii. 18, 19, 22—28, 31—35; xvi. 16	
52. xi. 20—24	Woe to Chorazin &c.		x. 13—15	
53. xi. 25—27	Mysteries of God		x. 21, 22	
54. xii. 1—8	Lord of the Sabbath b	ii. 23—28	vi. 1—5	
55. xii. 9—14	Paralytic healed	iii. 1—6	vi. 6—11 [cf. xiv. 5, xiii. 15]	
56. xii. 15—21	The healed are not to make Him known c	iii. 7, 10, 12	vi. 17, 18	
57. xii. 22—28	"He hath Beelzebub"	iii. 22—28	xi. 14—20	
58. xii. 29, 30	The Strong Man armed	iii. 27	xi. 21—23	
59. xii. 31, 32	Blasphemy against the Holy Spirit	iii. 28—30	xii. 10	
60. xii. 33—35	The tree known by its fruit		vi. 43—45	
61. xii. 36, 37	Every idle word &c.			
62. xii. 38—45	An Evil Generation [viii. 11, 12]		xi. 24—26, 29—32 [xi. 16]	[ii. 18, vi. 30]
63. xii. 46—50	"Who is my Mother?" &c.	iii. 31—35	viii. 19—21	
64. xiii. 1—9	Parable of the Sower	iv. 1—9	viii. 4—8	
65. xiii. 10—17	"Why speak in Parables?" b	iv. 10—12	viii. 9, 10; x. 23, 24	
66. xiii. 18—23	Interpretation of The Sower	iv. 13—20	viii. 11—15	
67. xiii. 31, 32	Parable of the Grain of Mustard Seed	iv. 30—32	xiii. 18, 19	
68. xiii. 33	Parable of the Leaven		xiii. 20	
69. xiii. 34, 35	Nothing without a Parable c	iv. 33, 34		
70. xiii. 53—58	Visit to Nazareth	vi. 1—6 a	iv. 16—24	[iv. 43, vii. 15]
71. xiv. 1—12 a	John the Baptist's Martyrdom	vi. 14—29	ix. 7—9 + iii. 19	[iii. 24]
72. xiv. 12 b—21	Feeding of the Five thousand	vi. 30—44	ix. 10—17	[vi. 1—15]
73. xiv. 22—33	Walking on the Sea a	vi. 45—51		[vi. 16—21]
74. xiv. 34—36	Landing at Gennesaret	vi. 53—56		[vi. 22—26]
75. xv. 1—20	Eating with Unwashed Hands	vii. 1—23	[cf. xi. 38, vi. 39]	
76. xv. 21—28	Canaanitish (Syrophenician) Woman's Daughter b	vii. 24—30		
77. xv. 29—31	Many Healings of Divers Sick Folk	vii. 31, 37		
78. xv. 32—39	Feeding of Four Thousand	viii. 1—10		
79. xvi. 1—12	The Pharisees	viii. 11—21	xi. 16, 29, 30; xii. 1	[ii. 18, vi. 30]
80. xvi. 13—20	S. Peter's Confession b	viii. 27—30	ix. 18—21	[vi. 67—69]
81. xvi. 21	First Prediction of Passion	viii. 31	ix. 22	
82. xvi. 22, 23	S. Peter's Rebuke	viii. 32, 33		
83. xvi. 24—28	Self-Renunciation	viii. 34—ix. 1	ix. 23—27	[xii. 25]
84. xvii. 1—13	Transfiguration	ix. 2—13	ix. 28—36	
85. xvii. 14—21	Demoniac Boy	ix. 14—29	ix. 37—43 a	
86. xvii. 22, 23	Second Prediction of Passion	ix. 30—32	ix. 43 b—45	
87. xvii. 24—27	Coin in the Fish's Mouth			
88. xviii. 1—5	Dispute about Precedence b	ix. 33—37	ix. 46—48	[xiii. 20]
89. xviii. 6—9	Of causing Scandals	ix. 42—47	xvii. 1, 2	
90. xviii. 10, 11	"Their Angels always behold" &c.			
91. xviii. 12—14	Parable of the Lost Sheep		xv. 3—7	
92. xviii. 15—20	Three fragments, on the Church			
93. xix. 1—12	Divorce b	x. 1—12	xvi. 18	
94. xix. 13—16	Blessing little Children	x. 13—16	xviii. 15—17	
95. xix. 16—22	The Great Refusal	x. 17—22	xviii. 18—23	
96. xix. 23—26	The Camel and the Needle's Eye	x. 23—27	xviii. 24—27	
97. xix. 27—30	Rewards of Discipleship	x. 28—31	xviii. 28—30	
98. xx. 17—19	Third Prediction of Passion	x. 32—34	xviii. 31—33	
99. xx. 20—28	The Ambitious Request	x. 35—45	xii. 25—27	
100. xx. 29—34	Two Blind men healed (Bartimaeus)	x. 46—52	xviii. 35—43	
101. xxi. 1—11	Triumphal Entry a c	xi. 1—11	xix. 29—40	[xii. 12—15]
102. xxi. 12—17	Cleansing the Temple a b	xi. 15—19	xix. 45—48	[ii. 13—17 ix. 1 ff., v. 1 ff.]
103. xxi. 18—22	Barron Fig-tree	xi. 12—14, 20—23		
104. xxi. 23—27	Question about John's Baptism	xi. 27—33	xx. 1—8	
105. xxi. 33—40	Vinedressers slaying the Hoir b	xii. 1—12	xx. 9—19	

	S. Matthew		S. Mark	S. Luke	S. John
106.	xxii. 1—10	Marriage Feast (Great Dinner) . . .		xiv. 15—24	
107.	xxii. 15—22	Question of Pharisees . . .	xii. 13—17	xx. 20—26	
108.	xxii. 23—33	Question of Sadducees . . .	xii. 18—27	xx. 27—40	
109.	xxii. 34—40	Question of Scribe . . .	xii. 28—31	x. 25—29	
110.	xxii. 41—46	Question about Messiah . . .	xii. 35—37	xx. 41—44	
111.	xxiii. 1—4	Scribes &c.: (a) bind Burdens . . .	xii. 38 a, b	xi. 46	
112.	xxiii. 6, 7 a*, 11	(b) love chief Seats . . .	xii. 39, 38 d, x. 43	xi. 43 = xx. 40 b, xxii. 20 b	
113.	xxiii. 12, 13	(c) "He that exalts himself" &c. . .		xiv. 11 = xviii. 40	
114.	xxiii. 14	(d) lock up Heaven . . .		xi. 52	
115.	xxiii. 23	(e) tithe trifles . . .		xi. 42	
116.	xxiii. 25, 26	(f) cleanse the outside . . .		xi. 39, 41	
117.	xxiii. 27, 28	(g) are whitewashed Sepulchres . . .		xi. 44	
118.	xxiii. 29—33	(h) restore Prophets' Sepulchres . . .		xi. 47, 48; iii. 7	
119.	xxiii. 34—36	(i) Blood of Prophets will be required . . .		xi. 49—51	
120.	xxiii. 37—39	(k) Your House is left desolate . . .		xiii. 34, 35	
121.	xxiv. 1—9	Destruction of Temple, and Troubles . . .	xiii. 1—9 a, 12 a, 13 a	xxi. 5—11, 16, 17	
122.	xxiv. 13, 14	Gospel to all Nations . . .	xiii. 13 b, 10	xxi. 19	
123.	xxiv. 15—22	Flight commanded . . .	xiii. 14—20	xxi. 20—23 + xvii. 31	
124.	xxiv. 23—28	Do not be credulous . . .	xiii. 21—23	cf. xvii. 21, 23, 24, 37	
125.	xxiv. 29—42	Coming of Son of Man . . .	xiii. 24—33	xxi. 25—36 + xvii. 26, 27, 30, 34, 35	
126.	xxiv. 43, 44	The Master of the House . . .		xii. 39, 40	
127.	xxiv. 45—51	Faithful and Unfaithful Servants . . .		xii. 42—46	
128.	xxv. 14, 15*, 19—30	Parable of Talents (Pounds) . . .		xix. 12—26	
129.	xxvi. 1—5	Resolution to slay our Lord . . .	xiv. 1, 2	xxii. 1, 2	[xii. 1]
130.	xxvi. 6—13	Anointing . . .	xiv. 3—9	vii. 36—40	[xii. 2—8]
131.	xxvi. 14—16	Judas agrees to betray . . .	xiv. 10, 11	xxii. 3—6	[xiii. 2 b]
132.	xxvi. 17—19	Make ready the Passover . . .	xiv. 12—16	xxii. 7—13	[xiii. 1]
133.	xxvi. 20—25	Prediction of Betrayal . . .	xiv. 17—21	xxii. 14—22	[xiii. 21, 22, 26 a]
134.	xxvi. 26—29	Eucharist . . .	xiv. 22—25	xxii. 17—19	
135.	xxvi. 30—35	Prediction of Denial . . .	xiv. 26—31	xxii. 33, 34, 39	[xiii. 37, 38]
136.	xxvi. 36—46	Gethsemane . . .	xiv. 32—42	xxii. 40—46	[xviii. 1, 2, 11]
137.	xxvi. 47—56	Arrest . . .	xiv. 43—50	xxii. 47—53	[xviii. 3—11]
138.	xxvi. 57—68	Preliminary Examination . . .	xiv. 53—65	xxii. 54, 55, 63—71	[ii. 19]
139.	xxvi. 69—75	S. Peter denies . . .	xiv. 66—72	xxii. 56—62	[xviii. 17, 25—27]
140.	xxvii. 1, 2	The Sanhedrin . . .	xv. 1	xxii. 66—xxiii. 1	[xviii. 28]
141.	xxvii. 3—10	Repentance of Judas . . .			
142.	xxvii. 11—14	Pilate hesitates . . .	xv. 2—5	xxiii. 3	[xviii. 29—38]
143.	xxvii. 15—26	Barabbas . . .	xv. 6—15	xxiii. 18—25	[xviii. 39, 40; xix. 16]
144.	xxvii. 27—56	Crucifixion . . .	xv. 16—39	xxiii. 26—49	[xix. 2, 3, 16—37]
145.	xxvii. 57—61	Burial . . .	xv. 42—47	xxiii. 50—55	[xix. 38—42]
146.	xxvii. 62—66	Setting the Watch . . .			
147.	xxviii. 1—8	Resurrection . . .	xvi. 1—8	xxiii. 56—xxiv. 10	[xx. 1]
148.	xxviii. 9, 10	First Appearance, to women . . .	[xvi. 9—11]		[xx. 11—18]
149.	xxviii. 11—15	Bribing the Watch . . .			
150.	xxviii. 16—20	Eighth Appearance, in Galilee . . .	[xvi. 14—18]		

TABLE III. B.

THE DEUTERO-MATTHEW.

Braces are used when several Deutero-Matthaean sections succeed each other without break: small type when the addition is less than a section.

To the Deutero-Matthew are assigned those passages in the *Logia* which are omitted by S. Luke.

S. Matthew	
1. iv. 4 b	"But by every word that proceedeth" &c.
2. v. 5	"Blessed are the meek" &c.
3. v. 7-10	"Blessed are the merciful..., pure..., peace-makers..., persecuted" &c.
4. v. 13-16	Four <i>Logia</i> : "Ye are the salt &c."
5. v. 17-20	The Laws of the new kingdom stricter than those of Moses (Luke xvi. 17).
6. v. 21, 22	Murder.
7. v. 23, 24	<i>Logion</i> : Seek reconciliation before offering sacrifice.
8. v. 25, 26	<i>Logion</i> : Compound a dispute rather than go to law.
9. v. 27, 28	Adultery.
10. v. 33-37	Perjury.
11. v. 38, 39 a	"An eye for an eye."
12. v. 43	"Love thy neighbour and hate thine enemy."
13. vi. 1	Beware of Hypocrisy.
14. vi. 2-4	In almsgiving.
15. vi. 5, 6	In prayer.
16. vi. 7, 8	<i>Logion</i> : "Use not vain repetitions."
17. vi. 14, 15	<i>Logion</i> : "If ye forgive &c."
18. vi. 16-18	In fasting.
19. vi. 34	<i>Logion</i> : "Sufficient unto the day is the evil thereof."
20. vii. 6	Do not be sacrilegious.
21. vii. 15	"Beware of false prophets."
22. x. 36	"A man's foes shall be they of his own household."
23. x. 41	"He that receiveth a prophet &c."
24. xi. 28	"Come unto Me all ye that labour."
25. xiii. 24-30	Parable of the Tares in the Field.
26. xiii. 36-43	Interpretation of the Tares in the Field.
27. xiii. 44	Parable of the Hidden Treasure.
28. xiii. 45, 46	Parable of the Pearl of great Price.
29. xiii. 47-50	Parable of the Dragnet.
30. xiii. 51, 52	Things new and old.
31. xviii. 23-35	Parable of the Unmerciful Servant.
32. xx. 1-16	Parable of the Discontented Labourers in the Vineyard.
33. xxi. 28-32	Parable of the Two Sons who were bidden to labour in the Vineyard.
34. xxii. 45	Second invitation to Marriage Feast.
35. xxii. 11-14	The man without the wedding garment.
36. xxiii. 5	Scribes and Pharisees make broad their Phylacteries.
37. xxiii. 7 b-10	love to be called Rabbi.
38. xxiii. 15	compass Sea and Land to make one Proselyte.
39. xxiii. 16-22	use false Casuistry respecting Oaths.
40. xxiii. 24	strain out the Gnat but swallow the Camel.
41. xxiv. 10-12	False Prophets shall arise.
42. xxv. 1-13	Parable of the Ten Virgins.
43. xxv. 16-18	"Straightway he that received the five talents went and traded" &c.
44. xxv. 30	"Cast the unprofitable servant into the outer darkness."
45. xxv. 31-46	The Judgement of the Nations.

TABLE IV. A.

DIVISIONS OF S. MATTHEW'S GOSPEL.

S. Matthew's Gospel is formally divided by the Redactor into seven Divisions. Examination also proves that it consists of eleven Marcan and eleven non-Marcan sections. Conflate scraps are enclosed in round brackets.

		Divisions	No. of verses
FIRST DIVISION.			
i, ii	First non-Marcan Section	IV.	48
			48
SECOND DIVISION.			
iii. 1—iv. 22	First Marcan Section	I. (II. IV.)	39
iv. 23—vii. 27	Second non-Marcan Section	II. (I. IV.)	112
			151
THIRD DIVISION.			
vii. 28—x. 14	Second Marcan Section	I. (IV.)	88
x. 15—42			28
			116
FOURTH DIVISION.			
xi. 1—30	Third non-Marcan Section	II. (I. IV.)	30
xii. 1—37	Third Marcan Section	I. (II. IV.)	37
xii. 38—45	Fourth non-Marcan Section	II.	8
xii. 46—xiii. 23	Fourth Marcan Section	I. (II. IV.)	28
xiii. 24—52	Fifth non-Marcan Section	II. (I. IV.)	29
			132
FIFTH DIVISION.			
xiii. 53—xviii. 9	Fifth Marcan Section	I. (IV.)	145
xviii. 10—35	Sixth non-Marcan Section	II. (IV.)	26
			171
SIXTH DIVISION.			
xix. 1—30	Sixth Marcan Section	I. (IV.)	30
xx. 1—16	Seventh non-Marcan Section	II.	16
xx. 17—xxi. 27	Seventh Marcan Section	I. (IV.)	45
xxi. 28—32	Eighth non-Marcan Section	II.	5
xxi. 33—46	Eighth Marcan Section	I. (IV.)	14
xxii. 1—14	Ninth non-Marcan Section	II.	14
xxii. 15—46	Ninth Marcan Section	I. (IV.)	32
xxiii. 1—39	Tenth non-Marcan Section	II. (I.)	39
xxiv. 1—36	Tenth Marcan Section	I. (II. IV.)	36
xxiv. 37—xxv. 46	Eleventh non-Marcan Section	II. (I.)	61
			292
SEVENTH DIVISION.			
xxvi. 1—xxviii. 20	Eleventh Marcan Section	I. (IV.)	161
			161
			1,071

TABLE IV. B.

DIVISIONS OF S. LUKE'S GOSPEL

S. Luke's Gospel is composed of four Divisions, containing five Marcan and six non-Markan sections. Editorial notes are scattered throughout the whole book and often play an important, but rather literary than historical, part. Frequently they are based on personal inquiry or common knowledge, but more often they are inferences from the passages which follow and must be put lowest in the scale of historical attestation.

		Sources	[Divisions]	No. of verses
i. 1—4	The Preface	Editorial		4
FIRST DIVISION.				
i. 5—ii. 52	First non-Markan Section .	Special	v.	128
SECOND DIVISION.				
iii. 1—22	First Collection of mixed conflate matter	Mark, <i>Logia</i> , special	I. II. IV.	22
iii. 23—38	Second non-Markan Section .	Special	v.	16
iv. 1—30	Second Collection of mixed conflate matter	Mark, <i>Logia</i> , special	I. II. v.	30
iv. 31—44	First Marcan Section .	Mark	I.	14
v. 1—11	Third Collection of mixed conflate matter	Special (Marcan scraps)	IV. (I.)	11
v. 12—vi. 19	Second Marcan Section	Mark	I.	47
vi. 20—viii. 3	Third non-Markan Section .	<i>Logia</i> , special (Marcan scraps)	II. III. IV. (I.)	83
viii. 4—ix. 50	Third Marcan Section .	Mark	I.	103
THIRD DIVISION.				
ix. 51—xviii. 14	Fourth non-Markan Section .	<i>Logia</i> , special (Marcan scraps)	II. III. IV. (I.)	351
FOURTH DIVISION.				
xviii. 15—43	Fourth Marcan Section	Mark	I.	29
xix. 1—28	Fifth non-Markan Section .	Special, <i>Logia</i>	III. (II. IV.)	28
xix. 29—xxiv. 11	Fifth Marcan Section .	Mark, special	I. (III. IV.)	243
xxiv. 12—53	Sixth non-Markan Section .	Special	III. IV.	42
				1,151

TABLE V.
THE TOPOGRAPHY OF THE GOSPELS.

The student will see by a glance at these Tables (1) that while the Synoptists have arranged their Gospels on the same general plan of (a) a Ministry in the North, (b) a journey to Jerusalem, (c) a Ministry in the South, S. John has given several journeys and several periods of Ministry; (2) that while SS. Mark and Matthew devote more than half their Gospels to the North, but say little about the Last Journey, S. Luke has altered the proportions, devoting most of his space to the South, but magnifying the Last Journey until it far exceeds either the Ministry in Galilee or that in Jerusalem.

Our contention is (1) that S. John is silently correcting the topographical arrangement of the Synoptists and must be preferred to them, (2) that S. Luke's treatment of the Last Journey must not be regarded as the representation of the true sequence of events. See the Introduction, chapter xiv.

A. S. MARK'S GOSPEL.

	Topography	North	South	Last Journey	Neutral	Total
i. 1—3	None				3	
i. 4—13	Jordan Valley near Jericho		10			
i. 14—ix. 50	Galilee and the North	360				
x. 1—52	Last Journey to Jerusalem			52		
xi. 1—xvi. 8	Jerusalem		241			
Lost verses	Galilee	?				
		360	251	52	3	666

B. S. MATTHEW'S GOSPEL.

i. 1—17	None				17	
i. 18—iv. 11	Judaea, Egypt, Jordan	1	58			
iv. 12—xviii. 35	Galilee and the North	542				
xix. 1—xx. 34	Last Journey to Jerusalem			64		
xxi. 1—xxviii. 15	Jerusalem		384			
xxviii. 16—20	Galilee	5				
		548	442	64	17	1071

C. S. LUKE'S GOSPEL.

i. 1—4	None				4	
i. 5—iv. 13	Chiefly in Judaea	13	150		16	
iv. 14—ix. 50	Galilee and the North	275				
ix. 51—xix. 28	Last Journey to Jerusalem			408		
xix. 29—xxiv. 53	Jerusalem		285			
		288	435	408	20	1151

D. S. JOHN'S GOSPEL.

				Neutral	Total
i. 1—5	None			5	
i. 6—51	Jordan		37	9	
ii. 1—12	Cana	12			
ii. 13—iii. 36	Jerusalem		49		
iv. 1—54	Samaria and Cana	54			
v. 1—47	Jerusalem		47		
vi. 1—vii. 9	Galilee	80			
vii. 10*—x. 42	Jerusalem		174		
xi. 1—57	Bethany		57		
xii. 1—xx. 31	Jerusalem		318		
xxi. 1—25	Galilee	23		2	
		169	682	16	867

* omitting the *pericope adulterae*.

TABLE VI.

(1) CHURCH LESSONS: S. MARK.

		No. of verses
—	i. 1	1
1.	i. 2—8	7
2.	i. 9—13	5
3.	i. 14—20	7
4.	i. 21—39	19
5.	i. 40—45	6
6.	ii. 1—12	12
7.	ii. 13—17	5
8.	ii. 18—22	5
9.	ii. 23—iii. 6	12
10.	iii. 7—19 a	12½
11.	iii. 19 b—35	16½
12.	iv. 1—20	20
13.	iv. 21—34	14
14.	iv. 35—41	7
15.	v. 1—20	20
16.	v. 21—43	23
17.	vi. 1—6 a	6½
18.	vi. 6 b—13	6½
19.	vi. 14—29	16
20.	vi. 30—56	27
21.	vii. 1—23	23
22.	vii. 24—30	7
23.	vii. 31—37	7
24.	viii. 1—10	10
25.	viii. 11—21	11
26.	viii. 22—26	5
27.	viii. 27—33	7
28.	viii. 34—ix. 1	6
29.	ix. 2—29	28
30.	ix. 30—50	21
31.	x. 1—12	12
32.	x. 13—16	4
33.	x. 17—31	15
34.	x. 32—45	14
35.	x. 46—52	7
36.	xi. 1—11	11
37.	xi. 12—26	15
38.	xi. 27—33	7
39.	xii. 1—12	12
40.	xii. 13—17	5
41.	xii. 18—27	10
42.	xii. 28—34	7
43.	xii. 35—44	10
44.	xiii. 1—37	37
45.	xiv. 1—11	11
46.	xiv. 12—31	20
47.	xiv. 32—52	21
48.	xiv. 53—65	13
49.	xiv. 66—72	7
50.	xv. 1—15	15
51.	xv. 16—41	26
52.	xv. 42—47	6
53.	xvi. 1—8	8
	Preface	1
	John the Baptist	7
	Our Lord comes forth	5
	Commencement of our Lord's Ministry	7
	Increasing Activity	19
	The Cleansing of a Lepor	6
	The healing of the Paralytic	12
	Our Lord and the Tax-gatherers	5
	Three Utterances	5
	The Sabbath Controversy	12
	Appointment of the Twelve	12½
	Flagrant Aspersions	16½
	Parables	20
	Five Utterances, &c.	14
	Stilling of the Storm	7
	The Gerasene Demoniac	20
	Jairus's Daughter	23
	A Visit to Nazareth	6½
	The Mission of the Twelve	6½
	Martyrdom of the Baptist	16
	Feeding of Five Thousand	27
	Eating with unwashed Hands	23
	Syrophenician Woman's Daughter healed	7
	Healing of the Deaf man	7
	Feeding of Four Thousand	10
	The Pharisees	11
	Blind man of Bethsaida	5
	Faith followed by trial	7
	Self-renunciation	6
	The Transfiguration	28
	Warnings and Encouragements	21
	Divorce	12
	Blessing Children	4
	Leaving all and following Christ	15
	A painful Contrast	14
	Bartimaeus	7
	The triumphal Entry	11
	The Messiah asserts His authority	15
	The Question about John's Baptism	7
	The Vinedressers slaying the Heir	12
	The Question put by the Pharisees	5
	The Question put by the Sadducees	10
	The Question put by the Scribe	7
	Teaching in the Temple	10
	The Destruction of the Temple	37
	Preliminaries of the Passion	11
	The Last Supper	20
	Gethsemane	21
	Preliminary Examination	13
	S. Peter's Denials	7
	Before Pilate	15
	The Crucifixion	26
	The Burial	6
	The Resurrection	8

(2) CHURCH LESSONS: S. MATTHEW.

		No. of verses
1. i. 1—17	The Genealogy	17
2. i. 18—25	The Incarnation	8
3. ii. 1—23	The Young Child and Herod	23
4. iii. 1—17	John the Baptist	17
5. iv. 1—16	The Temptation	16
6. iv. 17—25	The Beginning of the Ministry	9
7. v. 1—16	The Sermon on the Mount: Citizenship	16
8. v. 17—48	" " Morality	32
9. vi. 1—18	" " Righteousness	18
10. vi. 19—34	" " The higher life	16
11. vii. 1—29	" " Behaviour	29
12. viii. 1—17	Three Miracles	17
13. viii. 18—34	Across the Lake	17
14. ix. 1—8	The Paralytic healed	8
15. ix. 9—17	Matthew called	9
16. ix. 18—34	Four Miracles	17
17. ix. 35—x. 4	The Twelve appointed	8
18. x. 5—xi. 1	The Twelve charged	39
19. xi. 2—24	The Baptist	23
20. xi. 25—30	Mysteries	6
21. xii. 1—21	The Sabbath	21
22. xii. 22—37	Beelzebul	16
23. xii. 38—50	An evil Generation	13
24. xiii. 1—23	Parable of the Sower	23
25. xiii. 24—43	Three Parables	20
26. xiii. 44—58	Three Parables	15
27. xiv. 1—12	The Baptist's Death	12
28. xiv. 13—36	Feeding of Five Thousand	24
29. xv. 1—20	Eating with unwashed Hands	20
30. xv. 21—28	The Canaanitish Woman	8
31. xv. 29—39	Feeding of Four Thousand	11
32. xvi. 1—12	Beware of Pharisees and Sadducees	12
33. xvi. 13—28	S. Peter's Confession and Rebuke	16
34. xvii. 1—20	The Transfiguration	21
35. xvii. 22—27	The Stater in the Fish's Mouth	6
36. xviii. 1—20	Address to the Twelve	20
37. xviii. 21—35	Forgiveness	15
38. xix. 1—12	Divorce	12
39. xix. 13—28	Children and Rich Men	14
40. xix. 27—xx. 16	The first last	20
41. xx. 17—34	The Ascent to Jerusalem	18
42. xxi. 1—17	The triumphal Entry	17
43. xxi. 18—22	The barren Fig-tree	5
44. xxi. 23—46	The Chief-priests' Question	24
45. xxii. 1—14	The Marriage Feast	14
46. xxii. 15—46	Four Questions	32
47. xxiii. 1—39	Woes on the Scribes and Pharisees	39
48. xxiv. 1—51	The Second Advent	51
49. xxv. 1—46	The Last Judgement	46
50. xxvi. 1—35	The Last Supper	35
51. xxvi. 36—75	The Arrest	40
52. xxvii. 1—26	Pilate	26
53. xxvii. 27—66	The Crucifixion	40
54. xxviii. 1—20	The Resurrection	20
		1,071

(8) CHURCH LESSONS: S. LUKE.

		No. of verses
— i. 1—4	The Preface (not for Church reading)	[4]
1. i. 5—25	The Promise of the Baptist's Birth	21
2. i. 26—56	The Annunciation	31
3. i. 57—80	The Baptist's Birth	24
4. ii. 1—21	The Birth of our Lord	21
5. ii. 22—40	The Presentation in the Temple	19
6. ii. 41—52	The Conversation with the Doctors	12
7. iii. 1—22	The History of John the Baptist	22
— iii. 23—38	The Genealogy (not for Church reading)	[16]
8. iv. 1—13	The Temptation	13
9. iv. 14—30	A Visit to Nazareth	17
10. iv. 31—44	A Day of Healing	14
11. v. 1—11	The Calling of SS. Simon, James, and John	11
12. v. 12—16	The Cleansing of a Leper	5
13. v. 17—26	The Healing of a Paralytic	10
14. v. 27—39	The Call of Levi	13
15. vi. 1—11	Two Sabbath Days	11
16. vi. 12—49	The Sermon on the Mount	38
17. vii. 1—17	Two Miracles	17
18. vii. 18—35	Concerning John the Baptist	18
19. vii. 36—viii. 3	The Anointing of our Lord's Feet	18
20. viii. 4—21	The Parable of the Sower	18
21. viii. 22—39	Two Miracles	18
22. viii. 40—56	Jairus's Daughter	17
23. ix. 1—17	The Mission of the Twelve	17
24. ix. 18—43 a	The Culmination of Glory	25½
25. ix. 43 b—50	Warnings and Rebukes	7½
26. ix. 51—62	The Commencement of the Last Journey	12
27. x. 1—24	The Mission of the Seventy	24
28. x. 25—42	The Good Samaritan	18
29. xi. 1—13	On Prayer	13
30. xi. 14—28	On Casting out Demons	15
31. xi. 29—36	Warnings to the Present Age	8
32. xi. 37—54	Discourse at a Breakfast Table	18
33. xii. 1—59	An Address to the Twelve	59
34. xiii. 1—9	Jerusalem in Danger	9
35. xiii. 10—21	An Address in a Synagogue	12
36. xiii. 22—30	The Miseries of the Lost	9
37. xiii. 31—35	Jerusalem the City of Martyrdoms	5
38. xiv. 1—24	Discourse at a Dinner Table	24
39. xiv. 25—35	We must give up all to follow Christ	11
40. xv. 1—32	Three Parables on the Lost being Found	32
41. xvi. 1—31	Two Parables with five <i>Logia</i>	31
42. xvii. 1—10	Four disconnected <i>Logia</i>	10
43. xvii. 11—19	The Ten Lepers	9
44. xvii. 20—37	Discourse about the Last Days	18
45. xviii. 1—14	Two Parables	14
46. xviii. 15—34	Five Brief Discourses	20
47. xviii. 35—xix. 28	At Jericho	37
48. xix. 29—48	The triumphal Entry	20
49. xx. 1—xxi. 4	Discourses in the Temple	51
50. xxi. 5—38	The Destruction of the Temple	34
51. xxii. 1—38	The Last Supper	38
52. xxii. 39—65	Midnight Scenes	27
53. xxii. 66—xxiii. 56 a	Good Friday	61½
54. xxiii. 56 b—xxiv. 53	Easter Day	53½
		1,151

SYMBOLS USED.

(1) *In the Text.*

Square brackets enclose editorial notes or matter introduced from another Source.

Round brackets enclose words of doubtful genuineness, for which WH use square brackets.

An obelus † points to diversity of order.

Braces on the right side point to diversity of order on a larger scale.

Asterisks indicate omissions.

Thick type draws attention to words which are particularly noteworthy, generally because they differ from the parallel records.

Uncial type indicates quotations from the Old Testament.

In the First Division certain sections or words of S. Mark are enclosed within square brackets followed by the figures (ii) or (iii) in the margin, to indicate that they belong to the deutero-Mark or to the trito-Mark; in the Second Division to show that they belong to the deutero-Matthew.

Where there is matter which is common to two or more Evangelists it is divided into lines, and the parallel lines are, as far as possible, ranged alongside each other to facilitate comparison. The Single Tradition is printed in block.

(2) *In the Critical Notes.*

Readings, which are so completely rejected by WH as not even to be noticed in their margin, are enclosed in round brackets.

An asterisk marks forms which are not likely to have been used in the first century.

An obelus † shows that the syntax is faulty.

A double obelus ‡ shows that something is wrong in the sense.

Capital letters indicate Greek Uncial MSS.

B stands for the Vatican MS. (Rome) of the fourth century.

Σ stands for the Sinaitic MS. (S. Petersburg) of the fourth century.

C stands for the Cod. Ephraemi Syri MS. (Paris), a palimpsest of the fifth century.

D stands for the Cod. Bezae MS. (Cambridge) of the fifth? century.

Other Greek Uncials are seldom quoted, and it is unnecessary to give a list of them here.

s^a stands for the Lewis-Gibson Syriac Palimpsest.

s^c stands for Dr Cureton's Syriac MS.

ss indicates that s^a, s^c agree; it says nothing about the later Syriac Versions.

s^v stands for the Syriac Peshitta, s^p for the Philoxenian Syriac, s^j for the Jerusalem Syriac.

l indicates one Old Latin Version.

ll indicates more than one Old Latin Version.

2ll, 3ll, &c. indicates that two, three, &c. of the Old Latin Versions give the reading, but the majority go the other way.

? indicates that the reading is uncertain. I have not marked all the places where the Syriac Palimpsest is illegible.

+ means that the words following are added to the text.

± means that the authorities are divided, some adding, others not.

|| means "together with the parallel passages from the other Gospels."

FIRST DIVISION

BEING S. MARK'S GOSPEL
WITH THE IDENTICAL OR EQUIVALENT PASSAGES
FROM SS. MATTHEW AND LUKE
AND PARALLELS FROM S. JOHN AND OTHER WRITERS.

1. Six sections are peculiar to S. Mark, viz.

11a, 18b, 28, 26, 441, 47h.

2. Eleven sections are omitted by S. Matthew, viz.

11a, 18b, 28, 26, 441, 47h, 4b, 4e, 15e, 80c, 48c.

3. Fifty-four sections are omitted by S. Luke, viz.

11a, 18b, 28, 26, 441, 47h, 1b, 8b, 11d, 18d, 17, 19b, 19c, 19d, 20d, 20e, 20f, 21a, 21b, 21c, 21d, 22a, 22b, 24a, 24b, 24c, 25a, 25b, 27c, 29b, 80d, 80e, 80f, 81a, 81b, 81c, 84b, 84c, 84d, 86c, 87a, 87c, 87d, 42, 44g, 45b, 46b, 46d, 47c, 47d, 48d, 51a, 51k, 52b. (But S. Luke has fragments of sections 8b, 11d, 17, 19b, 25a, 25b, 29b, 80e, 80f, 81c, 84c, 84d, 42, 44g, 45b, 46b, 46d.)

4. S. John touches seventy-two sections, viz.

1a, 1c, 2a, 8a, 8b, 6b, 9b, 10b, 11e, 12b, 12c, 17, 19b, 20a, 20b, 20c, 20d, 20e, 20f, 23, 25a, 26, 27a, 27c, 28, 29a, 29b, 80b, 81a, 82, 84d, 86b, 87b, 87c, 48c, 45a, 45b, 45c, 46a, 46b, 46c, 46d, 47a, 47b, 47d, 47e, 47f, 48a, 48b, 48d, 48e, 49a, 49b, 49c, 49d, 50a, 50c, 50e, 50f, 51a, 51b, 51c, 51d, 51e, 51f, 51k, 51l, 51c, 52a, 52b, 52c, 53a.

“καὶ τοῦτο ὁ πρεσβύτερος εἶπε· ‘Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μόντοι τάξει, τὰ ἐπὶ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. οὔτε γὰρ ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὕστερον δέ, ὡς εἶπεν, Πέτρος, ὅς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ’ οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων, ὥστε οὐδὲν ἡμαρτε Μάρκος, οὕτως ἔνια γράψας ὡς ἀπεμνημόνευσεν. ἐνδὲς γὰρ ἐποίησατο πρόνοιαν, τοῦ μηδὲν ὃν ἤκουσε παραλιπεῖν, ἢ ψεύσασθαι τι ἐν αὐτοῖς.’ ταῦτα μὲν οὖν ἱστορεῖται τῷ Παπῷ περὶ τοῦ Μάρκου.”

PAPIAS, bishop of Hierapolis, quoted by Eusebius, *Hist. Eccl.* III. xxxix. 15.

LACUNAE IN MSS.

C lacks Matt. i. 1, 2a.
 — Mark i. 1—17.
 — Luke i. 1, 2a.
 — John i. 1—8.
 D — Matt. i. 1—20.
 * — Mark except xvi. 17—20.
 * — Mark i. 1—11.
 — John i. 1—24.

FIRST DIVISION.

TITLES OF THE

KATA ΜΑΘΘΑΙΟΝ.

KATA ΜΑΡΚΟΝ.

In Codd. B and N one of the above headings stands at the top of every page in the Gospels. In Cod. B there is no other title or subscription, but, as time went on, the tendency was to use slightly fuller titles; thus in Cod. C Εὐαγγέλιον κατὰ Μάρκον is put at the end of S. Mark, and in Cod. D, which arranges the Gospels according to the 'Western' order in which those which are attributed to Apostles stand first, we find between SS. Matthew and John the note Εὐαγγέλιον κατὰ Ματθαίον ἐτελέσθη, ἀρχεται εὐαγγέλιον κατὰ Ἰωάννην.

The uniformity of the titles and their brevity mark them as the work of a bookseller rather than of the author, nor can they be earlier in the above form than the time at which the four Gospels were first collected into one volume, but it is reasonable to suppose that they rest upon the authority of the original title-pages which would in all probability be prefixed to the Gospels when published as four separate volumes, for there is no diversity in the tradition respecting their authorship. Many persons used Tatian's harmony instead of the Gospels. Many harmonists thought that they were doing a pious work in altering readings in SS. Mark and Luke to conform with S. Matthew, but though these changes gave rise

PREFACES.

S. MATTHEW.

i. 1.

Ἡ Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ
 Ἀβραάμ.

Here follow

THE GENEALOGY.	16 verses
THE INCARNATION.	8 "
THE VISIT OF THE MAGI.	12 "
THE FLIGHT INTO EGYPT.	6 "
THE SETTLEMENT AT NAZARETH.	5 "

See IV. §§ 10—15. 47 "

S. MARK.

i. 1.

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ¹.

1 BD 1128* + υἱοῦ θεοῦ, N⁸ and Origen omit, Irenæus fluctuates, Severianus says that S. Mark began with υἱοῦ θεοῦ but immediately withdrew it. See note above.

S. Matthew begins with a Genealogy and his first verse is a preface to the Genealogy rather than to the whole Gospel. This studied abruptness is doubtless intentional, being in imitation of the opening of the first book of Chronicles.

S. Mark's preface is short and to the point, like the rest of his Gospel.

S. Luke's preface is formal and singularly untheological. It is not surprising that in the 'Western' text the Holy Spirit has been introduced to correct the secular tone.

In S. Luke's four verses four N.T. ἀπαξ λεγόμενα (ἐπειδήπερ, ἀνατάξασθαι, διήγησιν and αὐτόπται) occur; three words (ἐπιχειρῶ, καθέξι and κράτιστος) which are peculiar to S. Luke amongst N.T. writers; four words (πληροφορέω, παρακολουθεῖν, κατηχέω and ἀσφάλεια) which are peculiar to S. Luke and S. Paul; one word (ἀκριβῶς) which is peculiar to S. Luke, S. Matthew and S. Paul; so foreign are the verses from the ordinary diction of the N.T. Their classical style and secular tone are in striking contrast with what immediately follows.

S. Luke's Preface should be compared with Acts i. 1, τὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων, ὃ θεόφιλε, ὃν ᾤξατο Ἰησοῦς ποιῆν τε καὶ διδάσκειν, ἃ ἔχοντες ἡμεῖς.....ἀνελημφθῆ.

v. 1. That ἀνατάξασθαι means to 'recall or repeat a lesson which has been learned' see Blass 'Philology of the Gospels,' p. 14, but others see no more in it than the idea of orderliness and completeness, cf. σωτηρῆσαι.

v. 2. For second-hand information cf. Heb. ii. 3, σωτηρίας, ἥτις, ἀρχὴν λαβοῦσα λαλείσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαίωθη.

FOUR GOSPELS.

KATA ΛΟΥΚΑΝ.

KATA ΙΩΑΝΗΝ.

to a troublesome mass of variants, the four Gospels retained their individuality. Criticism may agree with tradition in denying that the first Gospel in its present form is the work of the Apostle S. Matthew, but *κατὰ Ματθαίον* need not necessarily imply authorship and it remains perfectly possible that this Gospel is in a special degree connected with S. Matthew's teaching.

In the case of S. Mark we have evidence from Bishop Severianus (c. 400 A.D.), preserved in S. Chrysostom's Works xii. 412, that "S. Mark began to speak of the Son of God but immediately contracted his language and cut short his conception." Dr Hort understood this to mean that 'Jesus Christ the Son of God' stood in the title-page but 'Jesus Christ' without 'Son of God' in the first verse of the Gospel. When however the title-page was abbreviated into *κατὰ Μάρκον* the important words 'Son of God' were in some MSS. transferred into the first verse, thus producing a conflate reading. (For the accent of *Μάρκος* see Blass on Acts xii. 25.)

PREFACES.

S. LUKE.

i. 1—4.

1. *Ἐπειδήπερ πολλοὶ ἐπιχειροῦσαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς ἀκούοντες καὶ ὑπηρέται γενόμενοι τοῦ λόγου, 3 ἔδοξε καὶ μοι παρηκολουθηκῶτι ἀνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, 4 κἀκρίως Θεόφιλε, 5 ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.*

1 (D καθὼς) 2 (C τοῦ) 3 (H + et Spiritui sancto)
4 (N γράψαι) 5 (H omit) 6 (D τῶν)

Here follow

ZACHARIAH'S VISION.	21 verses
THE ANNUNCIATION.	18 "
MARY'S VISIT TO ELISABETH.	18 "
THE BAPTIST'S BIRTH.	24 "
THE BIRTH OF OUR LORD.	7 "
THE SHEPHERDS.	18 "
THE CIRCUMCISION.	1 "
THE PRESENTATION IN THE TEMPLE.	17 "
THE RETURN TO NAZARETH.	2 "
THE CONVERSATION WITH THE DOCTORS.	12 "

See V. §§ 1—12.

128 "

S. JOHN.

i. 1—5.

1. *Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.*

1 (σ' in Him) 2 The ante-Nicene punctuation, adopted by WH, was οὕτως ἐν. Ὁ γέγονεν ἐν αὐτῷ 3 (KD II ἐστίν)
4 (B omits) 5 (H II αὐτὸν)

Luke i. 2. That *παρέδοσαν* refers to tradition of Mark vii. 8, of γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι...κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. A wider reference may however be seen in Acts xvi. 4.

That *ὑπηρέτης τοῦ λόγου* means a 'catechist' see 'Composition of the Gospels,' p. 5, and of Acts xiii. 5, εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. In support of this view cf. Luke iv. 20, πύξας τὸ βιβλίον ἀποδοῦναι τῷ ὑπηρέτῃ ἐκδόσιν, whose ὑπηρέτης in the 'Chanan' whose duty was to catechise the boys. In a loose strict sense however the word is used in Acts xxvi. 16, "προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὡς τε εἰδῶς με ὡς τε ἀφύσσομαι σοι," and in 1 Cor. iv. 1, οὕτως ἡμᾶς λογίζεσθαι ἀνθρώποις ὡς ὑπηρέτας Χριστοῦ.

v. 3. For *καθεξῆς* cf. Acts xi. 4, ἀρχόμενοι δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λόγων.

v. 4. Cf. Gal. vi. 6, κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσι ἀγαθοῖς. Acts xviii. 25, οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ἦν τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ. Rom. ii. 18, κατηχούμενος ἐκ τοῦ νόμου. 1 Cor. xiv. 19, ἀλλὰ ἐν ἐκκλησίᾳ θέλω πάντε λόγου τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μου τοῦ λόγου ἐν γλώσσῃ. See also 'Composition of the Gospels,' p. 55.

S. John's Preface is a great contrast to S. Luke's, introducing us at once into the central mysteries of God's existence and thus preparing us for the teaching which is to follow.

S. MATTHEW.

S. MARK.

I. JOHN THE BAPTIST.

iii. 1—12 (iv. 17 b, xi. 10).

i. 2—8.

S. Mark's severe simplicity of style in vv. 2—4 would not be likely to satisfy the literary feeling of S. Matthew or S. Luke. S. Matthew therefore has inverted the order of the clauses and improved the connexions between them. S. Luke has prefixed a long editorial note to settle the date and has affixed a continuation of the quotation from Isaiah.

The trito-Mark inserts a prophecy from Malachi, attributing it to Isaiah and giving it in nearly the same form which it holds elsewhere in the *Logia*, not necessarily showing that he was acquainted with the *Logia*, for this verse

1 a. *The Baptist's Mission.*

iii. 1: [Ἐν δὲ ταῖς ἡμέραις ἐκείναις

παρα]γίνεται Ἰωάννης ὁ βαπτιστής
 κηρύσσων ἐν τῇ ἐρήμῳ [τῆς Ἰουδαίας]
 ἡ λέγων "Μετανοεῖτε,
 [ἔρχεται ἡ βασιλεία τῶν οὐρανῶν.]"
 Doublet:
 [iv. (17) "Μετανοεῖτε,
 ἔρχεται γὰρ ἡ βασιλεία τῶν οὐρανῶν."
 iii. 3 [Οὗτος γὰρ ἐστίν] ὁ ῥηθεὶς
 διὰ Ἡσαίου τοῦ προφήτου [λέγοντος]^a (1)
 [xi. (10) "Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου
 πρὸ προσώπου σου,
 ὃς κατασκευάσει τὴν ὁδόν σου ἐμπροσθέν σου."]^a
 iii. (3) ὦν ἡ βοῶντος ἐν τῇ ἐρήμῳ⁴
 "ΕΤΟΙΜΑΣΑΤΕ τὴν ὁδὸν κυρίου,
 ἑξοφείας ποιεῖτε τὰς τρίβους αὐτοῦ⁴."^b
 1 (D ll s^a omit) 2 (D + καὶ) 3 s^a omit 4 (s^a omits)
 5 (l omits) 6 (B ll omit) 7 (P 4 ll καὶ) 8 (l dei nostri,
 4 ll + omnis vallis &c. as in Luke 1)

ἡ καθὼς γέγραπται
 ἐν τῷ Ἡσαίᾳ τῷ προφῆτῃ (1)
 [Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου (iii) Malachi
 πρὸ προσώπου σου,
 ὃς κατασκευάσει τὴν ὁδόν σου.^a
 3 ὦν ἡ βοῶντος ἐν τῇ ἐρήμῳ
 "ΕΤΟΙΜΑΣΑΤΕ τὴν ὁδὸν κυρίου,
 ἑξοφείας ποιεῖτε τὰς τρίβους αὐτοῦ."^b
 4 ἔγενετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ (3)
 ἡ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. (4)
 1 (AD Ὡς) 2 (D omits) 3 (s + ἐγὼ) 4 (s ἀποστελῶ)
 5 (A ll + ἐμπροσθέν σου) 6 (D τοῦ θεοῦ ἡμῶν, l dei nostri)
 7 (s + καὶ) 8 (D ll omit) 9 (ND ll s^a + καὶ)

Both the first and the second Divisions begin with John the Baptist; cf. Acts i. 22, "ἀρχάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου": Acts xiii. 24, "προκηρύξαντος Ἰωάννου...βάπτισμα μετανοίας." But though John is a conspicuous figure in all the Gospels and in the Acts, he is not alluded to in the rest of the N.T.

1 b. *The Baptist's popularity, his clothing and food.*

We assign Mark i. 5, 6 to the deutero-Mark because these verses are absent from S. Luke but are found in S. Matthew. S. Matthew adds to them the phrase καὶ πᾶσα ἡ περιχωρος τοῦ Ἰορδάνου which is found, but in a different construction and in a different context, in Luke iii. 3. S. Luke may have borrowed it from S. Matthew, but the word

iii. 4 [Αὐτὸς] δὲ δὲ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ
 ἀπὸ τριχῶν καμήλου
 καὶ ζώνην δερματίνην^a περὶ τὴν ὀσφύν αὐτοῦ⁴,
 ἥ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον⁵.
 5 Τότε ἐξεπορεύετο πρὸς αὐτὸν (1)
 ἡ Ἱεροσόλυμα † (3)
 καὶ πᾶσα ἡ Ἰουδαία (2)
 [καὶ πᾶσα ἡ περιχωρος τοῦ Ἰορδάνου,]
 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ποταμῷ⁶ ὑπ' αὐ-
 τοῦ † (4)
 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

[i. 5 καὶ ἐξεπορεύετο πρὸς αὐτὸν (1) (ii)
 πᾶσα ἡ Ἰουδαία χώρα (2)
 καὶ οἱ Ἱεροσολυμαῖται πάντες^a, (3)
 καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῳ ποταμῷ⁶
 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
 6 καὶ ἦν δὲ Ἰωάννης ἐνδεδυμένος
 τρίχας καμήλου
 καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ⁴,
 καὶ ἔσθων¹⁰ ἀκρίδας^a καὶ μέλι ἄγριον¹¹.
 (5)

1 (D omits) 2 (ss doubtful) 3 (Ebionite Gospel
 καὶ τὸ βρῶμα αὐτοῦ μέλι ἄγριον + οὗ ἡ γαστήρ ἦν τοῦ μύρου, ὡς
 ἔγραψεν ἐν ἐλαιῳ (ἡ μελίτι), cf. LXX. Exod. xvi. 31) 4 (B ll
 + omnis) 5 (D ll omit) 6 (s omits)

1 (E 4 ll -οντο) 2 (D omits) 3 (l omits) 4 (s l omit)
 5 (D 4 ll omit) 6 (AD ll s^a δὲ) 7 (l + ipse) 8 (D l δέρον)
 i.e. δέρον 9 (D ll omit) 10 (D ἐσθίων) 11 (l puts
 v. 6 after v. 8)

S. LUKE.

iii. 1—20 (vii. 27).

must have been a commonplace in Christian teaching, taken (perhaps in this form) from a collection of Messianic prophecies. Cf. Mark ix. 48 note.

S. Matthew, probably by one of those assimilations which are the strongest proof of the oral teaching, has put into the Baptist's mouth the phrase "for the kingdom of the heavens hath drawn near." The other Gospels lead us to think that the teaching about the Kingdom originated with our Lord Himself, who adopted however a current Jewish phrase, cf. Psalms of Solomon xvii. 4 f., v. 21.

iii. 1 Ἐν ἔτει δὲ πεντεκαιδεκάτῃ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος¹ Ποντίου Πιλάτου τῆς Ἰουδαίας², καὶ τετραρχούντων³ τῆς Γαλιλαίας⁴ Πιλάτου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντων⁵ τῆς Ἰουδαίας καὶ⁶ Τραχωνίτιδος⁷ χώρας, καὶ Λυσανίου τῆς Ἀβελινη⁸ τετραρχούντων⁹, ἐν ἐπὶ ἀρχιερέω¹⁰ Ἄννα καὶ Καϊάφα¹¹]

ἐγένετο [ῥῆμα θεοῦ¹² ἐπὶ] Ἰωάννῃ [τὸν Ζαχαρίου υἱὸν] ἐν τῇ ἐρήμῳ. (3)

3 καὶ ἦλθεν¹³ εἰς πᾶσαν¹⁴ περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανόας εἰς ἄφεσιν ἁμαρτιῶν, (4)

4 οὗ¹⁵ γέγραπται

ἐν [βιβλῳ λόγων]¹⁶ Ἠσαίου τοῦ προφήτου¹⁷ (1)

[vii. (27)] "Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου¹⁸

ὅς κατασκευάσει τὴν¹⁹ ὁδὸν σου ἕμπροσθέν σου²⁰."

iii. (4) Φωνὴ βοῶντος²¹ ἐν τῇ ἐρήμῳ

"Ἐτοιμάσατε τὴν ὁδὸν κυρίου, (2)

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ²²."

5 [πᾶσα φάραγξ πληρωθήσεται

καὶ πᾶν²³ ὄρος καὶ βογιὸς ταπεινωθήσεται,

καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας²⁴

καὶ αἱ τραχεῖαι²⁵ εἰς ὁδοὺς λεῖας.

6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ²⁶ 23 b 22.]

1 (D II Eusebius? ἐπιτροτεύοντος) 2 (N omits) 3 (BD τετραρχ.) 4 (D* omits) 5 (N* I T τετραρχ.) 6 (D II Ἀβελιανῆς) 7 (II, Oortio, Gothic ἀρχιερέων) 8 (OD II Καίφα, I Capha) 9 (II domini) 10 (as omit) 11 (NOD + τῶν) 12 (C καθὼς) 13 (B βιβλῳ λόγων, as the prophesy) 14 (O II + λόγωντος) 15 (D † τὸν) 16 (D † II omits) 17 (as which crieth) 18 (as make straight in the plain a way for our God, D* i. π. τ. τ. θυμῶν) 19 (s* omits) 20 (NOD εὐθείας) 21 (N τροχιαί) 22 (D κυρίου) 23 (as the glory of the Lord shall be revealed and all flesh shall see it together, s* + because the mouth of the Lord hath spoken)

περίχωρος, which is used once by S. Mark and twice by S. Matthew, occurs five times in S. Luke's Gospel and once in Acts and may therefore be inserted here editorially. S. Matthew has again inverted the order of the clauses.

For S. John's food cf. Matt. xi. 18, "ἦλθεν γὰρ δὲ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων." From this the Ebionites inferred that he was a vegetarian, but see Luke vii. 33, "μὴ ἐσθων [ἀρτον] μῆτε πίνων [οἶνον]," Luke i. 15, "καὶ οἶνον καὶ σίκερα οὐ μὴ πίνῃ."

The word πᾶντες is used here, as often in the N.T., where a Western writer would have been content with πολλοί. If a single sick or bed-ridden person did not go forth, exception could be taken to the language as exaggerated. In this passage the use of the imperfect might be pleaded in justification, but there are other places (e.g. Matt. iv. 24, page 260) where this cannot be alleged.

* LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

* LXX. Is. xl. 3, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, "Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν. 4 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς ὁδόν, 5 καὶ ὁ ὄψοις ἡ δόξα κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ."

* LXX. 2 Kings i. 8, "Ἀνὴρ δασυὶ καὶ ζώνων δερματίνην περιεβραμένους τὴν ὁσφὶν αὐτοῦ."

* LXX. Lev. xi. 22, καὶ ταῦτα φάγεσθε ἀπ' αὐτῶν... τὴν ἀκρίδα καὶ τὰ ὅμοια αὐτῇ.

O lacks Mark i. 1—27.
D — Matt. iii. 8—16 a.
— John i. 16—iii. 26.
s* — Mark except xvi. 17—20.
s* — Mark i. 1—11.

FIRST DIVISION.

S. MATTHEW.

Conflation.

iii. 7—12.

iii. 7 [Ἰδὼν δὲ πολλοὶ τῶν Φαρισαίων καὶ Σαδδουκαίων¹ ἔρχο-
μένους ἐπὶ τὸ βάπτισμα²] εἶπεν αὐτοῖς

[“Γενήματα ἐχιδνῶν,
τίς ἐπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποιῆσατε οὖν καρπὸν ἀξίου³ τῆς μετανοίας⁴
9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς
‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’
λέγω γὰρ ὑμῖν ὅτι θάναται ὁ θεὸς
ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.
10 ἥδη δὲ ἡ ἀξίη πρὸς τὴν βίαν τῶν δένδρων κεῖται⁵
‘πᾶν οὖν⁶ δένδρον μὴ ποιοῦν καρπὸν καλὸν
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.]

1 (s* publicans and Pharisees and Sadducees) 2 (OD ll as
+ αὐτοῦ) 8 (3 ll plural) 4 (s* and every)

S. MARK.

1 c. The Baptist's Preaching.

Two of these verses are found in all four Gospels and are twice alluded to in the Acts of the Apostles, four more are common to SS. Matthew and Luke, and five are peculiar to S. Luke. It is natural to believe that those verses are the oldest which are most frequently reproduced, and those the latest which are found in one Gospel only.

Remarks on the non-Marcian verses may be reserved until we discuss them under the second division. Here it may be noted (1) that S. Mark's word *καὶ* holds its own in the Synoptic Gospels but S. John's more appropriate rendering *ἀπὸ* is found in the Acts. (2) SS. Matthew and Luke agree against S. Mark in the order of the lines. From this fact some critics have insisted on the priority of S. Matthew. But this is quite unnecessary. It is probable that S. Luke here preserves the proto-Marcian form, while the deutero-Mark has borrowed from S. John's oral teaching his thrice-repeated phrase “coming after me.” S. Mark has given us several slight trito-Marcian changes, including the inversion of order and the omission of “and with fire.” S. Matthew during the oral stage has substituted the weaker metaphor of “bearing the sandals” for the primitive expression. But many other explanations are possible.

iii. 11 “ἐγὼ μὲν¹ ὑμᾶς βαπτίζω ἐν ὕδατι [εἰς μετάνοιαν] (1)
ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστί, † (2)
οὐδὲ οὐκ εἰμὶ ἱκανὸς } (3)
τὰ ὑποδήματα βαστάσαι.”
αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πυρὶ.² (4)
12 [οὐ τὸ πῦρ ἐν τῇ χειρὶ αὐτοῦ,
καὶ διακαθαρεῖ τὴν ἄλωνα αὐτοῦ,
καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην³,
τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.]”

1 (s* + γὰρ) 2 (s* with fire and with the Holy Ghost,
1 omits καὶ πυρὶ) 8 (5 ll omit) 4 B ll as + αὐτοῦ (s* his
stores)

i. 7 καὶ ἐκήρυσεν λέγων
“Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω (μου)^{1,2} (2)
οὐδὲ οὐκ εἰμὶ ἱκανὸς [κύψας]³ (iii) } (3)
λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.”
8 ἐγὼ * ἐβάπτισα ὑμᾶς ὕδατι †, (1)
αὐτὸς δὲ βαπτίσει ὑμᾶς * ἐν πνεύματι ἀγίῳ” * * †⁴ (4).

1 B omits 2 (1 omits) 8 (11 omit) 4 (s* 1 omit)
5 (s* + ἐν) 6 (D ll ελεγεν αὐτοῖς “Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν
ὕδατι, ἔρχεται δὲ ὀπίσω μου ὁ ἰσχυρότερός μου, οὐδὲ οὐκ εἰμὶ ἱκανὸς
λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, καὶ αὐτὸς ὑμᾶς βαπτίσει
ἐν πνεύματι ἀγίῳ.”)

S. LUKE.

VARIOUS.

Conflation.

iii. 7 ["Ἐλεγεν ὁ οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ"][†]

"Γεννήματα ἐχιδνῶν,
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν καρποὺς ἁγίου" τῆς μετανοίας

καὶ μὴ ἀρῆσθε λέγειν "ἐν ἑαυτοῖς"

"Πατέρα ἔχομεν τὸν Ἀβραάμ,"

λέγει γὰρ ὑμῖν ὅτι θάναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

9 ἦδη δὲ [καί] ἡ ἀξίωσις πρὸς τὴν μέτρην τῶν δένδρων κείται

πάν ὅθ' ὁ δένδρον μὴ ποιοῦν καρπὸν (καλὸν)¹⁰

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται."

10 καὶ ἐπηρώτων¹¹ αὐτὸν οἱ ὄχλοι λέγοντες "Τί οὖν¹² ποιήσωμεν¹³;"

11 ἀποκριθεὶς δὲ ἔλεγεν¹⁴ αὐτοῖς "Ὁ ἔχων δύο χιτῶνας μεταδώτω¹⁵

τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω." 12 ἦλθον δὲ

καὶ τελῶναι¹⁶ βαπτισθῆναι¹⁷ καὶ εἶπαν πρὸς αὐτὸν "Διδάσκαλε, τί

ποιήσωμεν¹⁸ 17;" 13 ὁ δὲ εἶπεν πρὸς αὐτοὺς¹⁹ "Μηδὲν πλὴν²⁰

παρὰ τὸ διατεταγμένον ὑμῖν²¹ πράσσετε." 14 ἐπηρώτων²² δὲ αὐτὸν²³

καὶ στρατευόμενοι λέγοντες²⁴ "Τί ποιήσωμεν²⁵ 17 'καὶ

ἡμεῖς;" 18 καὶ εἶπεν αὐτοῖς²⁶ "Μηδένα διασκεύετε μηδέ²⁷ συκο-

φανθήσῃτε, καὶ ἀρκέσθε τοῖς ὀψωνίοις ὑμῶν."

1 (N ἔλεγεν) 2 (D II ss δὲ) 3 (D II ἐνώπιον) 4 (s omits)

5 (D I καρπὸν ἁγίου) 6 (II ss omits, D s αὐτοῖς)

7 (D II ss omits) 8 (I s autem, 2 II omits) 9 (D ss καρποὺς

καλοῦς), II and Origen omits καλὸν 10 (D II ἐπηρώτησαν)

11 (D II omits) 12 (D s + ἴνα σωθῶμεν, 2 II + ut vivamus)

13 (AD s + λέγει) 14 (ss + one, s + of them) 15 (D I + ὁμοίως)

16 (C + ἴνα αὐτοῦ) 17 (D + ἴνα σωθῶμεν) 18 (N s omits,

D II εἶπεν αὐτοῖς) 19 (C + πλείον) 20 (D + πράσσετε)

21 (OD II ἐπηρώτησαν) 22 (C omits) 23 (D I omits)

24 (I omits) 25 (D omits) 26 (D I + δὲ, 2 II omits)

27 (N πρὸς αὐτοῖς) 28 (N μηδένα)

iii. 15 [Προσεκόντων δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου²⁸, μή ποτε αὐτὸς εἴη ὁ χριστός,]

28 ἀπεκρίνατο λέγων [πᾶσι ὁ Ἰωάννης]²⁹

"Ἐγὼ μὲν³⁰ ὕδατι βαπτίζω ὑμᾶς.³¹ † (1)

ἔρχεται δὲ ὁ ἰσχυρότερός μου,³² (2)

οὐ οὐκ εἰμι ἱκανὸς

λύσαι τὸν ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ³³." (3)

αὐτὸς³⁴ ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ³⁵. (4)

[17 οὐ τὸ πῦρ ἐν τῇ χειρὶ αὐτοῦ

διακαθαίρει³⁶ τὴν ψυχὴν αὐτοῦ

καὶ συναγαγεῖν τὸν εἶνον³⁷ εἰς τὴν³⁸ ἀποθήκην αὐτοῦ³⁹, †

τὸ δὲ ἄχυρον κατακαύσει⁴⁰ πυρὶ ἀβύσσου.]"

1 (D omits) 2 (s + men who were hearing him were

thinking in themselves and saying) 3 (D ἐπιγινώσκοντες τὰ δια-

νοήματα αὐτῶν εἶπεν, s + he said to them) 4 (D ἐν, II + in)

5 (OD II + εἰς μετάνοιαν) 6 (D I + δὲ ἐρχόμενος ἰσχυρότερός μου

ἐστί) 7 (5 II calciamenta portare, D λ. τ. α. τοῦ υποδήματος)

8 (N omits) 9 (s + with fire and with the Holy Ghost)

10 (OD II s + καὶ διακαθαίρει) 11 (C II s συνάξει τ. σ., D τὸν μὲν

σ. συνάξει) 12 (D I omits) 13 (N s κατακαύσει)

iii. 18 [Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν⁴¹ εὐαγγελίζετο⁴² τὸν λαόν

19 ὃ δὲ Ἡρώδης ὁ τετραρρχὴς⁴³,

ἔλεγχόμενος ὑπ' αὐτοῦ⁴⁴ περὶ Ἡρωδιᾶδος τῆς γυναικὸς⁴⁵ τοῦ ἀδελφοῦ

αὐτοῦ⁴⁶

καὶ⁴⁷ περὶ πάντων ὧν ἐποίησεν πορνῶν⁴⁸ ὁ Ἡρώδης⁴⁹, 20 προσέ-

θηκεν καὶ⁵⁰ τοῦτο ἐπὶ πάντων,

11 κατέκλεισεν⁵¹ τὸν Ἰωάννην ἐν⁵² φυλακῇ.]

1 (D παρακαλῶν) 2 (N εὐαγγελίζε) 3 (BD τετραρρχης)

4 (s + because John was reproving him) 5 (C + φιλιππου)

6 (s + of the brother of Herod) 7 (N omits) 8 (N τὸν

πορνῶν ὧν ἐποίησεν) 9 (2 II omits) 10 (8 II omits)

11 (C II + καὶ) 12 (D II ἐπέκλεισε) 13 (C + τῇ)

S. John viii. 38, ἀπεκρίθησαν πρὸς αὐτὸν "Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδὲν δεδουλοῦκαμεν πώποτε· πῶς σὺ λέγεις ὅτι 'Ἐλεύθεροι γενήσεσθε'"; 39 "Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστω." λέγει αὐτοῖς (ὁ) Ἰησοῦς "Ἐἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε."

Romans ii. 28, οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδέ ὁ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομῇ· οὐ ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὐ ὁ ἔκτατος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

Romans iv. 11, καὶ σήμερον θάβεν περιτομῆς, σφραγὶς τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς [τῇ] δικαιοσύνῃ, 12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχείουσιν τοῖς ἔχουσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

Matt. iii. 10. For the metaphor see the parable of the barren fig tree, Luke xiii. 7—9.

Matt. iii. 12. For the metaphor see the parable of the tares, Matt. xiii. 30.

S. John i. 24—28.

24 Καὶ⁵³ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. 25 καὶ ἠρώτησαν αὐτὸν⁵⁴ καὶ εἶπαν αὐτῷ "Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστός οὐδὲ Ἠλίας οὐδὲ⁵⁵ προφήτης;"

26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων⁵⁶

"Ἐγὼ⁵⁷ βαπτίζω⁵⁸ ἐν⁵⁹ ὕδατι." (1)

[μέσος⁶⁰ ὑμῶν στήκει⁶¹ ἐν ὑμῖν οὐκ οἴδατε,]

27 ὁπίσω μου ἐρχόμενος⁶², (2)

οὐ οὐκ εἰμι (ἐγὼ)⁶³ ἄξιος

ἵνα λύσω αὐτοῦ τὸν ἱμᾶντα τοῦ υποδήματος⁶⁴." (3)

28 Ταῦτα ἐν Βηθανίᾳ⁶⁵ ἐγένετο πέραν τοῦ Ἰορδάνου⁶⁶, ὅπου ἦν ὁ Ἰωάννης βαπτίζων⁶⁷.

1 (X II + οἱ) 2 (N 2 II omits) 3 (C omits) 4 (s + John

said to them) 5 (4 II + quidem) 6 (5 II + vos) 7 (N + τῷ)

8 (2 II + in penitentiam, 1 + penitentiae) 9 (A II + δὲ)

10 (N ἐσθίει, C ἐσθίεν) 11 (C + δ, A II + αὐτὸς ἐστω δ,

II + ipse est de quo dicebam) 12 (A II + ὅς ἐμπροσθέν μου

γίγγομαι) 13 (N O I omits) 14 (s plural) 15 (s after

Origen Beth Abara) 16 (N + ποταμοῦ) 17 (C + τὸ πρῶτον)

S. John i. 15, "ὁπίσω μου ἐρχόμενος ἐμπροσθέν μου γίγγομαι,

ἐπὶ πρῶτός μου ἦν."

S. John i. 27, "ὁπίσω μου ἐρχόμενος."

S. John i. 30, "ὁπίσω μου ἔρχεται ἄνθρωπος."

S. John iii. 28, "αὐτὰ ὑμεῖς μοι μαρτυρεῖτε ἐπὶ εἰπὼν ἐγὼ 'Οὐκ εἰμι ἐγὼ ὁ χριστός,' ἀλλ' ἐπὶ 'Ἀπεσταλμένος εἰμι ἐμπροσθέν ἐκείνου.'"

Acts x. 38, "ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει."

Compare Acts xiii. 25, "Ἰδοὺ ἔρχεται μετ' ἐμοῦ οὐκ εἰμι ἄξιος τὸ

υποδέχαι τὸν ποδὶν λῦσαι." Acts xviii. 25, "Ἀπολλῶν... ἐπιστάμενος

μόνον τὸ βάπτισμα Ἰωάννου: cf. xix. 8, 4, "Ἐἰς τί οὖν ἐβαπτίσθητε;"

οἱ δὲ εἶπαν "Ἐἰς τὸ Ἰωάννου βάπτισμα." εἶπεν δὲ Παῦλος "Ἰωάννης

ἐβάπτισεν βάπτισμα μετανοίας τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον

μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ' ἐστὶν εἰς τὸν Ἰησοῦν." Acts i. 5,

"Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε

ἁγίῳ": cf. xi. 16.

C lacks Mark i. 1—17.
 — Luke iii. 22—iv. 24.
 D — Matt. iii. 8—16 a.
 — John i. 16—iii. 26.
 s^a — Mark except xvi. 17—20.
 — Luke iii. 16—vii. 83 b.
 s^a — Mark i. 1—11.

S. MATTHEW.

FIRST DIVISION.

S. MARK.

2. OUR LORD COMES FORTH.

iii. 13—17, iv. 1—11 (xvii. 5).

i. 9—13 (ix. 7 b).

Conflate.

iii. 13 'Τότε παραγίνεται [ὁ] Ἰησοῦς
 ἀπὸ τῆς Γαλιλαίας
 ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ'
 αὐτοῦ. †

2 a. John baptizes our Lord.

i. 9 'Καὶ ἐγένετο² ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν³ Ἰησοῦς
 [ἀπὸ Ναζαρέτ⁴ τῆς Γαλιλαίας] (ii)
 καὶ ἐβαπτίσθη εἰς τὸν⁵ Ἰορδάνην ὑπὸ Ἰωάννου¹.
 1 B omits 2 (l omits) 3 (D+δ) 4 (D¹ l-δ)
 5 (D†τῇ)

14 [ὁ δὲ διεκάλων αὐτὸν λέγων "Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἐρχῃ πρὸς με;" 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ² "Ἄφες ἄρτι, οὕτω γὰρ πρέπει ἐστὶν ἡμῖν³ πληρῶσαι πᾶσαν δικαιοσύνην." τότε ἀφίησιν αὐτόν⁴.]

16 [βαπτισθεὶς δὲ ὁ Ἰησοῦς] εὐθὺς⁵ ἀνέβη ἀπὸ τοῦ ὕδατος
 καὶ ἰδοὺ ἦνεψθησαν⁶ οἱ οὐρανοί,
 καὶ εἶδεν πνεῦμα [θεοῦ]⁷ καταβαῖνον⁸ ὡσεὶ¹⁰ περιστερὰν¹¹
 [ἐρχόμενον]¹² ἐπ'¹³ αὐτόν. †

17 καὶ [ἰδοὺ] φωνὴ ἐκ τῶν οὐρανῶν [λέγουσα]¹⁴
 "Οὗτός ἐστιν¹⁵ ὁ γιός μου¹⁶ ὁ ἀγαπητός,
 ἐν ᾧ εὐδόκησα¹⁷."

Doublet (assimilated):

[xvii. 5 καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα
 "Οὗτός ἐστιν ὁ γιός μου ὁ ἀγαπητός,
 ἐν ᾧ εὐδόκησα.
 ἀκούετε αὐτοῦ."]

10 καὶ εὐθὺς¹ ἀναβαίνων ἐκ τοῦ ὕδατος
 εἶδεν σχιζομένους² τοὺς οὐρανοὺς
 καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον³ εἰς⁴ αὐτόν

11 καὶ φωνὴ (ἐγένετο⁵) ἐκ τῶν οὐρανῶν
 "Σὺ εἶ ὁ γιός μου ὁ ἀγαπητός,
 ἐν σοὶ⁶ εὐδόκησα."⁷

Compare [ix. (7) καὶ ἐγένετο⁸ φωνὴ ἐκ τῆς νεφέλης⁹
 "Οὗτός ἐστιν ὁ γιός μου ὁ ἀγαπητός,
 ἀκούετε αὐτοῦ."]

1 (D ll omit) 2 (D ll ἠνυγμένους) 3 (D† καταβαίνων,
 N ll + καὶ μένον) 4 (N ll ἐπ') 5 (N D l omit) 6 (B * υἱός)
 7 (A ll φ) 8 (D ll ἦλθεν, l omits, l eose) 9 (D ll + λέγουσα)

1 (Gosp. Hebr.: Ecce mater domini et fratres eius dicebant ei: "Iohannes baptista baptizat in remissionem peccatorum, esamus et baptizemur ab eo." Dixit autem eis, "Quid peccavi, ut vadam et baptizer ab eo? Nisi forte hoc ipsum quod dixi ignorantia est.") 2 NC πρὸς αὐτόν (l omits) 3 (N ἡμᾶς) 4 (ss + to be baptized) 5 (2 ll + Et cum baptizaretur Iesus, lumen ingens circumfulsit (magnum fulgebant) de aqua ita ut timerent omnes qui advenierant (congregati erant): cf. Justin M. κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ καὶ πῦρ ἀνέβη ἐν τῷ Ἰορδάνῃ) 6 (s^a omits) 7 O ll + αὐτῷ 8 (O τὸ πνεῦμα τοῦ θεοῦ) 9 (D καταβαίνοντα, D ll + ἐκ τοῦ οὐρανοῦ) 10 (D ὡς) 11 (CD ll + καὶ) 12 (s^a + and it remained) 13 (D εἰς, O πρὸς) 14 (D ll ss + πρὸς αὐτόν) 15 (D ll ss Σὺ εἶ) 16 (s^a + and) 17 (Ebionite Gospel + ἐγὼ σήμερον γεγέννηκά σε." καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα, δ ἰδὼν δ Ἰωάννης λέγει αὐτῷ "Σὺ τίς εἶ, Κύριε;" καὶ πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐφ' ᾧ ἠδόκησα." καὶ τότε δ Ἰωάννης προσπεσὼν αὐτῷ ἔλεγεν "Δέσποινα σου, Κύριε, σὺ με βάπτισας." δ δὲ ἐκάλων αὐτῷ λέγων "Ἄφες, ὅτι οὕτως ἐστὶ πρέπει πληρωθῆναι πάντα." Gospel of the Nazarenes + Factum est autem cum ascendisset dominus de aqua descendit fons omnis Spiritus sancti et requievit super eum et dixit illi "Fili mi, in omnibus prophetis expectabam te ut venires et requiescerem in te. Tu es enim requies mea, tu es filius meus primogenitus, qui regnas in sempiternum." Et Iohannes quidem baptizavit illum in aqua, ille autem Iohannem in spiritu.)

2 b. The Temptation.

Conflation.

iv. 1 'Τότε [(δ)¹ Ἰησοῦς] ἀνήχθη² εἰς τὴν ἔρημον ὑπὸ τοῦ³
 πνεύματος, (ι) †

1 B omits 2 (O ἀνέχθη δὲ ὁ Ἰησοῦς) 3 (s^a + holys)

i. 12 Καὶ εὐθὺς τὸ πνεῦμα¹ αὐτόν ἐβάλλε² εἰς τὴν
 ἔρημον. (ι)

1 (D + τὸ ἄγιον)

^a Nazareth is mentioned as our Lord's home in Matt. ii. 23, Luke i. 26, John i. 45, 46 &c.

^b LXX. Isaiah xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμψομαι αὐτόν. Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου,

S. LUKE.

VARIOUS.

iii. 21, 22, iv. 1—13 (ix. 35).

S. John i. 29—34.

iii. 21 Ἐγένετο δὲ [ἐν τῷ βαπτισθῆναι ἅπαντα¹ τὸν λαόν]

καὶ Ἰησοῦ βαπτισθέντος [καὶ προσευχομένου]

1 (N πάντα)

i. 29 [Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει
 "Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὃ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός
 ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον 'Ὅπισθ' μου ἔρχεται ἀνὴρ ὃς ἐμπροσθέν
 μου γέγωνεν, ὅτι πρῶτός μου ἦν' 31 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὅσα
 φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων."]

Two voices from heaven are recorded in the Synoptists, one at the Baptism, the other at the Transfiguration. Both seem to be moulded upon or affected by Isaiah xlii. 1, and perhaps upon that Greek version of it which is given in Matt. xii. 18 (see footnote). There is a difficulty however. The Hebrew word עֶבֶד can only mean 'servant,' but the Greek equivalent παῖς which means 'a boy' may indicate either 'a servant,' or 'a son,' and Greek readers of Isaiah frequently understood it as υἱός (see Chase, 'Credibility of the Acts,' 185 ff.). It is instructive to compare the three Gospels in the case of those two voices as a lesson in assimilation. In S. Luke, whom we believe to have preserved the proto-Mark account, the voices have nothing in common but ὁ υἱός μου ὁ, or if the 'Western' non-harmonistic reading be genuine, as it possibly may be, nothing but υἱός μου. But (1) we suppose that the deutero-Mark altered ἐκλελεγμένος into the more usual ἀγαπητός, (2) S. Matthew by a double assimilation introduces οὗτός ἐστιν into the Baptism and adds ἐν ᾧ εὐδόκησα to the Transfiguration. Our belief is that, if the oral period had been longer, the clause δεύτερος αὐτοῦ would inevitably have been added in S. Matthew to the Baptism voice, thus making both voices identical, for it is much to be noticed that the introductory line also in S. Matthew has been assimilated.

✓ All these changes would be made unconsciously in oral teaching, but what effort would be required to produce them in copying from a document and what motive would cause that effort to be made?

S. Mark's σχιζομένους seems to be an alteration made in the trito-Mark.

S. Luke mentions our Lord's habit of prayer also in v. 16, vi. 12, ix. 18, 28, 29, xi. 1, in none of which passages do the parallels in the other Synoptists support him. All three Gospels mention our Lord's praying in Gethsemane; also Mark i. 35, vi. 46=Matt. xiv. 23.

iii. (21) ἀνεψυχθῆναι¹ τὸν οὐρανόν22 καὶ καταβῆναι τὸ πνεῦμα [τὸ ἄγιον σωματικῶς εἶδει] ὡς
περιστερὰν ἐπ'² αὐτόν,καὶ φωνὴν ἐξ³ οὐρανοῦ γενέσθαι

"Γεὺ εἰ ὁ υἱὸς μου ὁ ἀγαπητός,

ἐν σοὶ εὐλόγησα."

[cf. ix. 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα

"Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἐκλελεγμένος,

ἀγατὸς ἀκούετε."]

1 (D ἀναψυχθῆναι)

2 (D II εἰς)

3 (D ἐκ τοῦ)

4 (D II

τίδ' ἐστιν ἐγὼ σήμερον γεγεννηκά σε)

(Here follows the GENEALOGY. 16 verses, V. § 14.)

i. 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων¹ ὅτι]

"Τεθέαμαι

τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ² οὐρανοῦ,[καὶ ἔμεινεν³ ἐπ' αὐτόν.

33 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὃ πέμφας με βαπτίζειν⁴ ἐν⁵ ὕδατι⁶
 ἐκεῖνός μοι εἶπεν 'Ἐφ' ᾧ ὃν ὁν ἴδης τὸ πνεῦμα καταβαῖνον καὶ μένον
 ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ⁷.' 34 καὶ γὰρ
 ἑώρακα, καὶ μαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς⁸ τοῦ θεοῦ."

[S. John xii. 28, ἦλθον αὖτ'⁹ φωνὴ ἐκ τοῦ οὐρανοῦ¹⁰ "Καὶ εὐδόκησα
 καὶ πάλιν δοξάσω."]

1 (N I omit)

2 (N ἐκ τοῦ)

3 (N μένον)

4 (N + τῷ)

5 (s^o omits)

6 (C + καὶ πυρὶ)

7 (N s^o ἐκλεκτός)

8 (D καὶ

ἐγένετο) 9 (D II + λέγουσα)

Conflation.

iv. 1 Ἰησοῦς δὲ [πλήρης πνεύματος ἁγίου ἐπέστρεψεν ἀπὸ τοῦ
 Ἱερουσαλὴμ,]

which passage is rendered in Matt. xii. 18, Ἴδ' ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου. Ps. ii. 7, Εἰς τίς μου εἶπεν πρὸς με "Τίς μου εἶ σὺ, ἐγὼ σήμερον γεγεννηκά σε."

S. MATTHEW.

S. MARK.

iv. (1) πειρασθῆναι ὑπὸ τοῦ διαβόλου. (2)
 2 καὶ [ἡγετοῦσας] ἡμέρας τεσσαράκοντα (2)
 [καὶ νύκτας τεσσαράκοντα^a ὕπνου^b ἐπέλασαν.]
 3 Καὶ προσελθὼν^c ὁ πειράζων εἶπεν αὐτῷ
 "Ἐὶ υἱὸς εἶ τοῦ θεοῦ,
 εἰπὼν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται."
 4 ὁ δὲ ἀποκριθεὶς εἶπεν "Γέγραπται
 Οὐκ ἐπ' ἄρτων μόνων ζήσεται ὁ ἄνθρωπος,
 ἀλλ' ἐπὶ^d παντὶ ῥήματι^e ἐκπορευομένῳ διὰ στόματος^f
 θεοῦ^g b."

5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν,
 καὶ ἑστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,
 6 καὶ λέγει αὐτῷ "Ἐὶ υἱὸς εἶ τοῦ θεοῦ,
 βάλε σεαυτὸν^h κάτω γέγραπται γὰρ ὅτι
 τοῖς ἁγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦⁱ
 καὶ ἐπὶ χειρῶν ἀροῦσίν^j σε,
 μή ποτε προσκώψῃς πρὸς λίθον τὸν πόδα σοῦ^k."
 7 ἔφη αὐτῷ ὁ Ἰησοῦς "Πάλιν^l γέγραπται
 "Οὐκ ἐκπειράσεις^m τὸν Κύριον τὸν θεόν σουⁿ."
 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὁψηλὸν λίαν,
 καὶ δείκνυσιν^o αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου
 "καὶ τὴν δόξαν αὐτῶν^p," (1)
 9 καὶ εἶπεν αὐτῷ "Ταῦτά σοι πάντα δώσω^q" } †
 ἐὰν πεσὼν προσκυνήσῃ^r μοι." } (5)
 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς "Ἰταγε^s, Σατανᾶ.
 γέγραπται γὰρ Κύριον τὸν θεόν σου προσκυνήσεις^t
 καὶ αὐτῷ μόνῳ λατρεύσεις^u."
 11 Τότε ἀφίκεν αὐτὸν ὁ διάβολος^v,
 καὶ [ἰδοὺ] ἄγγελοι [προσῆλθον καὶ] διηκόνουν αὐτῷ. (6)

8 (s^e omits) 4 (D ll προσῆλθον + αὐτῷ...καὶ) 5 (CD ll ἐν)
 6 (D ll omits) 7 (C + ἐντεῦθεν) 8 (s^e + το keep thee)
 9 (D αἰρουν) 10 (s^e omits) 11 (D Oδ πειράσεις)
 12 (N δεικνύει, D δεικνύει) 13 (s^e These kingdoms and their
 glory thou hast seen; to thee will I give them) 14 (C † προσ-
 κυνήσεις) 15 (D ll s^e + ὁπίσω μου) 16 (N † προσκυνήσεις)
 17 (ss + for a season)

i. 13 καὶ ἦν ἐν τῇ ἀρήμῃ¹ τεσσαράκοντα ἡμέρας (2)
² πειραζόμενος ὑπὸ τοῦ Σατανᾶ, (3)
 [καὶ ἦν μετὰ τῶν θηρίων,] (iii)

iv. 12—22 (iii. 1, 2).

3. COMMENCEMENT OF OUR LORD'S MINISTRY.

i. 14—20.

3 a. Teaching in Galilee.

14 Καὶ [μετὰ¹ τὸ παραδοθῆναι τὸν Ἰωάννην] (ii)
 ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν
 1 (N Μετὰ δὲ)

S. Matthew's ἀκούσας (12) occurs also in Matt. xiv. 18, in both of which places Keim used it to argue that our Lord fled from fear. But Keim insisted on the priority of S. Matthew for dogmatic reasons of his own, because the miraculous element is, he maintained, slightly less in S. Matthew. To us the ἀκούσας is simply an editorial addition.

12 [Ἀκούσας] δὲ ὅτι Ἰωάννης παρεδόθη
 ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.
 13 [καὶ καταλὼν¹ τὴν Ναζαρέτ² ἐλθὼν κατέκησεν³ εἰς Καφαρναούμ
 τὴν παραθαλάσσιον⁴ ἐν ὁρίοις⁵ Ζαβουλὼν καὶ Νεφθαλείμ· 14 ἵνα
 πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου⁶ λέγοντος
 15 ΓΑ ΖΑΒΟΥΛΩΝ ΚΑΙ ΓΑ⁷ ΝΕΦΘΑΛΕΪΜ,
 ὁδὸν θαλάσσης, πέραν τοῦ⁸ Ἰορδάνου,
 ΓΑΛΙΛΑΪΔ⁹ ΤΩΝ ΕΘΝΩΝ,
 16 ὁ λαὸς ὁ καθήμενος ἐν¹⁰ σκοτίᾳ¹¹
 φῶς εἶδεν¹² μέγα¹³,
 17 καὶ τοῖς καθημένοις¹⁴ ἐν¹⁵ χώρᾳ καὶ¹⁶ σκιᾷ θανάτου
 φῶς¹⁷ ἀνέτειλεν αὐτοῖς¹⁸.]

1 (D καταλείπων) 2 (ND Ναζαρεθ) 3 (s^e omits)
 4 (N παρὰ θάλασσαν, D παραθαλάσσιον) 5 (D + τοῦ) 6 (D
 omits) 7 (ss + riven) 8 (D ll Γαλιλαίας) 9 (D + τῇ)
 10 (ND σκοτίαι) 11 (D ll εἶδον) 12 (D † μέγαν) 13 (D ll οἱ
 καθημένοι) 14 (s^e in sadness and, s^e omits, D omits καὶ)
 15 (s^e + a great)

^a LXX. Deut. ix. 9, καὶ κατεγυρόμην ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἄρτων οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον. 1 Kings xix. 8, καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν καὶ ἐπορεύθη ἐν τῇ ἰσχυί τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἕως ὁρίου Χωρὴβ.
^b LXX. Deut. viii. 3, οὐ ἐπ' ἄρτων μόνων ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ (v. 1. ἐν) παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος.

S. LUKE.

iv. (1) καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ 3 ἡμέρας
τεσσαράκοντα (2)

πειραζόμενος ὑπὸ τοῦ διαβόλου¹. (3)

Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συνελασθεῖσιν αὐτῶν ἐπέειπεν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος †

“Ἐὶ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος².”

4 καὶ ἄπεκρίθη [πρὸς αὐτὸν ὁ Ἰησοῦς]³ “Γέγραπται ὅτι⁴

Οὐκ ἐπ’ ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος⁵.”

5 Καὶ ἀναγὰν αὐτὸν⁶ * * *

ἔβαλεν αὐτῷ πᾶσας τὰς βασιλείας τῆς οὐκουμένης⁷

[ἐν στιγμῇ χρόνου].

6 καὶ εἶπεν αὐτῷ⁸ [ὁ διάβολος] “Σοὶ δώσω †

[τὴν ἐξουσίαν] ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν⁹, (1)

[ὅτι ἐμοὶ παραδίδεται καὶ ὃ ἂν θέλω δίδωμι¹⁰ αὐτῇ].

7 [σὺ δὲ] εἰς προσκύνησιν¹¹ ἐνώπιον ἐμοῦ, [ἔσται σοὺ πάσα.]”

8 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτῷ

“Γέγραπται Κύριον τὸν θεόν σου προσκυνᾷς

καὶ αὐτῷ μόνῳ λατρεύσεις¹².”

9 Ἠγάγετο δὲ αὐτὸν εἰς Ἱερουσαλὴμ

καὶ ἔστησεν¹³ ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν (αὐτῷ) “Ἐὶ υἱὸς εἶ τοῦ θεοῦ,

βάλε σκανὴν [ἐντεῖθεν] κάτω¹⁴· 10 γέγραπται γὰρ¹⁵ ὅτι

τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ [τοῦ

διαφυλάξαι σε], (4)

11 καὶ [ὅτι]¹⁶ ἐπὶ χειρῶν ἀροῦσίν σε

μή ποτε προσκύνῃς πρὸς λίθον τὸν πόδα σου¹⁷.”

12 καὶ [ἀποκριθεὶς] εἶπεν αὐτῷ¹⁸ ὁ Ἰησοῦς [ὅτι] “Ἐρηται¹⁹

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου²⁰.”

13 Καὶ [συντελέσας πάντα πειρασμὸν] ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ

[ἔχει καιροῦ²¹]. †

1 (D1 σατανᾶ)

2 (D ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωται)

3 (D καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν) 4 (D omits) 5 (D II

+ ἀλλ’ ἐν παντὶ βήματι θεοῦ) 6 (D II + εἰς ὅροις ὑψηλὸν +

λίαν) 7 (D I τοῦ πόντου) 8 (D II πρὸς αὐτὸν) 9 (D τοῦ-

των) 10 (N δώσω) 11 (N ++ μοι) 12 (D + αὐτὸν) 13 (N

omits) 14 (D II Γέγραπται, s^o omits) 15 (D χρόνου)

(N.B. II place vv. 5—8 after v. 12 as in Matt.)

iv. 14, 15, v. 1—11.

14 Καὶ * * * * * ὑπέστρεψεν ὁ Ἰησοῦς } †

[ἐν τῇ δυνάμει τοῦ πνεύματος] εἰς τὴν Γαλιλαίαν.]

[καὶ φήμη ἐξῆλθεν καθ’ ὅλης τῆς περιχώρου¹ περὶ αὐτοῦ. 15 καὶ

αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν², δοξαζόμενος ὑπὸ

πάντων³.]

1 (N χώρας, II regionem) 2 (D II omit) 3 (I hominibus)

(Here follows THE VISIT TO NAZARETH, 15 verses, from

deutero-Mark: much displaced. I. § 17.)

VARIOUS.

Heb. ii. 18, πέπωθεν αὐτὸς πειρασθεὶς: iv. 15, ἔχονεν ἀρχιερεῖς
.....πεπειρασμένον... κατὰ πάντα καθ’ ὁμοιότητα χωρὶς ἁμαρτίας.

S. Mark says nothing about fasting. S. Matthew leaves it
an open question whether the fast was absolute or relative.
S. Luke, by an editorial interpretation, makes it absolute. The
tendency towards severity makes us suspect his view, see Mark
vi. 8, note. S. Matthew's "forty days and forty nights" seem
to refer back to the fasts of Moses and Elijah.

S. Mark makes the angels attend upon our Lord throughout
the forty days, S. Matthew when the forty days were ended.
Similarly S. Luke makes the Holy Spirit's guidance last
throughout the forty days. Notice also, that the phrase εἰσθῆναι
πνεύματι is Pauline, Rom. viii. 14, Gal. v. 18, in connexion with
Sonship.

Matt. iv. 5. Jerusalem is called "the holy city" also in
Matt. xxvii. 53.

Matt. iv. 10. Of. xvi. 23, "Τίνα γε ἐπίσω μου, Σατανᾶ."

Acts x. 37, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας.

S. John iii. 24, ii. 12, iv. 3, iv. 43.

iii. 24 [εὐθὺς γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰουδαίας.]

ii. 12, μετὰ τοῦτο κατέβη εἰς Καφαρναούμ αὐτὸς καὶ ἡ μήτηρ
αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ
πολλὰς ἡμέρας.

iv. 8, ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν
Γαλιλαίαν.

iv. 48, μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν.

* LXX. Ps. xci. 11, ταῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε + ἐν ταῖς ὁδοῖς σου+. ἐπὶ χειρῶν ἀροῦσίν σε μή ποτε προσκύνῃς πρὸς λίθον τὸν πόδα σου.

* LXX. Deut. vi. 16, οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.

* LXX. Deut. vi. 18, Κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις.

* LXX. Ia. ix. 1, [τοῦτο πρῶτον πῖε, ταχὺ ποιεῖ], χώρα Ζαβουλὼν, ἡ γῆ Νεφθαλαὶμ, καὶ οἱ λοιποὶ οἱ τῆν παραλίαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν Ἰσραήλ. ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα, οἱ κατοικοῦντες ἐν χώρα ἐκτὸς θανάτου, φῶς λάμψει ἐφ’ ὑμᾶς.

* LXX. Deut. viii. 2, καὶ μνησθήσῃ πᾶσαν τὴν ὁδὸν ἣν ἤγαγεν σε Κύριος ὁ θεός σου ἐν τῇ ἐρήμῳ, ὥς ἂν κακώσῃ σε καὶ ἐκπειράσῃ σε, καὶ διαγνώσῃ τὰ ἐν τῇ καρδίᾳ σου, εἰ φυλάξῃ τὰς ἐντολὰς αὐτοῦ ἢ οὐ.

FIRST DIVISION.

S. MATTHEW.

iv. 17 [Ἀπὸ τότε¹⁶] ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν
 "Μετανοείτε"¹⁷, (2)
 ἤγγικεν γὰρ¹⁷ ἡ βασιλεία τῶν οὐρανῶν." (1)
Doublet (assimilated):
 [iii. 1 παραγγέλλεται Ἰωάννης ὁ βαπτιστὴς κηρύσσειν ἐν τῇ ἐρήμῳ
 τῆς Ἰουδαίας α¹⁸ λέγων
 "Μετανοείτε,
 ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν α."]
 16 (D + γὰρ) 17 ss omit 18 (OD + καὶ)

S. MARK.

i. (14) κηρύσσειν τὸ εὐαγγέλιον¹⁵ τοῦ θεοῦ 15 [(καὶ λέγων)¹⁶ (ii)
 ὅτι "Πεπλήρωται ὁ καιρὸς¹⁴ καὶ ἤγγικεν ἡ βασιλεία
 τοῦ θεοῦ (1)
 μετανοείτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ." (2)]
 2 (AD 11 + τῆς βασιλείας) 3 N 1 s* omit 4 (D 11 Πεπλ-
 ρωται οἱ καιροὶ)
 On S. Matthew's assimilation (17), see Matt. iii. 1, note 1,
 § 1 a.

3 b. The Calling of SS. Simon, Andrew, James
 and John.

iv. 18 Περιπατῶν¹ δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας
 εἶδεν [δύο ἀδελφοὺς,] Σίμωνα [τὸν λεγόμενον Πέτρον¹²]
 καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,
 βάλλοντας ἀμφίβλητρον εἰς τὴν θάλασσαν,
 ἦσαν γὰρ ἀδελφεοὶ⁴
 19 καὶ λέγει αὐτοῖς
 "Δεῦτε ὀπίσω μου,
 καὶ ποιήσω ὑμᾶς⁵ ἀδελφεοὺς⁴ ἀνθρώπων."
 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

i. 16 [Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλι-
 λαίας (1) (ii)
 εἶδεν¹ Σίμωνα
 καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος²
 ἀμφιβάλλοντας³ ἐν τῇ θαλάσσῃ,
 ἦσαν γὰρ ἀδελφεοὶ⁴
 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
 "Δεῦτε ὀπίσω μου,
 καὶ ποιήσω ὑμᾶς γενέσθαι ἀδελφεοὺς ἀνθρώπων."
 18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα¹⁴ ἠκολούθησαν⁵ αὐτῷ.

21 Καὶ προβὰς [ἐκείθεν] εἶδεν [ἀλλοις δύο ἀδελφοῖς,
 Ἰάκωβον τὸν τοῦ Ζεβεδαίου
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
 ἐν τῇ πλοίῳ [μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν] (4)
 καταρτίζοντας τὰ δίκτυα [αὐτῶν],
 καὶ ἐκάλεσεν αὐτούς.
 22 οἱ δὲ εὐθέως⁶ ἀφέντες τὰ πλοῖον⁷ καὶ τὸν πατέρα
 αὐτῶν⁸ } †
 ἠκολούθησαν αὐτῷ.
 1 (D Παράγων) 2 (s* omits) 3 (s* + repairing their
 nets and) 4 (DE ἀδελφῶν) 5 (D 11 ss + γενέσθαι) 6 (11 omit)
 7 (N + αὐτῶν, 11 s* their nets) 8 (s* omits)

19 Καὶ προβὰς⁶ ὀλίγον⁷ εἶδεν
 Ἰάκωβον τὸν τοῦ Ζεβεδαίου
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
 καὶ αὐτοὺς ἐν τῇ πλοίῳ
 καταρτίζοντας τὰ δίκτυα, (3)
 20 καὶ εὐθέως ἐκάλεσεν αὐτούς.
 καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῇ πλοίῳ (4)
 μετὰ τῶν μισθωτῶν
 ἀπῆλθον ὀπίσω αὐτοῦ¹⁴.
 1 (D + τὸν) 2 (D 11 s* αὐτοῦ) 3 (D 11 s* + τὰ δίκτυα)
 4 (D 11 πάντα) 5 (B ἀκολούθουν) 6 (D * προσβαί, K 011 +
 ἐκείθεν) 7 (N omits) 8 (D 1 s* ἠκολούθησαν αὐτῷ)

(Here follows THE SERMON ON THE MOUNT, 112 verses.
 II. § 8.)

* In the Charge to the Twelve we read "Πορευόμενοι δὲ κηρύσσετε ὅτι "ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν"" Matt. x. 7, and in the Charge to the Seventy "καὶ λέγετε αὐτοῖς "ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ"...πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ" Luke x. 9, 11.

† With regard to the identification of the miracle of the Draught of Fishes recorded by S. Luke with that recorded by S. John I may remark that the identification is not modern, for Eusebius put both narratives into the ninth canon which contains matter common to SS. Luke and John. Tatian however distinguished them. My reasons for the identification can only be briefly stated here; for a fuller discussion of the whole question of S. Luke's order I must refer the student to my edition of S. Luke. The student should remember that S. Luke, both in his Gospel and in the Acts, is most significantly silent about that visit of our Lord to Galilee after His resurrection, of which all the other evangelists make mention. If S. Luke was unaware of it (see Luke xxiv. 40), there would be the more reason for him to infer that the Draught of Fishes belonged to the earlier period of our Lord's ministry.

S. LUKE.

VARIOUS.

✓ S. Luke makes no mention of S. Andrew nor does he speak of any call, but only of forsaking and following. He has blended with this section by conflation the Draught of Fishes. Those, who believe that S. Mark gives us S. Peter's recollections, can hardly doubt that S. Luke has, as usual and from lack of information, put the miracle into the wrong context, for it is not conceivable that S. Peter should either have forgotten the event or concealed it. If this be so, S. John may be held to have put the miracle in its right place.

If the whole section belongs to the deutero-Mark, S. Luke's misplacing it accords with his invariable custom. By putting it after the healing of S. Peter's wife's mother as well as by combining the Draught of Fishes with it, S. Luke accounts for S. Peter's readiness to follow our Lord, which S. Mark, as usual, attributes to the constraining power of Christ's will over other men's minds.

(1) In SS. Mark and Matthew the fishermen in the one case are in their boats casting a seine net, in the other are on the shore mending their nets, but in S. Luke in both cases they are washing their nets—a different tradition. (2) S. Matthew has interpreted S. Mark's obscure word ἀμφιβάλλοντας. (3) S. Luke preserves our Lord's saying in a different translation or tradition. (4) S. Luke's Μη φοβέσθαι is found also in Mark v. 36, vi. 50, Matt. x. 28, xiv. 27, xxviii. 5, 10, Luke i. 18, 30, ii. 10, viii. 50, xii. 7, 32.

Conflation.

Scraps from the deutero-Mark (slightly misplaced): and a section from S. John's oral teaching much misplaced.

v. 1. [Ἐγένετο δὲ ἐν τῷ τῶν ὄχλων ἐκκαθεσθαι αὐτῷ¹ καὶ ἀκούει τὸν λόγον τοῦ θεοῦ

καὶ αὐτὸς ἦν ἐστὼς² παρὰ τὴν λίμνην³ Γεννησαρέτ⁴, (1)
καὶ εἶδεν πλοῖα⁵ δύο ἐστῶτα παρὰ τὴν λίμνην,
οἱ δὲ ἀλείς⁶ ἀπ' αὐτῶν ἀποβάτες ἐπλυνον⁷ τὰ δίκτυα. (3)
ἐμβὰς δὲ εἰς ἐν τῶν πλοίων⁸, ὃ ἦν Σίμωνος,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαγαγεῖν ὀλίγον⁹, καθίσας δὲ ἐκ
τοῦ πλοίου¹¹ ἐδίδασκεν τοὺς ὄχλους. 4 ὡς¹² δὲ ἐπαύσατο λαλῶν,
εἶπεν πρὸς τὸν Σίμωνα¹³ "Ἐπαγάγαγε εἰς τὸ βάθος καὶ χαλᾶσατε τὰ
δίκτυα ὑμῶν εἰς ἄγραν." 5 καὶ ἀπεκριθεὶς¹⁴ Σίμων εἶπεν¹⁵ "Ἐπι-
στάτα¹⁶, δι' ὅλην¹⁷ νυκτὸς κοπιῶσάντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ
ῥήματι σου¹⁸ χαλᾶσω τὰ δίκτυα." 6 καὶ τοῦτο ποιήσαντες¹⁹ συνέ-
κλεισεν πληθεὺς ἰχθύων πολλή, διεμήσαντο δὲ²⁰ τὰ δίκτυα αὐτῶν.
7 καὶ κατένευσαν²¹ τοῖς ματόχοις²² ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος
συλλαβεσθαι²³ αὐτοῖς²⁴ καὶ ἦλθαν, καί²⁵ ἐπλησαν ἀμφότερα²⁶ τὰ
πλοῖα ὥστε²⁷ βυθίζεσθαι αὐτά²⁸. 8 ἰδὼν δὲ Σίμων²⁹ Πέτρος³⁰
προσέειπεν³¹ τοῖς γένοιτο Ἰησοῦ³² λέγων³³ "Ἐξέλθε ἀπ' ἐμοῦ, ὅτι
ἄνηρ ἁμαρτωλὸς εἰμι, κύριε." 9 ὁ δὲ ὁμοῖος γὰρ περιέσχεν αὐτὸν³⁴ καὶ
πάντας τοὺς σὺν αὐτῷ³⁵ ἐπὶ τῇ ἀγρᾷ τῶν ἰχθύων ὡς³⁶ συλλαβόν,]
10 ὁμοίως δὲ καὶ Ἰάκωβον
καὶ Ἰωάννην υἱοὺς Ζαβεδαίου³⁷, [οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι.]
καὶ εἶπεν πρὸς τὸν Σίμωνα Ἰησοῦς
"Μὴ φοβέσθαι."
ἀπὸ τοῦ νῦν ἀνθρώπους ἔσθι ζωγρῶν." (2)
11 καὶ [καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν] ἀφέντες πάντα³⁸

ἠκολούθησαν αὐτῷ.

1 (N συναχθῆναι) 2 (OD II α' τοῦ) 3 (D1 ἐστῶτος
αὐτοῦ) 4 (N omits) 5 (1ss Γεννησαρέτ) 6 O II πλοῖα
7 (BD ἀλείς) 8 NO ἐπλυνον 9 (D II πλοίων) 10 (D
ὅσον ὅσον) 11 (ND II ἐν τῷ πλοίῳ) 12 (D ὅτε) 13 (OD + ὃ)
14 (OD II + αὐτῷ) 15 (D1 διδάσκαλε) 16 (OD + τῆς)
17 (D1 οὐ μὴ παρακούσομαι, D1 α' καὶ εὐθὺς χαλᾶσαντες τὰ δίκτυα,
O reads τὸ δίκτυον for τὰ δίκτυα here and in next verse) 18 (O
διέρρηγε δὲ, D II ὥστε ῥήσσεσθαι) 19 (N κατένευσεν, D II κατέ-
νευσεν) 20 (O + τοῖς) 21 (N συναμβάλεσθαι, D βοηθεῖν)
22 (D ἐλθόντες οὖν) 23 (N ἀμφότεροι) 24 (O + ἔσθι, D II α' +
παρὰ τι) 25 (D II omits) 26 (D ὃ δὲ Σίμων) 27 (D II α'
αὐτοῦ τοῖς ποσὶν) 28 (D II + "Παρακαλῶ) 29 (N αὐτοῦ)
30 (D omits) 31 KAC ἦ 32 (N II Ἰάκωβος καὶ Ἰωάννης οἱ
υἱοὶ Ζ., O omits υἱοὶ Ζ.) 33 (D ἦσαν δὲ κοινωνοὶ αὐτοῦ
Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζαβεδαίου" ὃ δὲ εἶπεν αὐτοῖς, D1 "Δεῦτε
καὶ μὴ γίνεσθε ἀλείς ἰχθύων, ποιῶν γὰρ ὑμεῖς ἀλείς ἀνθρώπων."
οἱ δὲ ἀκούσαντες, πάντα α' κατέλειπον ἐπὶ τῆς γῆς καὶ)

(S. John's parallel to the Draught of Fishes is given in IV. § 64.)

Luke v. 1, 2. λίμνη occurs also in Luke viii. 22, 23, 33. The other Gospels less correctly use θάλασσα instead.

Luke v. 5. ἐπιστάτης occurs seven times in S. Luke, but in no other book of the N.T. It is used occasionally by the LXX.

S. John i. 35—42.

35 [Τῷ ἐπαύριον πάλιν ἰσθῆκαι Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ
δύο, 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περπατοῦντι λέγει¹ "Ἴδε ὁ ἀμνὸς
τοῦ θεοῦ." 37 καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ
ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεὶς δὲ² ὁ Ἰησοῦς καὶ θεασάμενος
αὐτοὺς ἀκολουθοῦντας³ λέγει αὐτοῖς⁴ "Τί ζητεῖτε;" οἱ δὲ εἶπαν
αὐτῷ "Ῥαββί," ὃ λέγεται μεθερμηνεύμενον⁵ διδάσκαλε,⁶ "ποῦ
μένεις;" 39 λέγει αὐτοῖς "Ἔρχεσθε καὶ ὄψεσθε." ἦλθαν οὖν καὶ
εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην ὥρα ἦν
ὡς δεκάτη. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρος⁷ εἰς τὴν
δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ⁸.
41 εὐρίσκει οὗτος πρῶτον⁹ τὸν ἀδελφὸν τὸν ἱδιον Σίμωνα καὶ
λέγει αὐτῷ "Ἐβρήκαμεν τὸν Μεσσίαν," ὃ ἐστὶν μεθερμηνεύμενον
Χριστὸς¹⁰. 42 ἔγγαγον¹¹ αὐτὸν πρὸς τὸν Ἰησοῦν.]

1 (α' + Behold the Christ) 2 (O + ὃ αἶψαν τὴν ἁμαρτίαν
τοῦ κόσμου) 3 (N omits) 4 (O + αὐτῷ) 5 (N ἐρμηνεύμενον)
6 (ss omits) 7 (N Ἰσάκη) 8 (α' omits) 9 (α' of these
disciples of John) 10 (N πρῶτος) 11 (I adducunt)

Luke v. 10. The familiar ἀλείς ἀνθρώπων has not left its mark on New Testament literature, but S. Luke's equivalent has perhaps moulded the language of 2 Tim. ii. 26, ἐξηρανωμένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

S. MATTHEW.

S. MARK.

(iv. 13), vii. 28, 29, viii. 14—17.

iv. 13 is slightly misplaced: see above.

iv. 13 καὶ [καταλείπων¹ τὴν Ναζαρέτ²] ἐλθὼν [κατέφησεν³] εἰς Κα-
 φαρναούμ

[τὴν παραθαλάσσιον⁴ ἐν ὁρίοις⁵ Ζαβουλὼν καὶ Νεφθαλεὶμ]
 vii. 28 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,]
 ἐξεπλήρυσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ
 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
 καὶ οὐχ ὡς οἱ γραμματεῖς [αὐτῶν]⁶.

1 (D κατελείπων) 2 (KD Ναζαρεθ) 3 (8^a omits)
 4 (K παρὰ θάλασσαν, D παραθαλάσσιον) 5 (8^a + and the
 Pharisees)

(Here follows THE CLEANSING OF THE LEPER, slightly
 misplaced, § 5.)

In the more famous case of the Gerasene demoniac (Mark v.
 7, I. § 15) the same words which occur here *Τί μοι καὶ σοί,*
Ἰησοῦ; are put into the mouth of the man. Yet it is improba-
 ble (1) that two men would use exactly the same phrase and
 (2) that the Gerasene would know our Lord's name. The truth
 seems to be that in many narratives the actual words which
 had been spoken were forgotten and a commonplace was in-
 serted to fill the gap. It should be remembered that in Hebrew
 literature the repetition of a phrase is regarded as an embellish-
 ment (e.g. Amos i. 8—ii. 6, Job i. 18—19), whereas in the
 West variety is preferred, as being truer.

S. Matthew's mention of the Roman province of Syria—not
 named in S. Mark—is an indication that the Gospel was
 written outside of Palestine. A native of Judaea would have
 been more precise.

S. Luke's *φωνῇ μεγάλῃ* (88) occurs in Mark i. 26, v. 7 = Luke
 viii. 28.

S. Luke's *εἰς τὸ μέσον* (85) occurs in Mark iii. 8 = Luke vi. 8.

iv. 24^a.

24 καὶ ἀπήλθεν¹ ἡ ἀκοή αὐτοῦ
 εἰς ὅλην² τὴν Συρίαν³.

1 (NC ἐξ-) 2 (K πᾶσαν) 3 (Γ Blass συνορίαν)

viii. 14 Καὶ

ἐλθὼν [ὁ Ἰησοῦς] εἰς τὴν οἰκίαν¹ Πέτρου

1 (8^a + of Simon)

4. INCREASING ACTIVITY.

i. 21—39.

4a. Our Lord in the Synagogue at Capernaum.

i. 21 Καὶ ἔσπορεύονταί¹ εἰς Καφαρναούμ.

Καὶ εὐθὺς² τοῖς σάββασι ἔσελθὼν³ εἰς τὴν συναγωγὴν
 ἐδίδασκεν⁴.

22 καὶ ἐξεπλήρυσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
 καὶ οὐχ ὡς οἱ γραμματεῖς⁵.

1 (D ll εσπορεύοντο) 2 (8^a omits) 3 NC ἐδίδασκεν
 (D ἐδίδασκεν) εἰς τὴν συναγωγὴν, (D ll + αὐτοῖς, 1 + populum)
 4 (D ll omits) 5 (O ll 8^a + αὐτῶν)

4b. The Demoniac in the Synagogue at Capernaum.

i. 23 καὶ εὐθὺς¹ ἦν ἐν τῇ συναγωγῇ αὐτῶν²
 ἄνθρωπος ἐν πνεύματι ἀκαθάρτι,
 καὶ ἀνέκραξεν³ 24 λέγων

“Τί ἡμῖν καὶ σοί⁴, Ἰησοῦ Ναζαρηνί;
 ἤλθες ἀπολέσαι ἡμᾶς;

οἶδα⁵ σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.”

25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς (λέγων)⁶
 “Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ⁷.”

26 καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον
 καὶ φωνήσαν⁸ φωνῇ μεγάλῃ (1)
 ἐξῆλθεν ἐξ αὐτοῦ⁹.

27 καὶ ἐθαμβήθησαν¹⁰ πάντες,
 ὥστε συνζητεῖν αὐτοῖς¹¹ λέγοντας¹²

“Τί ἐστὶν τοῦτο; διδαχὴ καινὴ¹³

κατ’ ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπι-
 τάσσει¹⁴.”

καὶ ὑπακούουσιν αὐτῷ¹⁵.”

28 Καὶ ἐξῆλθεν ἡ ἀκοή αὐτοῦ εὐθὺς¹⁶ πανταχοῦ¹⁷
 εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας¹⁸.

1 (OD ll 8^a omits) 2 (D ll omits) 3 (D ἀνέκραξεν)
 4 (O + ἑα, 6 (B σό) 6 NC οἶδαμεν 7 NC omits)
 8 (D ll ἐκ τοῦ ἀνθρώπου, + πνεῦμα ἀκάθαρτον, O ἀπ’ αὐτοῦ)
 9 (O κρέξας) 10 (D ll ἐξῆλθεν τὸ πνεῦμα τὸ ἀκάθαρτον
 σπαράξαν αὐτόν. καὶ κρέξας φωνῇ μεγάλῃ ἐξῆλθεν ἀπ’ αὐτοῦ.)
 11 (D ἐθαμβήσαν) 12 OD ll 8^a πρὸς αὐτοὺς 13 (O † λέγοντες)
 14 (D τίς ἡ διδαχὴ ἐκείνη, ἡ καινὴ αὕτη ἡ ἐξουσία, ὅτι καὶ τοῖς...,
 8^a What is this new teaching? He hath authority and com-
 mandeth...) 15 (K ll 8^a omits) 16 (KD ll omits) 17 (K
 Ἰουδαίας, 8^a + and many followed him)

4c. S. Peter's Wife's Mother healed of a Fever.

i. 29 Καὶ εὐθὺς¹ ἐκ τῆς συναγωγῆς ἔξελθόντες
 ἦλθαν² εἰς τὴν οἰκίαν Σίμωνος³ [καὶ Ἀνδρέου (iii)
 μετὰ Ἰακώβου καὶ Ἰωάννου.]

1 (D ll 8^a omits) 2 BD ll ἐξελθὼν ἦλθεν, (8^a He went forth
 and they came) 3 (8^a + Peter)

S. LUKE.

VARIOUS.

Those who believe in the priority of S. Mark must confess that S. Matthew has shown great literary skill in transferring Mark I. 22 to conclude the Sermon on the Mount. His editorial addition "having left Nazareth" points back to Matt. II. 23.

Casernaum was in the tribe of Naphthali.

iv. 31—44.

iv. 31. Καὶ [κατ']ἦλθεν εἰς Καφαρναούμ [τόλιν τῆς Γαλιλαίας¹].

For the visit to Casernaum see John II. 12 quoted above.

Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασις

31 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. †

1 (D + τῆς παραθαλάσσιον ἐν ὁρίοις Σαβουλὼν καὶ Νεφθαλαίμ)

iv. 33 καὶ ἐν τῇ συναγωγῇ ἦν †
ἄνθρωπος ἔχων πνεῦμα δαίμονίου ἀκαθάρτου¹,
καὶ ἀνέκραξεν φωνῇ μεγάλῃ² (1)

34 "[Ea³,] τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
ἦλθες⁴ ἀπολῦσαι ἡμᾶς;

οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ."

35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων
"Φιμώθητι καὶ ἐξελθε ἀπ'⁵ αὐτοῦ."

καὶ βύψαν⁶ αὐτὸν τὸ δαίμόνιον [εἰς τὸ⁷ μέσση]

ἐξῆλθεν ἀπ' αὐτοῦ [μηδὲν βλέψαν⁸ αὐτόν].

36 καὶ ἐγένετο θάμβος⁹ ἐπὶ πάντας,
καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες

"Τίς ὁ λόγος οὗτος

ὅτι ἐν ἐξουσίᾳ [καὶ δυνάμει] ἐπιτάσσει τοῖς ἀκαθάρτοις
πνεύμασι, †

καὶ ἐξέρχονται;"

37 Καὶ ἔξεπορεύετο ἡχος¹⁰ περὶ αὐτοῦ
εἰς πάντα τόπον τῆς περιχώρου.

1 (D δαίμονιον ἀκάθαρτον) 2 (C II es + λέγων) 3 (D II es
omit) 4 (D + ὡς, II + αὐτὸς τῆς πύλης) 5 (C ἐξ) 6 (D
μέσση... + † ἀνακραυγάζαν τε) 7 (D βλέψας) 8 (D II + μέσση)
9 (D ἐξῆλθεν ἢ ἀπὸ) 10 (D ἐξῆλθεν ἢ ἀπὸ)

Acts x. 38, "ὅς διῆλθεν ἐνεργετῶν καὶ ἰσχυρῶν πάντας τοὺς
καταδυναστευομένους ὑπὸ τοῦ διαβόλου." Cf. Acts II. 22.

iv. 38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς
εἰσῆλθεν¹ εἰς τὴν οἰκίαν Σίμωνος².

1 (D ἦλθεν) 2 (D II + καὶ Ἀνδρέου)

S. MATTHEW.

8. Luke's phrase πυρετῷ μεγάλῳ is said to indicate enteric fever rather than the malarial fever which was much commoner. S. Luke, as a physician, may well have made special inquiry into the case, as he had abundant opportunity

viii. (14) εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρετῶσσαν·

15 καὶ
 ἤψατο τῆς χειρὸς αὐτῆς,
 καὶ² ἀφῆκεν αὐτὴν ὁ πυρετός,
 καὶ ἡγέρθη, καὶ διηκόνει αὐτῷ³.

2 (ss + in the same moment) 8 (ll ss αὐτοῖς)

viii. 16 Ὁψίας δὲ γενομένης¹
 προσήνεγκαν αὐτῷ } †
 δαιμονιζομένους πολλούς.

καὶ ἐξέβαλεν τὰ πνεύματα [λόγῳ], (2)
 καὶ πάντας² τοὺς κακῶς ἔχοντας ἐθεράπευσεν. (1) †
 17 [ἔπει πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου³ λέγοντος
 Αἴτιος τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους
 ἐβάστασεν⁴.]

1 (s^a Now at sunset) 2 (ss omit) 8 (s^a omits)

(Here follow

THE TWO ASPIRANTS, 5 verses. II. § 4.
 THE STORM ON THE LAKE, 5 „ I. § 14.
 THE GADARENE DEMONIAOS, 7 „ I. § 15.
 17 „

All of which are put much later in the other Gospels.)

(Compare iv. 23—ix. 35, i. § 18.)

ix. 33 [καὶ περιήγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πάσαν νόσον καὶ πάσαν μαλακίαν
 ἐν τῷ λαῷ.]

Doublet:

ix. 35 [καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πάσαν νόσον καὶ πάσαν μαλακίαν.]

S. MARK.

i. 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρετῶσσαν,
 καὶ εὐθὺς⁴ λέγουσιν αὐτῷ περὶ αὐτῆς.
 31 καὶ προσελθὼν ἤγειρεν αὐτὴν
 κρατήσας τῆς χειρὸς⁵.
 καὶ⁶ ἀφῆκεν αὐτὴν ὁ πυρετός,
 καὶ * * διηκόνει αὐτοῖς.

4 (ll s^a omit) 5 (D ll ἐκείνας τὴν χεῖρα κρατήσας ἤγειρεν αὐτήν) 6 (s^a + straightway)

4 d. Healing the Sick and casting out Demons.

i. 32 Ὁψίας¹ δὲ γενομένης², ὅτε ἔδυσεν³ ὁ ἥλιος,
 ἔφερον⁴ πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας⁵
 καὶ τοὺς δαιμονιζομένους⁶.

[33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν⁷.] (iii)
 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς⁸ ἔχοντας⁹ ποικίλαις νόσοις,¹⁰ (1)

καὶ δαιμόνια πολλὰ ἐξέβαλεν, (2) †

καὶ οὐκ ἤφειεν λαλεῖν τὰ δαιμόνια,
 ὅτι ᾔδουσιν αὐτὸν¹¹ * (Χριστὸν εἶναι)¹².

1 (s^a omits) 2 (NO εἶναι) 3 (D * ἐφύσεν) 4 (D ll s^a + νόσοις ποικίλαις, & skips from here to κακῶς ἔχοντας in v. 34)
 5 (D ll s^a + αὐτοῦ) 6 (N s^a omit) 7 (D (αὐτοῦ καὶ τῶν δαιμόνιων ἔχοντας, ἐξέβαλεν αὐτὰ ἀπ' αὐτῶν, καὶ οὐκ ἤφειεν αὐτὰ λαλεῖν, ὅτι ᾔδουσιν αὐτὸν. καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν.) 8 (O + τὸν) 9 ND ll s^a omit

4 e. Retirement, Prayer and fresh Activity.

i. 35 Καὶ πρῶτ[ῃ] ἐννυχ[τ]α λίαν ἀναστὰς¹ ἐξῆλθεν (iii)
 (καὶ ἀπῆλθεν)² εἰς³ ἔρημον τόπον
 [κακεῖ προσηύχετο⁴.] (iii)
 36 καὶ κατεδίωξεν⁵ αὐτὸν⁶ [Σίμων καὶ οἱ⁷ μετ' αὐτοῦ], (iii)
 37 καὶ⁸ εὗρον⁹ αὐτὸν
 καὶ¹⁰ λέγουσιν αὐτῷ ὅτι "Πάντες ζητοῦσίν σε."
 38 καὶ λέγει αὐτοῖς
 "Ἀγωμεν¹¹ ἀλλαχοῦ¹² εἰς τὰς ἐχομένας κωμοπόλεις¹³,"
 ἵνα¹⁴ καὶ ἐκεῖ κηρύξω,
 εἰς τοῦτο γὰρ¹⁵ ἐξῆλθον¹⁶.¹⁷ ✓
 39 καὶ ἦλθεν¹⁸ κηρύσσων¹⁹ εἰς τὰς συναγωγὰς αὐτῶν
 εἰς ὅλην τὴν Γαλιλαίαν
 [καὶ τὰ δαιμόνια ἐκβάλλων.] (iii)

1 (D s^a omit) 2 (B omits) 3 (D + τὸν) 4 (D * προσ-
 ῥόξετο) 5 (CD ll s^a κατεδίωξαν) 6 (O + δ, D + ἵνα, d τότε) 7 (B + οἱ) 8 (D ll s^a + ὅτε) 9 (O εὗρονται) 10 (CD ll s^a omit) 11 (N Ἀγωμεν) 12 (D ll ss omit) 13 (D ll s^a ἐγγὺς κώμας καὶ εἰς τὰς πόλεις) 14 (s^a omits) 15 (O + καὶ) 16 (D ἐξελθὼν) 17 (CD ll ἦν) 18 (N κηρύσσων)

* LXX. Ia. liii. 4, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται.

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for doing. But on the other hand we must admit the natural tendency to heighten our Lord's miracles. We cannot regard the nature of the fever to be as historically certain as the existence of fever and its cure.

iv. (38) ³ πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη⁴ πυρετῷ
[μεγάλῃ],

καὶ ἤρώτησαν αὐτὸν περὶ αὐτῆς.

39 καὶ ἐπιστάς⁵ ἐπάνω αὐτῆς⁶ [ἐπέμνησεν τῇ πυρετῷ],

καὶ ἀφῆκεν αὐτήν·

[παρεχρήμα] ⁷ δὲ ἀναστὰσα διηκόνει⁸ αὐτοῖς.

8 (C+4)

4 (D κατεχομένη)

5 (D ἐπισταθείς)

6 (8 omits)

7 (D ὥστε ἀναστὰσαν αὐτὴν διακονεῖν)

S. Mark's *ἐδωκεν* is incorrect Greek for *ἔδωκεν*, the 1 aor. being transitive. Perhaps for this reason the other Gospels avoid it. S. Luke's *present* participle gives a different idea and perhaps misses the point. For if this happened on the Sabbath and the people waited for the Sabbath to be over before they would carry forth the sick, not the time when the sun was sinking but half an hour after it had sunk, when three stars are visible, is required. But it is by no means certain that this event happened on the same day as the two preceding paragraphs. S. Mark's order being often unchronological. S. Mark gives two definitions of time, S. Matthew uses one of them, S. Luke the other. Those who hold that S. Mark's Gospel is the latest of the three use this passage to prove that he conflates his authorities.

iv. 40 Δύοντος¹ δὲ τοῦ ἡλίου

ἄπαντες ὅσοι² εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγα-
γον³ } †

αὐτοὺς πρὸς αὐτόν·

ὁ δὲ [ἐπὶ ἐκάστῃ αὐτῶν⁴ τὰς χεῖρας ἐπιτίθει⁵] ἰθεράπευεν⁶
αὐτούς.

41 ἐξήρχετο⁷ δὲ καὶ δαιμόνια ἀπὸ πολλῶν,
[κράζοντα⁸ καὶ λέγοντα ὅτι "Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ"]

καὶ [ἐπιτιμῶν] οὐκ εἶα αὐτὰ λαλεῖν,

ὅτι ᾔδεισαν τὸν⁹ χριστὸν αὐτὸν εἶναι. †

1 (DII Δύοντος, Origen Δύντος) 2 (D8 II οἱ) 3 (D ἐφε-
ρον) 4 (D omits) 5 (NC ἐπιθείς) 6 NC ἰθερά-
πευσεν 7 NC ἐξήρχετο 8 (N omits) 9 (AD
κραυγάζοντα)

iv 42 Γενόμενης δὲ ἡμέρας ἐξεληθὼν
ἐπορεύθη εἰς Ἱερημον τόπον¹.

καὶ ² οἱ ὄχλοι³ ἐπεζήτουν αὐτόν,

καὶ ἦλθον ἕως αὐτοῦ,

[καὶ κατέχον⁴ αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν].

43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι

"Καὶ ταῖς ἐτέραις πόλεσιν⁵

εὐαγγελίσασθαι με δεῖ [τῇ βασιλείᾳ⁶ τοῦ θεοῦ],

"ὅτι ἐπὶ τοῦτο⁷ ἀπεστάλην⁸."

44 Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς⁹
τῆς Ἰουδαίας¹⁰.

1 (N omits) 2 (8 many multitudes) 3 (D ἐπεζήτων)
4 (D1 εἰς τὰς ὅλας πόλεις) 5 (N τὸ εὐαγγέλιον) 6 (D1 ἐπὶ
τοῦτο γὰρ) 7 (8 omits) 8 (ACII ἐν ταῖς συναγωγαῖς)
9 (DII Γαλιλαίας)

Here follows *THE CALLING OF SIMON* &c., 11 verses,
from deutero-Mark: misplaced. I. § 7.

The form *διηκόνει* for *ἐδιακόνει* is incorrect though used by Euripides (s. v. l.) Cycl. 406, for the word is not formed from *διὰ + κόνει* but from *διὰκονοί*.

Our Lord's touch is sacramental and aids the faith of the sufferer, assisting the cure, see Mark i. 41 note.

S. Luke uses the word *ἐπίστην* 16 times, *ἐφάρτε* twice; S. Paul uses the verb thrice. Other N.T. writers do not use it at all. Cf. *ἐπίστασις* and *ἐπιστάτης*.

S. Luke uses the word *παρεχρήμα* 16 times; elsewhere in the N.T. it is only found in Matt. xxi. 19, 20.

S. Mark says that *all* the sick were brought and *many* healed, implying that some failed for lack of faith. The other Gospels alter this, perhaps lest it should be thought that our Lord's power failed (Matt. iv. 24, xii. 15, xiv. 35).

S. Luke's *τὸν χριστὸν* probably preserves the proto-Mark. The loss of the Article turns *χριστός* into a proper name and belongs to the language of a later date (Mark ix. 41 note), but see Hort's note on 1 Pet. i. 11.

S. Luke's editorial addition that "the demons cried and said 'Thou art the Son of God'" is derived from Mark iii. 11, a strange transference easily understood under the oral hypothesis.

πρωί means the morning watch, i.e. (at the equinoxes) 3—6 A.M. Being further defined by *ἐν νυχτὶ ἡμέρας* it can hardly point to a later time than 4 A.M. Yet S. Luke says "when the day had come" i.e. 6 A.M. It is difficult to believe that he had S. Mark's written Gospel before him and deliberately altered it, but a change like this is natural in oral tradition. Probably *ἐν νυχτὶ ἡμέρας* belongs to the trito-Mark.

Ἰουδαία means (1) 'Judaea,' (2) 'the country of the Jews' i.e. the whole of Palestine including Galilee, possibly including Samaria. Ood. 8 introduces the latter use into Mark i. 28. Elsewhere it is found only in S. Luke, who usually writes *ἡ δὲ Ἰουδαία* in this sense. Examples are Luke i. 5, iii. 1, iv. 44, vi. 17, vii. 17, xxii. 5, Acts i. 8, ii. 9, x. 37, xi. 1, 29, xv. 1, xxvi. 20, xxviii. 21. The stricter sense is found in Luke ii. 4, v. 17, Acts xii. 19, xxi. 10. A foreigner like S. Luke needed some word to express the whole country and 'Syria' meant much more, while 'Palæstina' or 'the Holy Land' was not yet in use.

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In Matt. xi. 5=Luke vii. 22 (II. § 6 a) we are told in a summary of our Lord's mighty works that "lepers were cleansed," as though this miracle was one of frequent occurrence. Yet the only other recorded instance is that of the

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5. THE CLEANSING OF A LEPER.

(Disobedience.)

i. 40—45.

40 Καὶ * ἤρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν (καὶ γονυπετῶν) λέγων αὐτῷ ὅτι¹²

"* Ἐὰν θέλῃς δύνασθαι με καθαρίσαι."

41 καὶ σπλαγχνισθεὶς⁵ ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο⁸ †

καὶ λέγει αὐτῷ "Θέλω, καθαρίσθητι."

42 καὶ εὐθὺς ἀπήλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ¹³ ἑκαθερίσθη.

43 καὶ [ἐμβριμῆσάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, (iii)

44 καὶ¹⁴] λέγει αὐτῷ

"Ὅρα μὴ δεινὸν εἶπης,

ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ

καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου

ὃ προσέταξεν Μωυσῆς¹⁵

εἰς μαρτύριον αὐτοῖς."

[45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ¹⁶ καὶ διαφη- (iii) μίζειν τὸν λόγον, ὥστε μὴκέτι αὐτὸν¹⁷ δύνασθαι φανερώς εἰς πόλιν¹⁸ εἰσελθεῖν, ἀλλὰ ἔξω ἐπ'¹⁹ ἐρήμους τόποις (ἦν)²⁰ καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.]

1 (D ἐρωτῶν) 2 B ll omit, (D καὶ) 3 (D l omit)

4 (B δύνῃ) 5 (D ll ὀργισθεὶς) 6 (D ll + αὐτοῦ) 7 (A C ll

+ εἰπῶτος αὐτοῦ) 8 (* omit) 9 (D ll omit) 10 K C εἰς

πόλιν φανερώς 11 (O D ἐν) 12 B ll omit

6. THE HEALING OF THE PARALYTIC AT CAPERNAUM.

(Commencement of Opposition.)

ii. 1—12.

6 a. Faith rewarded.

[1 Καὶ εἰσελθὼν¹ πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν² (iii) ἠκούσθη ὅτι ἐν οἴκῳ³ ἐστίν· καὶ⁴ συνήχθησαν πολλοὶ ὥστε μὴκέτι χωρεῖν μὴδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς⁵ τὸν⁶ λόγον.]

3 καὶ * ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν

* * αἰρόμενον ὑπὸ τεσσάρων.

4 καὶ μὴ δυνάμενοι προσεγγεῖν αὐτῷ⁷ διὰ τὸν ὄχλον⁸ ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ [ἐξο- (iii) ρύξαντες⁹] χαλῶσι τὸν κράβαττον ὅπου¹⁰ ὁ παραλυτικὸς κατέκειτο¹¹.

1 (A C ll B¹⁷ εἰσῆλθεν) 2 (A C D ll B¹⁷ + καὶ) 3 A C l εἰς

οἶκον 4 (C D ll B¹⁷ + εὐθέως) 5 (D ll πρὸς αὐτοῦ) 6 (D

omit) 7 (C D ll προσεγγίσαι) 8 (D ἀπὸ τοῦ ὄχλου)

9 (D ll B¹⁷ omit) 10 (A C ll B¹⁷ ἐφ' ᾧ) 11 (D ἦν...κατα-

κείμενος)

* Levit. xiv. 1—32.

viii. 1—4 (slightly misplaced).

1 [Καταβάντος δὲ αὐτοῦ¹ ἀπὸ τοῦ θρόνου ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.]

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν² †
 προσκύνει αὐτῷ λέγων

"Κύριε, ἐὰν θέλῃς δύνασθαι με καθαρίσαι."

3 καὶ ἐκτείνας τὴν χεῖρα³ ἤψατο αὐτοῦ

λέγων "Θέλω, καθαρίσθητι."

καὶ εὐθὺς⁴ ἑκαθερίσθη αὐτοῦ ἡ λέπρα. †

4 καὶ

λέγει⁵ αὐτῷ [ὁ Ἰησοῦς]

"Ὅρα μὴ δεινὸν εἶπης,

ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ⁶,

καὶ προσένεγκον⁷

[τὸ δῶρον] ὃ προσέταξεν Μωυσῆς⁸

εἰς μαρτύριον αὐτοῖς."

1 (K Καταβάντι δὲ αὐτῷ) 2 (O ll ἐλθὼν) 3 (K + αὐτοῦ)

4 (K omits) 5 (K εἶπῃ) 6 (* to the priests) 7 (K προσ-

ένεγκε)

(Here follow

THE HEALING OF THE CENTU-

RION'S SERVANT,

THE HEALING OF S. PETER'S

WIFE'S MOTHER,

HEALING OF THE SICK,

THE TWO ASPIRANTS,

THE STORM ON THE LAKE,

THE GADARENE DEMONIAO,

9 verses. IV. § 1.

2 „ I. § 4 c.

3 „ I. § 4 d.

4 „ II. § 4.

5 „ I. § 14.

6 „ I. § 15.

7 „ I. § 15.

80

ix. 1—8.

1 Καὶ [ἐμβὰς εἰς¹ πλοῖον διεπέρασεν,] καὶ ἦλθεν εἰς τὴν ἰδίαν² πόλιν.

2 Καὶ ἰδοὺ προσέφερον³ αὐτῷ παραλυτικὸν ἐπὶ κλίνῃς βεβλημένον,

1 (O + τὸ) 2 (F ll Ἰουδαίαν) 3 (O προσφέρουσιν)

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Ten lepers in Luke xvii. 11—19 (III. § 14). This may indicate how fragmentary 'the recollections of the Apostles' were. A

v. 12—16.

12 [Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων]
καὶ ἰδοὺ ἄνθρωπος πλήρης λέπρας.¹¹
[ἰδὼν δὲ τὸν Ἰησοῦν] πεσὼν¹² ἐπὶ πρόσωπον ἔδεξθη αὐτοῦ¹³
λέγων †
"Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι."
13 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ
λέγων "Θέλω, καθαρίσθητι."
καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.¹⁴
14 καὶ
αὐτὸς παρήγγειλεν αὐτῷ
μηδενὶ εἰπεῖν,
"ἀλλὰ ἀπελθὼν¹⁵ δέξιν σκαυτὸν τῷ ἱερεῖ¹⁶, †
καὶ¹⁷ προσένεγκε περὶ τοῦ καθαρισμοῦ σου
καθὼς προσέταξεν Μωυσῆς¹⁸
εἰς μαρτύριον αὐτοῖς¹⁹."

15 [ἔβηχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνέχοντο ὄχλοι
πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν.
16 αὐτὸς δὲ ἦν ἐποχουρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.]²⁰

1 (D λαπρός) 2 (D I ἔπεσαν) 3 (D I omit) 4 (D I
ἐκαθαρίσθη) 5 (D II ἀπελθε δὲ καὶ) 6 (sc to the priests)
7 (N omits) 8 (D II ἵνα εἰς μαρτύριον ᾗ ὑμῖν τοῦτο) 9 (D ὁ
δὲ ἐξελεθὼν ἤρξατο κηρύσσειν καὶ διαφημίζειν τὸν λόγον, ὥστε
μηκέτι δύνασθαι αὐτὸν φανερωθῆναι εἰς πόλιν εἰσελθεῖν ἀλλὰ ἔξω ἦν
ἐν ἐρήμοις τόποις καὶ συνέχοντο πρὸς αὐτόν)

v. 17—26.

17 [Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ
ἦσαν καθήμενοι Φαρισαῖοι καὶ¹ νομοδιδάκαλοι² οἱ³ ἦσαν⁴ ἐλη-
λυθότες⁵ ἐκ πάσης⁶ κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ
Ἱερουσαλὴμ καὶ δόναμις Κυρίου ἦν εἰς⁷ τὸ⁸ ἴσθαι αὐτόν. 10]

18 καὶ ἰδοὺ¹¹ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν
παραλελυμένος,
[καὶ ἐξήκουσεν αὐτὸν εἰσεγγεῖν καὶ θῆναι (αὐτόν¹²) ἐν ὥπτιον αὐτοῦ].
19 καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτόν διὰ τὸν ὄχλον
ἀναβάντες¹³ ἐπὶ τὸ δῶμα διὰ τῶν κεράμων¹⁴ καθήκαν
αὐτόν σὺν τῷ κλινιδίῳ¹⁵ εἰς τὸ μέσον ἔμπροσθεν τοῦ
Ἰησοῦ.¹⁶

1 (D + καὶ ἦλθεν πάλιν εἰς Καφαρναούμ) 2 (B + οἱ) 3 (D II
αὐτοῦ διδάσκοντες συνελθόντες τοὺς Φαρισαίους καὶ νομοδιδασκάλους)
4 (N†, D I sc omit) 5 (D I sc + δὲ) 6 (AD I συνεληλυθότες)
7 (B + τῆς) 8 (D omits) 9 (D τοῦ) 10 (CD II αὐτοῦ)
11 (sc omits) 12 (MCD II omit) 13 (D II ἀνέβησαν)
14 (sc omits, D καὶ ἀποστεγάσαντες τοὺς κεράμους, οὖν ἦν)
15 (D τὸν κρέβατον σὺν τῷ παραλυτικῷ) 16 B (πάντων)

Biblical leprosy perhaps included what is now known as leprosy—a frightful and incurable disorder, but it also included a great variety of much milder skin diseases. Leprosy was troublesome, but seldom fatal. The leper was styled unclean, not sick. He was excluded from family life and social intercourse. This was a serious inconvenience and often lasted a long time but it ended in restoration to health, so that means were provided for pronouncing the man to be clean.

Our Lord's habit of touching the sick is alluded to in Mark i. 81, v. 28, 41, vii. 38, viii. 22 f., ix. 27.

Those who uphold the priority of S. Matthew will see another conflation in Mark i. 42.

Luke v. 19. For *ποίας* (sc. ὁδοῦ) cf. Luke xix. 4 *ἐκείνην ἡμέραν διέρχεται*. With this local genitive of the adverbs *εἰς*, *πρὸς*, *θεν*.

S. Luke has rewritten S. Mark's description, presumably because he was dissatisfied with it. S. Matthew has omitted it. Plainly no cottage, such as S. Peter's house may have been, is intended, but a large mansion crowded inside and at the door. Access to the roof was obtained by an outside staircase. Perhaps our Lord stood in the *atrium* or courtyard in front of the *impluvium* or tank which collected rain water from the roof and passed it for storage into the cistern below, retaining a few inches depth of it for ornament and use. Here would be a vacant space, favourable for seeing and hearing, and the sick man could be lowered over the *impluvium* with safety to himself and to the crowd. The space above was ordinarily open to the sky but in hot weather might be covered with hangings (Ovid Met. x. 595). The removal of some such temporary covering is probably all that the proto-Mark meant by 'unroofing the roof,' but in the trito-Mark the word *ἐξορέαντες* is added which naturally means much more and, perhaps for that reason, is omitted from the 'Western' text. S. Luke does not say that any tiles were removed but simply that the man was lowered through an aperture in them. It must be remembered that neither Evangelist was present at the scene and both descriptions are attempts to fill in an outline. The net result is to throw some discredit upon S. Mark's 'picturesque' wording. It would seem that some of this picturesqueness is not due to his preservation of the fulness of his source, but to his own embellishment of it.

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ix. (a) καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
εἶπεν τῷ παραλυτικῷ
“[Θάρσει,] τέκνον· ἀφίενταί⁴ σου αἱ ἁμαρτίαι.”
4. (Ο ἀφίενται, D ἀφίονται)

3 Καὶ [ἰδοὺ] τινες τῶν γραμματέων
εἶπαν ἐν ἑαυτοῖς
“Οὗτος βλασφημεῖ.”

4 καὶ εἰδὼς¹ ὁ Ἰησοῦς
τὰς ἐνθυμήσεις αὐτῶν
εἶπεν²

“Ἰνα τί ἐνθυμείσθε [πονηρὰ] ἐν ταῖς καρδίαις ὑμῶν;
5 τί [γάρ]³ ἐστὶν εὐκοπώτερον,
εἰπεῖν ‘Ἀφίενταί⁴ σου αἱ ἁμαρτίαι,’
ἢ εἰπεῖν ‘Ἐγείρε καὶ⁵ περιπάτει’;

6 ἵνα δὲ εἰδῇτε⁶ ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας”
[τότε] λέγει τῷ παραλυτικῷ “Ἐγείρε⁷
ἄρον σου τὴν κλίνην καὶ ὑπάγε⁸ εἰς τὸν οἶκόν σου †.”
7 καὶ ἐγερθεὶς⁹

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

8 [Ἰδόντες] δὲ οἱ ὄχλοι ἐφοβήθησαν¹⁰ καὶ ἐδόξασαν τὸν θεόν
[τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις].

1 NCD II ἰδὼν 2 (D II s^o + αὐτοῖς) 3 (s^o II omit)
4 (C II ἀφίενται, ND II ἀφίονται) 5 (K omits) 6 (CD II
ἰδῇτε) 7 NO I ἐγερθεὶς 8 (K πορεύου) 9 (s^o he took up
his bed and) 10 (O ἐθαύμασαν, I admirantes timuerunt)

ix. 9—13 (xii. 7).

9¹ Καὶ παράγων [ὁ Ἰησοῦς] ἐκεῖθεν² εἶδεν ἄνθρωπον
καθήμενον ἐπὶ τὸ τελώνιον,
Μαθθαῖον λεγόμενον,

1 (s^o + And He departed thence) 2 (s^o our Lord) 3 (K I omit)

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ii. 5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
λέγει τῷ παραλυτικῷ
“Τέκνον, ἀφίενταί¹² σου αἱ ἁμαρτίαι.”
12 (NCD II ἀφίονται)

6 b. *Murmuring of the Scribes.*

ii. 6 ἦσαν δὲ τινες τῶν γραμματέων ἐκὰ καθήμενοι
καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν¹
7 “Τί² οὗτος οὕτω λαλεῖ; βλασφημεῖ·
τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς³ ὁ θεός;”
8 καὶ εὐθὺς⁴ ἐπιγυνούς ὁ Ἰησοῦς [τῷ πνεύματι αὐτοῦ] (iii)
ὅτι (οὕτως)⁵ διαλογίζονται ἐν ἑαυτοῖς
λέγει (αὐτοῖς)⁶

“Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
9 τί ἐστὶν εὐκοπώτερον,

εἰπεῖν τῷ παραλυτικῷ⁸ ‘Ἀφίενταί⁷ σου αἱ ἁμαρτίαι,’
ἢ εἰπεῖν ‘Ἐγείρου⁹ [(καὶ)¹⁰ ἄρον τὸν κράβαττόν (iii)
σου]¹¹ καὶ περιπάτει¹²”;

10 ἵνα δὲ εἰδῇτε¹³ ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς¹⁴, †”
λέγει τῷ παραλυτικῷ¹¹ “Σοὶ λέγω, ἔγερε
ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.”
12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον

ἐξῆλθεν ἔμπροσθεν¹⁴ πάντων, * * * *

ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεόν

* * * (λέγοντας)¹⁵ ὅτι

“Οὕτως οὐδέποτε εἰδameν¹⁶.”

1 (D II + λέγοντες) 2 B^o O, τι 3 (D^o omits) 4 (D II
omit) 5 B omits 6 (D παραλυτῷ, D inverts the order
of the two next clauses) 7 (CD I Ἀφίενται) 8 (NCD
Ἐγείρε) 9 (CD II omit) 10 (II omit) 11 (ND II ὑπάγε
+ εἰς τὸν οἶκόν σου) 12 (O ἰδῇτε) 13 NCD II ἐπὶ τῆς γῆς
ἀφίεναι ἁμαρτίας 14 (OD ἐναντίον) 15 B omits, (D καὶ
λέγειν) 16 (K ἐφάρη ἐν τῷ Ἰσραὴλ)

7. OUR LORD AND THE TAX-GATHERERS.

(Opposition continued.)

7 a. *The Call of Levi (Matthew).*

ii. 13—17.

[13 Καὶ ἐξῆλθεν¹ πάλιν² παρὰ³ τὴν θάλασσαν καὶ (iii)
πᾶς ὁ⁴ ὄχλος ἤρχετο πρὸς αὐτόν⁵, καὶ ἐδίδασκεν αὐ-
τούς.]

14 Καὶ παράγων εἶδεν Λευεὶν⁶ τὸν τοῦ Ἀλφαίου
καθήμενον ἐπὶ τὸ τελώνιον,

1 (K ἐξῆλθεν) 2 (D^o omits) 3 (K eis) 4 (K αὐτοῦ)
5 (D II ἰδμενον) 6 (D II ἰδμενον)

S. LUKE.

v. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν
εἶπεν¹⁷

"Ἀνθρώπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου."

17 (D II⁸ λέγει τῷ παραλυτικῷ)

v. 21 καὶ ᾗρξαντο διαλογίζεσθαι οἱ γραμματεῖς [καὶ οἱ Φαρι-
σαῖαι¹ λέγοντες] †

"Τίς ἐστιν οὗτος ὃς¹⁸ λαλεῖ βλασφημίας;
τίς δύναται ἁμαρτίας ἀφεῖναι² εἰ μὴ ὁ¹⁴ θεός;"

22 ἐπιγινούς δὲ ὁ Ἰησοῦς
τοὺς διαλογισμοὺς αὐτῶν

[ἀποκριθεὶς²] εἶπεν πρὸς αὐτούς

"Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν³;

23 τί ἐστιν ἐκπονώτερον,
εἰπεῖν 'Ἀφεῖνταί σοι αἱ ἁμαρτίαι σου'⁷; †

† εἰπεῖν "Ἐγείρε καὶ περιπάτει";

24 ἵνα δὲ εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει †
ἐπὶ τῆς γῆς⁸ ἀφεῖναι⁹ ἁμαρτίας"

εἶπεν²⁰ τῷ παραλελυμένῳ¹¹ "Χοὶ λέγω, ἔγειρε
καὶ ἄρας¹² τὸ κλινίδιον¹³ σου πορεύου εἰς τὸν οἶκόν σου."

25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν¹⁴, ἄρας ἑφ' ὃ
κατέκειτο¹⁵, †

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ [δοξάζων τὸν θεόν].
26 Καὶ ἑκστασις λαβὼν ἅπαντας καὶ ἰδοῦντας τὸν θεόν¹⁶,
καὶ ἐπλήσθησαν φόβου¹⁷ λέγοντες ὅτι¹⁸

"Εἶδαμεν παράδοξα σήμερον."

1 (D II + ἐν ταῖς καρδίαις αὐτῶν) 2 (D τί οὗτος) 3 (N O II
ἀφεῖναι) 4 (D 1 εἰς) 5 (O D II omits) 6 (D II + πνεύμα)
7 (N D σου αἱ ἁμαρτίαι) 8 (D † omits) 9 (D ἀφεῖναι)
10 (D II λέγει) 11 N O D παραλυτικῷ 12 (N D II καὶ ἄρας...
καὶ) 13 (D I τὸν κρέβαττον) 14 (N αὐτοῦ) 15 (D I τὴν
κλινην) 16 (D omits) 17 (D * θέμβον)

v. 27—32.

27 Καὶ¹ [μετὰ ταῦτα] ἐξῆλθεν² καὶ ἰθαῤῥασατο [τελώνων]
ὀνόματι Λευεῖν³

καθήμενον ἐπὶ τὸ τελώνιον,

1 (8^o omits) 2 (D ἐλθὼν πάλιν παρὰ τὴν θάλασσαν
τὸν ἀπακολουθῶντα αὐτῷ δόχλον ἐδίδασκεν) 3 (D παρὰ γὰρ εἶδεν
Λευεῖν τὸν τοῦ Ἀλφαίου, C + καλούμενον)

VARIOUS.

Compare S. Luke

vii. 48 εἶπεν δὲ αὐτῷ

"Ἀφεῖνταί σου αἱ ἁμαρτίαι."

49 καὶ ᾗρξαντο οἱ συνανακείμενοι

λέγειν ἐν ἑαυτοῖς

"Τίς οὗτος ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;"

Compare S. Luke

vi. 8, αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν.

xi. 17, αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα.

Compare S. John

[v. 8 λέγει αὐτῷ ὁ Ἰησοῦς "Ἐγείρε ἄρον τὸν κρέβαττόν σου καὶ
περιπάτει." 9 καὶ εὐθέως ἐγένετο ὑγιής ὁ ἀνθρώπος, καὶ ᾗρε τὸν
κρέβαττον αὐτοῦ καὶ περιπάτει.]

Although S. Luke does not give the Hellenistic word
κρέβαττος (= σκίμπος in Attic) here, he uses it in Acts v. 15,
ix. 38. Perhaps we may infer that he had no objection to
the word himself, but some of the catechists who handed on
the oral record to him did object to it. S. Mark has it here
and in vi. 55. S. John uses it four times in chap. iv., S. Mat-
thew never.

The proto-Mark seems to have contained some expression
of the fear which is mentioned in both the other Gospels.

The idea that Levi is only another name of Matthew was
unknown to Origen and is hardly probable. A man might
bear two names if one were Greek and the other Semitic, as
Saul and Paul; or if one were a patronymic, as Nathanael and
Bartholomew; or descriptive, as Simon and Cephas, Judas and
Iscaiot, but Levi and Matthew were both common Semitic
names. Probably there has been some change of names dur-
ing oral transmission. On the 'Western' variant "James,"
see I. § 10 b note.

FIRST DIVISION.

S. MATTHEW.

- ix. (9) καὶ λέγει αὐτῷ "Ἀκολουθε μοι."
 καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
 4 (N omits) 5 (ND ἠκολούθει)

Conflation.

- ix. 10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου¹ ἐν τῇ οἰκίᾳ,
 καὶ² [ἰδοὺ] πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
 [ἐλθόντες³] συνανέκυντο⁴ τῷ Ἰησοῦ⁵
 καὶ τοῖς μαθηταῖς αὐτοῦ.
 11 καὶ ἰδόντες οἱ Φαρισαῖοι †
 ἔλεγον⁷ τοῖς μαθηταῖς αὐτοῦ
 "Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει [ὁ δι-
 δασκαλὸς ὑμῶν]⁸;"
 12 ὁ δὲ ἀκούσας εἶπεν
 "Οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ⁹
 ἀλλὰ οἱ κακῶς ἔχοντες.

[13 πορευθέντες δὲ μάθετε τί ἐστίν¹⁰ Ἐλεος θέλω καὶ οὐ θυγίαν¹¹.]
 οὐ [γὰρ] ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς¹²."

Doublet:

[xii. 7 εἰ δὲ ἐγνώκατε τί ἐστίν¹³ Ἐλεος θέλω καὶ οὐ θυγίαν¹⁴,
 οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.]

- 1 (N ἀνακειμένων, s^o illegible) 2 (Sah + αὐτοῦ, Corp, Ar^o
 Simonis, Ar^o Ματθαῖ) 3 (ND omits) 4 (N1 omits)
 5 (D συνέκυντο) 6 (s^o ουκ Lord) 7 (D11 εἶπον) 8 (s^o do
 ye eat) 9 (N ἱατρῶν) 10 (O11 s^o + eis μετάνοιαν)

ix. 14—17.

- 14 Τότε προσέρχονται αὐτῷ¹ οἱ μαθηταὶ Ἰωάννου λέγοντες †
 "Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν,
 οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν;"
 15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς²
 "Μὴ³ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος⁴
 πενθεῖν⁵ ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; †

- ἐλεύσονται δὲ⁶ ἡμέραι ὅταν ἀπαρθῇ⁷ ἀπ' αὐτῶν ὁ νυμφίος,
 καὶ τότε νηστεύουσιν⁸.
 1 (s^o omits) 2 OD11 s^o + πολλὰ 3 (s^o ουκ Lord)
 4 (D11 + τι) 5 (D11 νυμφίου) 6 (D11 νηστεύειν)
 7 (D + αἱ) 8 (D1 ἀρθῇ) 9 (D νηστεύουσιν, D11 + ἐν
 ἐκεῖναις ταῖς ἡμέραις)

S. MARK.

- ii. (14) καὶ λέγει αὐτῷ "Ἀκολουθε μοι."
 καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

7 b. Eating with Sinners.

- ii. 15 Καὶ γίνεται¹ κατακείσθαι αὐτὸν² ἐν τῇ οἰκίᾳ αὐτοῦ,
 καὶ³ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
 συνανέκυντο τῷ Ἰησοῦ
 καὶ τοῖς μαθηταῖς αὐτοῦ,
 [ἦσαν γὰρ πολλοὶ⁴ καὶ ἠκολούθουν⁵ αὐτῷ.] (iii) ✓
 16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων⁶ ἰδόντες⁷
 [ὅτι ἐσθίει⁸ μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν] (iii) ✓
 ἔλεγον τοῖς μαθηταῖς αὐτοῦ
 "Ὅ, τι⁹ μετὰ τῶν τελωνῶν καὶ¹⁰ ἁμαρτωλῶν ἐσθίει¹¹;"
 17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς¹² (δτι)
 "Οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ¹³
 ἀλλ' οἱ κακῶς ἔχοντες

οὐκ¹⁴ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς¹⁵."

- 1 (OD11 ἐγένετο, O + ἐν τῷ) 2 (D11 κατακειμένων αὐτῶν)
 3 (D11 omits) 4 (D11 + οἱ) 5 (OD11 ἠκολούθησαν)
 6 (AOD11 καὶ οἱ Φαρισαῖοι) 7 (D καὶ εἶδαν) 8 (ND εἶτι
 ἦσθιεν, O11 αὐτὸν ἐσθίουσα) 9 (D + καὶ) 10 (AO11 εἶτι,
 ND Διὰ τι) 11 (D1 + τῶν) 12 AO11 + καὶ πίνει 13 (11
 medicos) 14 (O11 οὐ γὰρ) 15 (O11 + εἰς μετάνοιαν)

S. THREE UTTERANCES.

(Opposition continued.)

ii. 18—22.

8 a. Wedding Guests cannot fast.

- [18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι¹] (iii)
 νηστεύοντες. }
 καὶ ἔρχονται καὶ λέγουσιν αὐτῷ
 "Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ² τῶν Φαρι-
 σαίων νηστεύουσιν,
 οἱ δὲ σοὶ (μαθηταὶ)³ οὐ νηστεύουσιν;"
 19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς⁴
 "Μὴ⁵ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος
 ἐν⁶ ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν;
 [ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ (iii)
 δύνανται νηστεύειν⁷]"
 20 ἐλεύσονται δὲ⁸ ἡμέραι ὅταν ἀπαρθῇ⁹ ἀπ' αὐτῶν ὁ νυμφίος,

καὶ τότε νηστεύουσιν ἐν¹⁰ ἐκείνῃ τῇ ἡμέρᾳ¹¹.

- 1 (E11 τῶν Φαρισαίων) 2 (D11 omits) 3 B omits
 4 (O ἀρθῇ) 5 (11 ἐκεῖναις ταῖς ἡμέραις)

¹ LXX. Hosea vi. 6, διότι ἐλεος θέλω ἢ θυγίαν.

S. LUKE.

v. (27) καὶ εἶπεν αὐτῷ "Ἀκολουθεῖ μοι."
 28 καὶ [καταλινὼν πάντα] ἀναστὰς ἠκολούθει αὐτῷ.
 4 (NC πάντα) 5 (S omits) 6 (NCD II ἠκολούθησεν)

S. Mark seems to say that our Lord was sitting at dinner in His own house, surrounded by tax-gatherers and sinners, on some occasion not necessarily connected with Levi. S. Luke however seems correctly to have interpreted S. Mark's ambiguous expression, for offence was given by accepting hospitality not by giving it, there being danger that the strict rules of ceremonial cleanness in cooking the food would not be observed.

v. 29 Καὶ ἐποίησεν δοχὴν [μεγάλην Λευεὶς¹ αὐτῷ²] ἐν τῇ
 οἰκίᾳ³ αὐτοῦ
 καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων⁴
 οἱ ἦσαν μετ' αὐτῶν⁵ κατακείμενοι.[†]

30 καὶ [ἐγγύς] οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν⁶
 πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες
 "Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν" ἐσθίετε
 [καὶ πίνετε];"

31 καὶ [ἀποκριθεὶς] (δ) Ἰησοῦς εἶπεν πρὸς αὐτοὺς
 "Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ
 ἀλλὰ οἱ κακῶς ἔχοντες."

32 οὐκ ἐλήλυθα⁸ καλεῖσαι δικαίους ἀλλὰ ἁμαρτωλοὺς⁹
 [εἰς μετάνειαν]."

1 (D II Λευεὶ) 2 (S omits) 3 (S τῷ οἰκῷ) 4 B αὐτοῦ
 5 (D I κατακείμενοι) 6 (ND omit) 7 (OD omit) 8 (D
 ἦλθεν) 9 (S ἀσεβεῖς)

The proto-Mark, we hold, left *ἔρχονται* without a nominative, so that the sense was 'Some people come and say to him.' S. Luke interprets this that the Pharisees came, S. Matthew that John's disciples came. The trito-Mark seems to say that both came, but probably *ἔρχονται* was still intended to be indefinite. Those who believe in the posteriority of S. Mark will see here a conflate reading. Cf. Mark i. 32 note.

v. 33—39.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν
 "Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν [τυκρά καὶ δεῖσεις ποι-
 οῦνται,] ὁμοίως² καὶ οἱ³ τῶν Φαρισαίων, †
 οἱ δὲ σοὶ ἐσθίουσιν [καὶ πίνουσιν]."⁴
 34 δ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς †
 "Μὴ δύνασθε τοὺς υἱοὺς⁵ τοῦ νυμφῶνος
 ἔν τῷ⁶ ὃ νυμφίος μετ' αὐτῶν⁷ ἐστὶν ποιῆσαι νηστεύσαι⁸;

35 ἐλεύσονται δὲ ἡμέραι, καὶ⁹ ὅταν ἀπαρθῇ ἀπ' αὐτῶν
 ὁ νυμφίος } †
 "τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις."¹¹

1 (NCD II + Διὰ τῇ) 2 (D omits) 3 (D + μαθηταὶ)
 4 (D I μαθηταὶ σοὶ οὐδὲν τούτων ποιοῦσιν) 5 (NCD II δύνανται
 οἱ υἱοὶ) 6 (D II ἐφ' ὅσον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν)
 7 (NCD II omit) 8 (NCD νηστεύειν) 9 (NCD II omit)
 10 (S II + καὶ) 11 (S transposes to next clause)

VARIOUS.

S. Luke's καταλινὼν πάντα is borrowed from ἀφέντες πάντα
 Luke v. 11.

The O.T. contains no law against eating with Gentiles, but the Rabbis forbade doing so and pious Jews obeyed them, of. Acts x. 28, "ὁμοίως ἐπίστασθε ὡς ἀθέμιτον ἐστὶν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ." xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίναντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἀνδράς ἀκροβυστίας ἔχοντας καὶ συνέφαγεν αὐτοῖς. Luke xv. 2, καὶ διεγγύςεν οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι "Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνesthe αὐτοῖς." Gal. ii. 11, "Ὅτε δὲ ἦλθεν Κηρὶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντίστην, ὅτι καταγενομένοι ἦν" 12 πρὸ τοῦ γὰρ ἔλθεῖν τινὰ ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνestheῖν" ὅτε δὲ ἦλθεν, ὑπέστηλλον καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

S. Mark uses *ἐ,τι* to ask a direct question,—an incorrect use, which has naturally been altered in the other Gospels. Cf. Mark ii. 7, v. 1, ix. 11, 28. Perhaps the same use is to be recognised in John viii. 25.

It is strange that the unintelligible Aramaic phrase "Sons of the bridechamber" not only holds its own in all three Gospels—except in the 'Western' text of Matt.—but in versions including the English R.V. The Greek equivalent would be οἱ κεκλημένοι *eis* τοὺς γάμους and would include "the friend of the bridegroom" John iii. 29 and "his companions" Judges xiv. 11.

S. Luke's *τυκρά* occurs here only in N.T. except as a variant for *πυγμα* in Mark vii. 8, *τυκνότερον* in Acts xxiv. 26, *τυκνός* 1 Tim. v. 23.

δεῖσεις occurs in Luke i. 18, ii. 87 and 15 times in the Epistles.

For a note on fasting in the Christian Church see II. § 8, f. 8.

S. MATTHEW.

ix. 16 "οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου"†
ἐπὶ ἱματίῳ παλαιῷ·

αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου,²
καὶ χεῖρον σχίσμα γίνεται.

1 (8^a a new patch, O ἐπ. ρακ. *ἀγνάφου) 2 (N omits)
3 (8^a else the complement of the new pulls away the weakness of the old)

ix. 17 "οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς·
εἰ δὲ μήγε', ῥήγνυνται οἱ ἀσκοί,"²
καὶ ὁ οἶνος ἐκχέεται· καὶ οἱ ἀσκοὶ ἀπόλλυνται.⁴
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς,
[καὶ ἀμφοτέροι ἐσυντηροῦνται]."

1 (B μὴ) 2 (D II 8^a ῥήσσει ὁ οἶνος ὁ νέος (8^a omits ὁ νέος)
τοὺς ἀσκοὺς) 3 (D I ἀπόλλυνται) 4 (D omits, O I ἀπολοῦνται)
5 (D I βάλλουσιν δὲ) 6 (D II τηροῦνται)

(Here follow
JAIRUS'S DAUGHTER, 9 verses. I. § 16.
TWO BLIND MEN, 5 " IV. § 17.
DUMB DEMONIA, 8 " IV. § 18.
CHARGE TO THE TWELVE, 46 " I. § 10b, II. § 5.
THE BAPTIST'S DOUBT, 19 " II. § 6.
OIRTIES UPBRAIDED, 5 " II. § 7.
REVELATION TO BABES, 6 " II. § 8.)
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xii. 1—14.

Conflation.

1 [Ἐν ἐκείνῃ τῇ καιρῷ] ἐπορεύθη [ὁ Ἰησοῦς] τοῖς¹ σάββασιν†
διὰ τῶν σπορίμων·
οἱ δὲ μαθηταὶ αὐτοῦ [ἔπεισαν, καὶ]
ῥῆξαντο τῶν λαιν στάχυν καὶ ἐσθίον.
οἱ δὲ Φαρισαῖοι [ἰδόντες] εἶπαν αὐτῷ
"Ἰδοὺ⁴ [οἱ μαθηταὶ σου] ποιῶσιν ὃ οὐκ ἐξεστὶν ποιεῖν ἐν
σαββάτῳ."⁵

3 ὁ δὲ εἶπεν αὐτοῖς
"Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ
ὅτε ἐπείνασεν
καὶ οἱ μετ' αὐτοῦ;
4 πῶς ἐσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

καὶ τοὺς ἄρτους τῆς προθέσεως⁸ ἔφαγον²,
8^a οὐκ ἔξον ἦν¹⁰ αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ,† (1)
εἰ μὴ τοῖς ἱερεῦσιν μόνοις;
[3 ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι⁹ τοῖς σάββασιν¹¹ οἱ ἱερεῖς ἐν τῷ
ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν; 6 λέγω δὲ¹¹ ὑμῖν
ὅτι τοῦ ἱεροῦ μείζων¹² ἐστὶν ὥδε. 7 εἰ δὲ ἐγνώκετε τί ἐστὶν
Ἐλεος θέλω καὶ οὐ θυγίαν¹³, οὐκ ἂν κατεδικάσατε τοὺς
ἀναιτίους.]

Doublet:

[ix. 13 πορεύεσθαι δὲ μάθετε τί ἐστὶν Ἐλεος θέλω καὶ οὐ
θυγίαν¹³. οὐ γὰρ ἤλθον καλεῖσαι δικαίους ἀλλὰ ἁμαρτωλοὺς¹⁴.]
8 κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
1 (D omits) 2 (B σαββάτοις) 3 (CD II 8^a + αὐτοῖς)
4 (8^a Why) 5 (8^a omits) 6 (O *πρόσεως, D *προσθέσεως)
7 (CD II ἔφαγον, NCD II οὐκ) 8 (O ἐξεστὶν) 9 (CD + ἐν)
10 (8^a omits, 8^a illegible) 11 (D I 8^a γὰρ, 8^a illegible) 12 (O II
μείζων) 13 (O II 8^a + εἰς μετάνοιαν)

• LXX. 1 Sam. xxi. 6, καὶ ἔδωκεν αὐτῷ Ἀβιμέλεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως.

S. MARK.

8b. The New Cloth and the Old Cloak.

ii. 21 "οὐδεὶς¹ ἐπίβλημα ῥάκους ἀγνάφου² ἐπιρέπτει³
ἐπὶ ἱμάτιον παλαιόν·
εἰ δὲ μή,

αἶρει τὸ⁴ πλήρωμα⁵ ἀπ' αὐτοῦ⁶ τὸ καινόν⁷ τοῦ παλαιοῦ⁸,
καὶ χεῖρον⁹ σχίσμα γίνεται.

1 (D II + δὲ) 2 (8^a a new patch) 3 (D ἐπισυνάπτει)
4 (N omits) 5 (B ἀπ' αὐτοῦ, D II omits) 6 (D + ἀπὸ)
7 (8^a else the complement of the new pulls away the weakness of the old) 8 (D + χεῖρον)

8c. The New Wine in the Old Wine-Skins.

ii. 22 "καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·
εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς,
καὶ ὁ οἶνος¹ ἀπόλλυνται² καὶ οἱ ἀσκοί³.†
[ἀλλὰ⁴ οἶνον νέον εἰς ἀσκοὺς καινοὺς⁵.]"

1 (NOD 8^a ἐκχέεται, D omits) 2 (NOD 8^a + ἀπολοῦνται)
3 D II omits, (O + βλητέον, 8^a + they put)

9. THE SABBATH CONTROVERSY.

(Opposition becomes acute.)

ii. 23—iii. 6.

9a. Lord of the Sabbath.

23 Καὶ ἐγένετο¹ αὐτὸν ἐν τοῖς σάββασιν διαπορεύεσθαι²
διὰ τῶν σπορίμων,
καὶ οἱ μαθηταὶ αὐτοῦ³
ῥῆξαντο ὀδὸν ποιεῖν⁴ τίλλοντες⁵ τοὺς στάχυν * *
24 καὶ οἱ⁶ Φαρισαῖοι ἔλεγον αὐτῷ⁷
"Ἰδε, τί ποιῶσιν⁸ τοῖς σάββασιν ὃ οὐκ ἐξεστὶν⁹;"†

25 καὶ¹⁰ λέγει¹¹ αὐτοῖς
"Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ
ὅτε [χρεῖαν ἔσχεν καὶ] ἐπείνασεν (iii)
αὐτὸς καὶ οἱ μετ' αὐτοῦ¹²;
26 (πῶς)¹³ ἐσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
✓ [ἐπὶ Ἀβιάθαρ¹⁴ ἀρχιερέως]¹⁵ (iii)
καὶ τοὺς ἄρτους τῆς προθέσεως¹⁶ ἔφαγον¹⁷,
οὓς οὐκ ἐξεστὶν φαγεῖν εἰ μὴ τῶς ἱερεῖς¹⁸, (i)
καὶ¹⁹ ἔδωκεν καὶ τοῖς²⁰ σὺν αὐτῷ²¹ οὔσιν;" (a)
27 καὶ ἔλεγον αὐτοῖς²²

✓ "Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο (iii)
καὶ²³ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον"

28 ὥστε²⁴ κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαβ-
βάτου."†

1 (D II + πάλιν) 2 N διαπορεύεσθαι 3 (D 1 omits)
4 B ὁδοποιεῖν (D omits) 5 (D II τῶν λαιν) 6 (D II οἱ δὲ,
8^a omits καὶ) 7 (D II omits) 8 (D II + οἱ μαθηταὶ σου)
9 (D II + αὐτοῖς) 10 (D I + ἀποκριθεὶς, v. 25 is illegible in 8^a)
11 (B ἔλεγον, D II εἶπεν) 12 (D + οὗτοι) 13 BD omits
14 (AC + τοῦ) 15 (D 8^a, one cursive and 5 ll omits)
16 (D *προσθέσεως) 17 (ACD τοῖς ἱερεῦσιν, D II + μόνοις)
18 (D μετ' αὐτοῦ) 19 (D II λέγω δὲ ὑμῖν) 20 (O II omits)
21 (D II omits, 8^a The Sabbath was made for man; therefore)

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γ. 36 ["Ἐλεγεν ὁ καὶ¹ παραβολὴν πρὸς αὐτοὺς ὅτι]
 "Οὐδεὶς ἐπιβλημα ἀπὸ² ἱματίου καινοῦ σχίσας³ ἐπιβάλλει
 ἐπὶ ἱμάτιον παλαιόν·
 εἰ δὲ μῆγε,
 καὶ⁴ τὸ καινὸν σχίσας⁴ καὶ τῷ παλαιῷ οὐ συμφωνήσας τὸ ἐπι-
 βλημα τὸ ἀπὸ τοῦ καινοῦ.

1 (N omits) 2 (AOII omits) 3 (N omits) 4 (A II
 σχίσει)

(Conflate.)

γ. 37 "καὶ οὐδεὶς βάλλει¹ οἶνον νέον εἰς ἀσκοὺς παλαιού-
 εἰ δὲ μῆγε, ῥήξει² ὁ οἶνος [ὁ νέος³] τοὺς ἀσκοὺς⁴,
 καὶ αὐτοὶ ἐκχυθήσονται καὶ οἱ ἀσκοὶ ἀπολοῦνται·
 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον⁵.
 39 ["Οὐδεὶς πῶς παλαιὸν⁶ θέλει νέον· λέγει γὰρ ὁ παλαιὸς
 χρηστὸς ἔστιν."⁷]"

1 (C ἐπιβάλλει) 2 (CII ῥήσει) 3 (N omits) 4 (D +
 τοὺς παλαιούς)
 5 (KD II βάλλουσιν, CD II + καὶ ἀμφοτέρω
 (+ συν-)τηροῦνται) 6 (NCD + καὶ) 7 (A II + ἐθέλει)
 8 (AOII⁸ χρηστότερος) 9 D II omits

vi. 1—11.

1 Ἐγένετο δὲ ἐν σαββάτῳ¹ διαπορεύεσθαι² αὐτὸν
 διὰ³ σπορίμων,
 καὶ ἐτιλλον⁴ οἱ μαθηταὶ αὐτοῦ
 καὶ ἦσθιον τοὺς⁵ στάχυας [ψάχοντες ταῖς χερσίν⁶]. } †
 2 τινες δὲ τῶν Φαρισαίων εἶπαν⁷
 "Τί ποιεῖτε⁸ ὁ οὐκ⁹ ἐξεστίν¹⁰ τοῖς σάββασιν;"

3 καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν¹¹ (δ)¹² [Ἰησοῦς] †
 "Οὐδὲ¹³ [τοῦτο] ἀνέγνωτε ὅ ἐποίησεν Δαυεὶδ
 ὅτε ἐπείνασεν
 αὐτοὺς καὶ οἱ μετ' αὐτοῦ¹⁴;
 4 (ὡς¹⁵) εἰσῆλθεν¹⁶ εἰς τὸν οἶκον τοῦ θεοῦ

καὶ τοὺς ἄρτους τῆς προθέσεως¹⁷ [λαβὼν¹⁸] ἔφαγεν
 καὶ ἔδωκεν¹⁹ τοῖς μετ' αὐτοῦ, (2)
 οὕτως οὐκ ἐξεστίν²¹ φαγεῖν εἰ μὴ ἡμόνους τοὺς ἱερεῖς²²;" (1)
 5 καὶ ἔλεγεν αὐτοῖς

"Κυρίου ἔστιν τὸ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου²³."

1 (AOD II²⁴ + † δευτεροπρώτῳ) 2 (C πορεύεσθαι) 3 (CD +
 τῶν) 4 (D1 ἤρξαντο τῶν) 5 (N omits) 6 (CII + αὐτῶν)
 7 (D ἔλεγον αὐτῷ) 8 (D²⁵ ἴδε τί ποιῶσιν οἱ μαθηταὶ σου) 9 (N
 * σῶχ) 10 (NCD II + ποιῶν, C + ἐν) 11 (D ἔλεγεν) 12 B omits
 13 (D Οὐδέ ποτε) 14 (D εὖν αὐτῷ, C + δοῦναι) 15 BD omits
 16 (D εἰσελθὼν) 17 (D * προσθέσεως) 18 (KD omits)
 19 (KD + καὶ) 20 (D οἷς) 21 (D II ἐξὸν ἦν) 22 (D μόνους
 τοῖς ἱερεῖσιν) 23 D II ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου
 (see also note in next column)

²⁴ LXX. Hosea vi. 6, διότι θέλω θέλω ἢ θυσιῶν.

VARIOUS.

In S. Luke our Lord's saying has been recast, perhaps from a timid anxiety to give something which no sane man would do. To repair an old garment with a piece of new stuff is a common device, but no one would tear a new coat to shreds in order to patch up an old one, for the new coat would be destroyed and the faded colours of the old would ill harmonize with the brightness of the new. True, but in our Lord's Parables the spiritual thought is often so prominent as to disregard the literal meaning, cf. ii. § 11 a.

Luke v. 39 appends a new *logion*, which was probably not spoken on this occasion, but on some other occasion unknown. It will then have been put here by conflation, because the metaphor is taken from wine. So our Lord's sayings about salt are collected in Mark ix. 49, 50. See however Hort *Judaistic Christianity*, p. 28 f.

S. Mark's curious ὁδὸν ποιῶν probably stands for ὁδοπορεύων by a too literal rendering of the Aramaic.

On variant No. 17 see Nestle's note upon the remarkable confusion in MSS. between πρὸ and πρὸς. *Textual Criticism*, p. 237.

(Cod. D transposes Luke vi. 5 to the end of vi. 10 and gives instead of it τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ "Ἀνθρώπε, εἰ μὲν οἶδας τί ποιῶς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, επικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.")

The clause "in the high priesthood of Abiathar" creates an historical difficulty, for it seems clear from 1 Sam. that Abiathar's father Ahimelech was high priest when David ate the shewbread. However in 2 Sam. viii. 17 we read "Ahimelech son of Abiathar" was high priest under David. So also in 1 Chron. xviii. 16 "Abimelech (LXX. Ahimelech) son of Abiathar" is high priest. Gesenius supposed that Abiathar died and was succeeded by his son who perhaps bore his grandfather's name. But see 1 Kings i. 25, 42. It is more probable that there is a clerical error in the Hebrew MSS. of 2 Sam. viii. 17, and that this error misled the writer of Chronicles and S. Mark, whose clause is, it would seem, an editorial addition of the trito-Mark. A true view of our Lord's *κένωσις* does not exclude the possibility of mistakes of this kind in His utterances, but we believe that the mistake, if mistake there be, is entirely due to S. Mark's desire to supplement the narrative with his own explanations.

The striking apophthegm in Mark ii. 27 probably belongs to the trito-Mark, for if it had been current at an earlier date, it is not likely to have been lost from the oral teaching. Some however would account for the omission by theological timidity.

S. MATTHEW.

S. MARK.

Conflation.

xii. 9 Καὶ [μεταβάς ἐκείθεν] ἦλθεν εἰς τὴν συναγωγὴν
 [αὐτῶν]
 10 καὶ [ἰδοὺ] ἄνθρωπος¹ χεῖρα ἔχων ξηράν.
 καὶ [ἐπηρώτησαν αὐτὸν λέγοντες]
 "Εἰ [ἐξέστι] τοῖς σάββασιν θεραπεύειν²;"
 ἵνα κατηγορήσωσιν³ αὐτοῦ.
 [11 ὁ δὲ⁴ εἶπεν αὐτοῖς "Τίς⁵ (ἐσται)⁶ ἔξ ὑμῶν⁷ ἄνθρωπος οὗς ἐξεῖ⁸
 πρόβατον ἐν⁹, καὶ ἰδὼν¹⁰ ἐμπεσὼν¹¹ τοῦτο¹² τοῖς σάββασιν εἰς βόθυνον,
 οὐχὶ κρατῆσαι¹³ αὐτὸ καὶ ἐγερᾶί¹⁴; 15 πῶς οὖν διαφέρει ἄνθρωπος¹⁵
 προβάτου. ὥστε ἐξέστω τοῖς σάββασιν¹⁶ καλῶς ποιᾶν."]

13 [Τότε] λέγει τῷ ἀνθρώπῳ
 "Ἐκτεινόν σου τὴν χεῖρα· †"
 καὶ ἐξέτεινεν¹⁷, καὶ ἀπεκατεστάθη [ὑγιής¹⁸ ὡς ἡ ἄλλη].
 14 Ἐξεληθόντες δὲ οἱ Φαρισαῖοι
 συμβούλιον ἔλαβον κατ' αὐτοῦ
 ὅπως αὐτὸν¹⁹ ἀπολέσωσιν.

1 (D 11 + h^o ἐκεῖ τὴν, m + a certain and right hand. The Gospel of the Nazarenes called this man a stonemason and put a speech into his mouth "Caementarius eram, manibus victum quæritans; precor te, Jesu, ut mihi restituas sanitatem, ne turpiter mendicem cibos.") 2 (s^o f omits, KD τοῖς σάββασιν θεραπεύσαι) 3 (D κατηγορήσωσιν) 4 (as omit) 5 (D *Ti) 6 O 1 omits, (D 11 as ἐστιν) 7 (D ἐν ὑμῶν) 8 (D 11 as ἔχει) 9 (11 as omit) 10 (D 1 omits) 11 (N πῶς) 12 (D 11 omits) 13 (D 1 κρατᾷ, N 11 κρατῆσαι, - καὶ) 14 (CD 1 ἐγείρει) 15 (D + τοῦ) 16 (B σαββάτου) 17 (11 as + hie hand)

9 b. The Paralytic healed on the Sabbath-day.

iii. 1 Καὶ εἰσῆλθεν πάλιν εἰς¹ * συναγωγὴν,
 καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένος² ἔχων τὴν χεῖρα·
 2 καὶ παρετήρουν³ αὐτὸν
 εἰ⁴ τοῖς σάββασιν θεραπεύσει⁵ αὐτόν⁶,
 ἵνα κατηγορήσωσιν⁷ αὐτοῦ.
 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ ἔχοντι χεῖρα⁸ ἔχοντι ξηράν⁹
 "Ἐγείρε¹⁰ εἰς τὸ μέσον¹¹."
 4 καὶ ἔγειρε αὐτοῖς¹²
 "Ἐξέστω¹³ τοῖς σάββασιν ἀγαθοποιῆσαι¹⁴ ἢ κακοποιῆσαι,
 ψυχὴν σῶσαι¹⁵ ἢ ἀποκτεῖναι¹⁶;"
 οἱ δὲ ἐσιώπων.
 5 καὶ περιβλεψάμενος αὐτοὺς [μετ' ὀργῆς, (iii)
 συνλυσόμενος ἐπὶ τῇ πωρώσει¹⁷ τῆς καρδίας αὐτῶν,]
 λέγει τῷ ἀνθρώπῳ
 "Ἐκτεινον τὴν χεῖρά (σου)¹⁸."
 καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη¹⁹ ἡ χεὶρ αὐτοῦ²⁰.
 6 Καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθὺς²¹ μετὰ τῶν Ἑρωδιανῶν
 συμβούλιον ἐδίδουν²² κατ' αὐτοῦ
 ὅπως αὐτὸν ἀπολέσωσιν.

1 (CD + τὴν) 2 (D ξηράν) 3 (CD παρετήρουντο) 4 (NCD + ἐν) 5 (N θεραπεύει) 6 (D 11 omits) 7 (CD κατηγορήσωσιν) 8 (D + αὐτόν) 9 (B *χεῖραν) 10 (D ἐξηραμμένον) 11 (NO τὴν ξηράν χεῖρα ἔχοντι) 12 (D 11 + καὶ στήθε) 13 (D 1 ἐν μέσῳ) 14 (D 11 εἶπεν πρὸς αὐτοὺς) 15 (D + ἐν) 16 (KD 1 (+ τι) ἀγαθὸν ποιῆσαι) 17 (D + μάλλον) 18 (11 πωρώσει, 11 s^o νεκρώσει) 19 B omits 20 (O ἀπεκατέστη) 21 (D 11 + εὐθὺς) 22 NO ἐποίησαν, (D + ποιούντες)

10. APPOINTMENT OF THE TWELVE APOSTLES.

iii. 7—19^a.

10 a. Popularity.

xii. 15—21, x. 1—4.
 Conflation.
 15 Ὁ δὲ Ἰησοῦς [γνοὺς] ἀνεχώρησεν [ἐκείθεν].
 Καὶ ἠκολούθησαν αὐτῷ¹ πολλοί,
 1 (CD 11 + ἐχλοί)

7 Καὶ ὁ¹ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν
 πρὸς² τὴν θάλασσαν
 καὶ πολὺ πλῆθος³ ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν,
 καὶ ἀπὸ⁴ τῆς Ἰουδαίας⁵ 8 καὶ ἀπὸ Ἱεροσολύμων
 καὶ ἀπὸ⁶ τῆς Ἰδουμαίας⁷ καὶ⁸ πέραν τοῦ Ἰορδάνου
 καὶ⁹ περὶ Τύρον καὶ¹⁰ Σιδῶνα,
 πλῆθος πολὺ ἀκούοντες¹¹ ὅσα ποιεῖ¹² ἦλθαν πρὸς αὐτόν.
 1 (D 11 ὁ δὲ) 2 (D εἰς) 3 (D 11 s^o πολλοὶ ἐχλοί) 4 (D 11 omits) 5 NO 1 καὶ ἀπὸ τῆς Ἰουδαίας ἠκολούθησαν, (D 11 omits ἠκολούθησαν) 6 (D s^o omits) 7 (N 11 s^o omits) 8 (D 1 + αὶ) 9 (N f omits, D 11 + αὶ) 10 (D + αὶ περὶ) 11 (CD ἀκούσαντες) 12 (CD 11 εἰ, NCD 11 ἐποίει)

S. LUKE.

VARIOUS.

The Sabbath controversy in S. Matthew is reduced to very small proportions, being only alluded to in these two sections. It occupies a more prominent place in S. Mark and still more so in S. John. It gave the Pharisees a popular cry. Jesus—they argued—cannot be a man of God, for He breaks the Sabbath. Thus our Lord's popularity was undermined and the way for the crucifixion prepared.

vi. 6 [Ἐγένετο δὲ ἐν ἐτέρῳ σαββάτῳ]
 εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν [καὶ διδάσκειν].
 καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ [ἡ δεξιὰ] ἦν ξηρά.¹
 ἡ παρατηροῦντο² δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
 εἰ [ἐν] τῷ σαββάτῳ θεραπεύει,³
 ἵνα [εἰρωσιν] κατηγοροῦν αὐτοῦ.
 8 [αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν.]
 εἶπεν· ὁ δὲ τῷ ἀνδρὶ⁴ τῷ ξηρὰν ἔχοντι τὴν χεῖρα †
 "Ἐγείρε⁵ [καὶ στήθι] εἰς τὸ μέσον¹⁰."
 [καὶ ἀναστὰς ἔστη¹¹.]
 9 εἶπεν δὲ [ὁ] Ἰησοῦς πρὸς αὐτοὺς ["Ἐπερωτῶ¹² ὑμᾶς,
 α] ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
 ψυχὴν σῶσαι ἢ ἀπολέσαι;¹³
 14
 15 καὶ περιβλεψάμενος [πάντας] αὐτοὺς¹⁶

εἶπεν· αὐτῷ
 "Ἐκτενον τὴν χεῖρά σου"
 ὁ δὲ ἐποίησεν¹⁷, καὶ ἀπεκατεστάθη¹⁸ ἡ χεὶρ αὐτοῦ¹⁹.
 11 Αὐτοὶ δὲ [ἐκλήσθησαν ἀνοίας,
 καὶ] διελάλουν²⁰ πρὸς ἀλλήλους
 τί ἂν ποιήσαιεν [τῷ Ἰησοῦ]²¹. †
 1 (D καὶ εἰσελθόντος αὐτοῦ πάλιν εἰς τὴν συναγωγὴν σαββάτῳ,
 ἐν ᾧ ἦ ἄνθρωπος ξηρὰν ἔχων τὴν χεῖρα) 2 (κ. παρατηροῦν)
 3 (D omits) 4 B θεραπεύει 5 (D κατηγοροῦνται)
 6 (D II γινώσκων) 7 (D λέγει) 8 (κ. + ττῆρ) 9 (D
 Ἐγείρου) 10 (D II ἐν τῷ μέσῳ) 11 (D ἀνάστη) 12 B omits
 13 (D II Ἐπερωτῶσω) 14 (D + οἱ δὲ ἐσώπω) 15 (D II + ἐν
 ὁργῇ) 16 (ND II ἐξέτασαν) 17 (κ. ἀπεκατέστη, B ἀποκατ.)
 18 (D II + ὡς (+ καὶ) ἢ ἄλλῃ, Cod D puts v. 5 here) 19 (D
 διελόγιζοντο) 20 (κ. ... † ποιήσαιεν..., D πῶς ἀπολέσωσιν αὐτὸν)

S. Luke by slightly inverting the order of the following clauses has skilfully used them to introduce the Sermon on the Mount. S. Matthew, who has cut them down to very brief dimensions, uses them only as an introduction to his quotation from Isaiah. In both cases we have an example of the working of conflation in disturbing the text.

vi. 17—19, 12—16.

(Slightly misplaced.)

17 [καὶ καταβὰς μετ' αὐτῶν ἔσθη ἐπὶ τόπου πεδινῷ,] †
 καὶ [ὄχλος πολλὸς] μαθητῶν αὐτοῦ,
 καὶ πληθὺς πολλὴ [τοῦ λαοῦ]¹⁸ †
 ἀπὸ [πόλεως] τῆς¹⁹ Ἰουδαίας καὶ Ἱερουσαλὴμ²⁰

καὶ [τῆς παραλίου] Τύρου καὶ Σιδῶνος,
 οἱ ἦλθαν²¹ [ἀκούσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν].
 1 (D II omits) 2 (κ. I omits) 3 (D omits) 4 (κ. II + καὶ
 Περσίας) 5 (D ἄλλων πόλεων ἐρηλυθόντων)

With Matt. xii. 11, 12 compare Luke xiv. 5, xiii. 15 (IV. § 2).

The stronger human emotions of anger, pain, grief, surprise, agony, are freely attributed to our Lord in S. Mark and in S. John, for S. Peter and S. John who had known Him intimately in the flesh had no hesitation in ascribing such passions to Him. But most traces of these feelings have been removed from S. Luke and (except in Gethsemane) from S. Matthew. We cannot but think that these changes are deliberate. Either there was a timid desire to set a fence about our Lord's person, as against non-Christians, or, more probably, deference was paid to the prejudices of those Christians who had been educated as Stoics and had been taught that a good man is never surprised, angry or agonized. He is indifferent to pain and perfect calm is essential to his character. S. Paul's view of the "meekness and gentleness of Christ" (2 Cor. x. 1) may also have influenced S. Luke.

S. Luke's statement that our Lord knew the thoughts of his adversaries is also found in Mark ii. 8 = Matt. ix. 4 = Luke v. 22, xi. 17.

S. Luke's ἡ δεξιὰ (6) may be compared with the same addition in Matt. v. 29. He may have received special information, but the tendency to heighten distress must be allowed for, cf. *μουσουργίης* Luke viii. 42, ix. 38.

Compare S. John v. 18, x. 39, xi. 53.

[v. 18, διὰ τοῦτο οὖν μέλλον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ σάββατον ἀλλὰ καὶ πατέρα ἰδίον ἔλεγεν τὸν θεόν, ἔσων ἑαυτὸν τοῦτον τῷ θεῷ.]

[x. 39, ἐξήτουν (οὖν) αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.]

[xi. 53, ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.]

C lacks Luke vi. 5—86.
 8^a — Luke v. 29—vi. 11.
 8^b — Matt. viii. 28—x. 82.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 88 a.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

xii. (13) καὶ ἐθεράπευσεν αὐτοὺς πάντας,

10 πολλοὺς γὰρ ἐθεράπευσεν¹³,

[iii. 9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον¹⁰ (iii) προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν¹¹.]

[ὥστε ἐπιπίπτειν¹³ αὐτῷ ἵνα αὐτοῦ ἀψωνται ὅσοι εἶχον (iii) μάστιγας. 11 καὶ τὰ¹⁴ πνεύματα τὰ¹⁴ ἀκάθαρτα, ὅταν¹⁵ αὐτὸν ἐθεώρουν¹², προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα¹⁷ ὅτι¹⁸ «Σὺ εἶ¹⁹ ὁ υἱὸς τοῦ θεοῦ.»]

[12 καὶ πολλὰ ἐπετίμα αὐτοῖς (ii) ἵνα μὴ αὐτὸν φανερόν ποιήσωσιν²⁰.]

10 (B πλοιάρια) 11 (D11+πολλοί) 12 (11 ἐθεράπευσεν) 13 (D11+ἐν) 14 (D omits) 15 (D+οὐ) 16 (8^a omits) 17 KD λέγοντες 18 (D11 omits) 19 (D+ὁ χριστός) 20 (D ποιῶσιν, O11+ἐν βθεῖσαν, O1+τὸν χριστὸν αὐτόν, O11+εἶναι)

16 καὶ ἐπετίμησεν¹³ αὐτοῖς ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν²⁰.
 17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος
 18 Ἰδοὺ ὁ παῖς μου⁴ ὃν ἠρέτισα,
 ὃ ἀγαπητός μου ὃν⁵ ἐδόκῃσεν ἡ ψυχὴ μου.
 θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ⁶.
 19 Οὐκ ἐρίσει οὐδὲ κραγῆσει,
 οὐδὲ ἀκοίσει⁷ τις ἐν ταῖς πλαταδαῖς⁸ τὴν φωνὴν αὐτοῦ.
 20 ΚΑΛΑΜΟΝ ΣΥΝΤΕΤΡΙΜΜΕΝΟΝ Οὐ ΚΑΤΕΑΨΕΙ
 καὶ ΛΙΝΟΝ ΤΥΦΟΜΕΝΟΝ Οὐ⁹ ΣΒΉΣΕΙ,
 ἕως ἄν ἐκβάλῃ εἰς ΝΗΚΟΣ τὴν ΚΡΙΣΙΝ.
 21 καὶ¹⁰ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν^{11a}.
 2 (D11 αὐτοῖς. πάντας δὲ οὓς ἐθεράπευσεν ἐπέπληξεν) 3 (D ποιῶσιν) 4 (D+εἰς) 5 (O? D11 ἐν ᾧ) 6 (D ἀπαγγελλεῖ) 7 (D ἀκοίσει) 8 (8^a omits) 9 (D+μή) 10 (D11+ἐν) 11 (D ἐλπίζουσιν)

(Misplaced.)

x. 1 Καὶ

προσκαλεσάμενος τοὺς δώδεκα μαθητάς¹ αὐτοῦ

[ἔδωκεν αὐτοῖς] ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν³ αὐτὰ¹
 [καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν¹ μαλακίαν²].
 2 Τῶν δὲ⁴ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· †

1 (8^a omits) 2 (OD ἐκβαλεῖν) 3 (11+ἐν τῷ λαῷ) 4 (D omits)

10 b. Names of the Twelve.

iii. 13 Καὶ

ἀναβαίνει εἰς τὸ ὄρος

καὶ προσκαλεῖται οὓς ἤθελεν αὐτός,
 καὶ ἀπῆλθον¹ πρὸς αὐτόν.

14 καὶ ἐποίησεν δώδεκα,
 οὓς καὶ ἀποστόλους ὠνόμασεν²,

[ἵνα ᾧσιν μετ' αὐτοῦ καὶ] ἵνα³ ἀποστέλλῃ αὐτοὺς [κη- (iii) ρύσσειν⁴

15 καὶ] ἔχειν⁵ ἐξουσίαν⁶ ἐκβάλλειν τὰ δαιμόνια.

16 καὶ ἐποίησεν τοὺς δώδεκα⁷

1 (D11 ἦλθον) 2 (O? D11 8^a omit) 3 (B omits) 4 (D11 +τὸ εὐαγγελισθῆναι) 5 (D11 ἔδωκεν αὐτοῖς) 6 (D11 8^a +θεραπεύειν τὰς νόσους καὶ) 7 (D11 8^a omits)

^a LXX. Ia. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμφομαι αὐτοῦ. Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου. ἔδωκε τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει. οὐ κεκράξεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἐξω ἡ φωνὴ αὐτοῦ.

S. LUKE.

VARIOUS.

vi. 18 καὶ οἱ ἐνοχλούμενοι⁶ ἀπὸ πνευμάτων ἀκαθάρτων
ἐθεραπεύοντο †

[19 καὶ τὰς ὁ δὲ ὄχλος ἐζήτουν⁷ ἁπτεσθαι⁸ αὐτοῦ,
ὅτι δόξαμι παρ' αὐτοῦ ἐξήρχετο καὶ ἔατο πάντας.]

6 (D ὁχλούμενοι) 7 (D 1118⁹ ἐζήτει) 8 (D ἁψασθαι)

(Here follow

THE SERMON ON THE MOUNT,	30 verses.	II. § 8.
THE CENTURION'S SERVANT,	10	IV. § 1.
THE WIDOW'S SON AT NAIN,	7	V. § 16.
JOHN THE BAPTIST'S DOUBT,	18	II. § 6.
ANOINTING OF OUR LORD'S FEET,	15	III. § 1.
THE MINISTERING WOMEN,	8	IV. § 66.)
	88	

vi. 18 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις]
ἐξελεῖν αὐτὸν εἰς τὸ ὄρος [προσεύξασθαι²,
καὶ ἦν διανυκτερεύων ἐν³ τῇ προσευχῇ⁴ τοῦ θεοῦ⁵].
13 καὶ [ὅτε ἐγένετο ἡμέρα], προσεφώνησεν⁶ τοὺς μαθητὰς
αὐτοῦ,

καὶ [ἐκλεξάμενος ἀπ' αὐτῶν] δώδεκα,
οὓς καὶ ἀποστόλους ἀνόμασεν⁷,

1 (D 11 ἐκάνας) 2 (D (+καὶ) προσεύχεσθαι) 3 (N ἐν)
4 (D omits) 5 (D ἐφώνησεν) 6 (D ἐκάλεσεν)

The names of the Twelve seem to fall into three quaternions, the first of which seem to have maintained the closest intimacy with our Lord and to have profited most from His teaching, the second next and the third least. In all four lists S. Peter is *congruatus* of the first quaternion, S. Philip of the second and S. James of the third. The only other Apostle whose place is fixed is Judas Iscariot who had perhaps once been first (see below) but became last until he made way for Matthias or (as some say) for S. Paul.

S. Matthew, except (s. v. l.) in the first quaternion, has arranged the Twelve in pairs, perhaps because they were sent forth two by two. That S. John was S. Peter's companion see Ohase, *Hastings' Dict. B.* iii. p. 758, but see the note on Iscariot below.

1 Cor. xii. 28, οὓς μὲν ἔθετο... ἐν τῇ ἐκκλησίᾳ πρῶτον ἀπόστολους κ.τ.λ. Acts i. 25, ...ἀποστολῆς ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

S. Mark says that our Lord healed many, S. Matthew that He healed all; cf. Matt. iv. 24, viii. 16, xiv. 35. See Mark i. 34 note.

Mark iii. 11^b is transferred to Luke iv. 41.

The charge which our Lord lays on these men not to make Him known is a commonplace in S. Mark.

S. Luke's *προσευχή* (12^a) in the sense of 'Synagogue' occurs probably in Luke vi. 12, certainly in Acts xvi. 13, 16 and in Juvenal iii. 296. S. Luke seems to have received special information here from some eyewitness unknown. S. Luke's *ἐκλεξάμενος* is used of the selection of the Twelve in Acts i. 2, John vi. 70, xv. 16, 19, &c.

S. Mark's τὸ ὄρος (18) does not mean any particular mountain but, as in Matt. v. 1 and elsewhere, the highlands which everywhere rise out of the sunken valley of the Jordan, which at Genesareth is 600 feet, at Jericho 1,300 feet, below the level of the Mediterranean.

Acts i. 2, τοῖς ἀποστόλοις...οὓς ἐξελέξατο. 1 Cor. xv. 5, Χριστός...ἀφ' ἧς Κηφᾶ, εἰτα τοῖς δώδεκα. Acts ii. 14, vi. 2. Rev. xxi. 14, δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρχίου. Gal. ii. 9, Ἰδὼντες καὶ Κηφᾶς καὶ Ἰωάννη οἱ δοκοῦντες ἐπὶ τοῖς εἶναι δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη αὐτοὶ δὲ εἰς τὴν περιτομήν. Outside the number of the twelve the title 'Apostle' is given constantly to S. Paul (1 Cor. ix. 1 ff.), twice to S. Barnabas, and once (Rom. xvi. 7) probably to Andronicus and Junias. There are also the ἀπόστολοι ἐκκλησιῶν or 'delegates of the churches' 2 Cor. viii. 23, Phil. ii. 25.

Compare S. John vi. 70.

[ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολόν ἐστιν."]

3 κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καμπηδόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλγῆθειαν ἐξοίσει κρίσω. 4 [ἀναλάμψαι καὶ οὐ θραυσθῆναι, ὥς ἂν θῆ ἐπὶ τῇ γῇ κρίσω], καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἑλπιούσιν.

C lacks Luke vi. 5—86.
 s^a — Luke v. 29—vi. 11.
 s^a — Matt. viii. 23—x. 82.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 83 a.

FIRST DIVISION.

S. MATTHEW.

x. (a) [πρώτοι] Σίμων [ὁ λεγόμενος] Πέτρος (1)
 καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ (4)
 καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου (5)
 καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, (3)
 3 Φίλιππος (5)
 καὶ Βαρθολομαῖος, (6)
 Θωμᾶς (5)
 καὶ Μαθθαῖος [ὁ τελώνης], (7)
 Ἰάκωβος ὁ τοῦ Ἀλφαίου (9)
 καὶ Θαδδαῖος⁸, (10)
 4 Σίμων ὁ Καναναῖος⁸ (11)
 καὶ⁹ Ἰούδας ὁ¹⁰ Ἰσκαριώτης¹¹ ὁ καὶ παραδόσας αὐτόν. (12)
 8 (s^a omits) 4 (CD 11 omit) 5 (D omits) 6 (C il-
 legible, D 1 Λεββαῖος. Arm. Aeth. Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος,
 11 Judas Zelotes, s^a omits) 7 (D 11 + καὶ) 8 (K Κανανίτης,
 D 11 Χαναναῖος, s^a + Judah the son of James) 9 (K + δ)
 10 (C omits) 11 (D 11 * Σκαριώτης, C Ἰσκαριώθ)

With the questioning of our Lord's sanity compare S. Peter's
 protest Matt. xvi. = καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο
 ἐπιτιμᾶν αὐτῷ λέγων "Πλεῖς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο."

The reading of Cod. D, "And when the Scribes and the rest heard about Him they came forth to seize Him, for they said 'He is driving the people mad'" is an extreme example of changing the text for a purpose. Cf. Mark iii. 5 note. The form ἐξίσταται, which is wrong in coincidence and in syntax, condemns the reading.

John i. 40—42, ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ· εὐρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ "Ἐνῶρκαμεν τὸν Μεσσίαν" ὁ ἔστιν μεθερμηνεύμενος Χριστός. ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν "Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς" ὁ ἐρμηνεύεται Πέτρος.
 Acts xii. 1, 2, Ἡρώδης ὁ βασιλεὺς... ἀνείλεν Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρῃ.

John xx. 2, μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς. xiii. 28 &c., ὃν ἠγάπα (ὁ) Ἰησοῦς. xx. 8 &c., ὁ Πέτρος καὶ ὁ ἄλλος μαθητής.
 S. Mark's strange form Βοανή ρόγες perhaps stands for Βανή ρόγες (=בָּנִי רִגְגִּים), the vowel e having been transposed at an early date; or Βοανή may be conflate for Βορή and Βανή, either of which might represent B'né. The Syriac versions favour בָּנִי as the latter word. This in Hebrew means tumult and not thunder (Pa. ii. 1). See Dalman's *Worte Jesu* and the *Encyclopædia Biblica*. Mr Burkitt says with truth that no satisfactory explanation has been found for this word. To me it gives additional reason for doubting whether the whole of these trito-Marcian additions come from the pen of S. Mark. Cf. Mark vii. 8 note. The title seems to be given in condemnation with reference probably to Luke ix. 54.

There is reason to believe that S. John's 'Nathanael' is the same person as the Synoptists' 'Bartholomew,' for 'the son of Tolmai' is a patronymia.

The 'Western' reading Λεββαῖος=Λεβθῆς=Λεβείς is an attempt to include the Levi of Mark ii. 14 amongst the Twelve. S. Luke is supported by S. John, xiv. 22, in naming this Apostle Judas.

S. Luke has translated the Aramaic Καναναῖος into the Greek Σκληρῆς. S. Matthew has altered the correct form Ἰσκαριώθ into the common form Ἰσκαριώτης. S. Luke has used the more hateful προδότης for the milder παραδίδωναι.

^a John i. 44, ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

^b John xi. 16, εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Διδυμοῖς τοῖς συναθηταῖς "Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ."

S. MARK.

First quaternion.

iii. (16) καὶ ἐπὶθήκεν ὄνομα τῷ⁹ Σίμωνι Πέτρον, (1)
 17 καὶ Ἰάκωβον τὸν¹⁰ τοῦ Ζεβεδαίου (2)
 καὶ¹⁰ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου¹¹ (3)
 [καὶ ἐπὶθήκεν αὐτοῖς¹² ὄνομα¹³ Βοανηργές, ὃ ἔστιν (iii)
 Υἱὸς Βροντῆς]¹⁴,
 18 καὶ Ἀνδρέαν * * * (4)

Second quaternion.

καὶ Φίλιππον^a (5)
 καὶ Βαρθολομαῖον (6)
 καὶ Μαθθαῖον (7)
 καὶ Θωμᾶν^b (8)

Third quaternion.

καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου (9)
 καὶ Θαδδαῖον^{15 16} (10)
 καὶ Σίμωνα τὸν¹⁷ Καναναῖον¹⁸ (11)
 19 καὶ Ἰούδαν Ἰσκαριώθ¹⁹, ὃς καὶ παρέδωκεν αὐτόν. (12)
 8 (D omits) 9 (D τὸν Ἰάκωβον) 10 (D + τὸν) 11 (11 s^a
 αὐτοῦ, C omits τοῦ) 12 (D * ἐκ τῶν) 13 (D 11 ἀνόματα
 14 (s^a omits) 15 (D 11 Λεββαῖον) 16 (C 1 omits)
 17 (D + τὸν) 18 (A Κανανίτην) 19 (D 11 + Ἰούδας * Σκαριώθ)

11. FLAGRANT ASPERSIONS AND REPLIES.

iii. 19^b—35.

11 a. He is mad.

[Καὶ ἔρχεται¹ εἰς οἶκον· = καὶ συνέρχεται πάλιν (δ)² (iii)
 ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς³ μηδὲ⁴ ἄρτον⁵ φα-
 γεῖν. = καὶ ἀκούσαντες οἱ παρ' αὐτοῦ⁶ ἐξῆλθον
 κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη⁷.]

1 (D εἰσέρχεται, O 11 ἔρχονται) 2 NC omit 3 (D omits)
 4 (NCD + ἦν) 5 (D^a ἄρτους) 6 (D 11 οἱ ποιοῦντες περὶ
 αὐτοῦ οἱ γραμματεῖς καὶ οἱ λαοὶ, s^a his brothers) 7 (D * ἐξέ-
 σταται αὐτοῦ, 11 exsential eos, or omit the clause)

S. LUKE.

vi. 14—16.

14 Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον (1)
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ (4)
καὶ Ἰάκωβον (2)
καὶ Ἰωάννην¹⁰ (3)

καὶ¹¹ Φίλιππον (5)
καὶ Βαρθολομαῖον¹² (6)
15 καὶ¹¹ Μαθθαῖον (7)
καὶ Θωμᾶν¹³ (8)

(καὶ)¹⁴ Ἰάκωβον¹⁵ Ἀλφαίου (9)
καὶ Σίμωνα τὸν [καλούμενον] Ζηλωτὴν (11)
16 καὶ¹¹ Ἰούδαν Ἰσκαριώτην¹⁶ (10)

καὶ Ἰούδαν Ἰσκαριώτην¹⁶ δὲ¹⁷ ἐγένετο προδότης. (12)
7 (D + πρῶτον) 8 (11 omit) 9 (D11 ἐκωνόμασεν)
10 (D + τὸν ἀδελφὸν αὐτοῦ, οὗ ἐκωνόμασεν Βοανηργεῖ, ὃ ἐστὶν
Τοὶ Βρονηγ, π + the sons of Zebedee) 11 (All omit)
12 (N { omits) 13 (D + τὸν ἐπικαλούμενον Αἰδύμον) 14 AB11
omit 15 (D + τὸν τοῦ) 16 (D11 * Σκαριώτ) 17 (D + καὶ)

The following table exhibits the number of times which the several Apostles are individually named in the New Testament exclusive of the four lists above.

VARIOUS.

Acts i. 13^b, 26^b.

13 δ τε Πέτρος (2)
καὶ Ἰωάννης (3)
καὶ Ἰάκωβος (2)
καὶ Ἀνδρέας, (4)

Φίλιππος (2)
καὶ Θωμᾶς, (8)
Βαρθολομαῖος (6)
καὶ Μαθθαῖος (7)

Ἰάκωβος¹⁸ Ἀλφαίου (9)
καὶ Σίμων δ¹⁹ Ζηλωτὴς (11)
καὶ Ἰούδας Ἰσκαριώτην. (10)
16 [Μαθθαῖος d.]

1 (D omits) 2 (D + δ τοῦ) 3 (N omits)

1. Simon, Symeon, Peter, Cephas, Bar-Jona, Son of Jonas or of John
2. James } "Sons of Zebedee." "Boanerges," John is "The disciple
3. John } whom Jesus loved," "The other disciple"
4. Andrew^a
5. Philip
6. Bartholomew i.e. 'son of Tolmai' (=Nathanael?)
7. Matthew^a
8. Thomas, Didymus, i.e. 'the twin'
9. James the Son of Alphæus, "the little" (see Cod. D, Mark ii. 18)†
10. Thaddæus, "Judas (son) of James," "Judas not Iscariot"†
11. Simon the Cananæan or Zealot
12. Judas Iscariot or "Son of Simon Iscariot"^a

	S. Matthew	S. Mark	S. Luke	S. John	Acts	Catholic Epistles	S. Paul	Hebrews	Revelation	Total
Totals	40	47	41	96	68	2	11	0	4	809

* If Matthew be the same as Levi he is also mentioned in Mark ii. 14=Luke v. 27, 29.

† On the assumption that the 'brethren of our Lord' were not Apostles. See Acts i. 13—14, a passage which has been strangely neglected in this controversy.

^a Never mentioned by name but as "the disciple whom Jesus loved" (ἡγάπα or ἐφίλει) or "the other disciple."

^b On the assumption that John the Apostle wrote the Apocalypse.

^c John vi. 8, [λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρον, 9 "Ἐστὶν παιδάριον ὃδε ὃς ἐχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;"]

^d Always called Nathanael, who is probably the same as Bartholomew.

^e John xx. 24, [Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὃ λεγόμενος Αἰδύμος, οὗκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.]

John xx. 28, [ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ "Ὁ κύριός μου καὶ ὁ θεός μου."]

^f John vi. 70, [ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν." 71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἐμελλεν παραδίδόναι αὐτόν, εἰς ἐκ τῶν δώδεκα.]

John xii. 4, 6, [Ἰούδας ὁ Ἰσκαριώτης... κλέπτει ἢ καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἰβάστασεν.] Although Iscariot stands last in all the lists till he cedes to Matthias, it may well be that he had once been first. Else he had not been entrusted with the bag. In the picture of the Last Supper by E. G. Lewis, he sits next our Lord, S. John on the other side and S. Peter afar off. This arrangement, though unusual, fits best with the beckonings and whispers described in the fourth Gospel. S. Mark (xiv. 10) distinctly calls him the Chief of the Twelve if it be allowed that in Biblical Greek δ εἰς=δ πρῶτος, as in τῇ μετ' τῶν σαββάτων and δ εἰς...δ δεύτερος 'the first...the second.' Dr Swete points out that in Enoch xi. δ εἰς is used seven times of the seven archangels. It seems to me there to mean that each of them was *primus inter pares*, the head of the angels who attended to his special province. When the disciples contended about which of them was greatest, the adherents of Iscariot were perhaps supporting his claims against S. Peter who had been coming to the front gradually. 'The first became last and the last first.'

^a John xiv. 22, λέγει αὐτῷ Ἰούδας οὗκ ὁ Ἰσκαριώτης.

^b Acts i. 26, ἔτεσεν δ κλήρος ἐπὶ Μαθθίαν καὶ συνεκατηγήμισθη μετὰ τῶν ἑνδεκα ἀποστόλων.

S. MATTHEW.

xii 22—32, 46—50, (ix. 32—34.)

S. MARK.

11 b. *He hath Beelzebub.*

Conflation.

xii. 22 [Τότε προσήγγεικεν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν¹. καὶ ἐθεράπευσεν αὐτόν², ὥστε τὸν³ κωφὸν λαλεῖν καὶ βλέπειν⁴. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον "Μήτι⁵ οὕτως ἐστὶν ὁ υἱὸς Δαυὶδ ;"]

24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον

"Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια

εἰ μὴ ἐν τῷ Βεεζεβοῦλ⁶ ἄρχοντι τῶν δαιμονίων."

Doublet:

ix. 32 [Ἀποῶν δὲ ἐξερχομένων ἰδοὺ προσήγγεικεν αὐτῷ⁷ κωφὸν δαιμονιζόμενον⁸. 33 καὶ ἐβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες "Οὐδέποτε ἐφάνη οὕτως ἐν τῷ⁹ Ἰσραὴλ."]

(34 οἱ δὲ Φαρισαῖοι

ἔλεγον

"Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια¹⁰."

xii 25 Εἰδὼς¹¹ δὲ τὰς ἐνθυμήσεις αὐτῶν
 εἶπεν αὐτοῖς

"Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς¹² †
 ἐρημύεται¹³,

καὶ [πᾶσα πόλις ἢ] οἰκία μερισθεῖσα καθ' ἑαυτῆς¹⁴ †
 οὐ σταθήσεται¹⁵.

26 καθ' εἰ¹⁶ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, (1)
 ἐφ' ἑαυτὸν ἐμερίσθη.

πῶς [οὖν] σταθήσεται ἡ βασιλεία αὐτοῦ;

[27 καθ' εἰ¹⁷ ἐγὼ ἐν Βεεζεβοῦλ¹⁸ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.]

1 (ND II προσήγγεικεν αὐτῷ δαιμονιζόμενον (± τυφλὸς καὶ) κωφός 2 (K † αὐτοῦς) 3 (O + τυφλὸν καὶ...καὶ) 4 11^a + and heard 5 (D + εἶ) 6 (CD II 22 Beelzeboul) 7 (OD II + ἀνθρώπων) 8 (D omits) 9 D II 22 omits 10 (D II 22 ἰδὼν) 11 (D ἐφ' ἑαυτῆς) 12 (22 shall be made desolate) 13 (D στήσεται) 14 (D εἰ δὲ καὶ) 15 (D εἰ δὲ)

Conflation.

xii. 29 "ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ
 ἰσχυροῦ †

καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι¹,

ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν †;

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει².

30 [ὁ μὴ ὡς μετ' ἑμοῦ κατ' ἑμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἑμοῦ σκορπίζει³.]

1 (ND II διαρπάσαι) 2 (KD διαρπάσῃ) 3 (K + με)

[iii. 22 καὶ οἱ γραμματεῖς¹ οἱ ἀπὸ Ἱεροσολύμων κατα- (ii)
 βάντες

ἔλεγον ὅτι "Βεεζεβοῦλ² ἔχει," καὶ ὅτι

"Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια."

(Luke xi. 16 = Mark viii. 11 = Matt. xvii. and xii. 28.)

23 καὶ * * * *

προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς³

"Πῶς δύναται⁴ Σατανᾶς Σατανᾶν ἐκβάλλειν⁵; (1)

24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ,
 οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη.

25 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ,
 οὐ δυνήσεται ἡ οἰκία ἐκείνη στῆναι⁶.

26 καὶ εἰ ὁ Σατανᾶς ἀνάστη
 ἐφ' ἑαυτὸν καὶ ἐμερίσθη⁷,

οὐ δύναται στῆναι⁸ ἄλλῃ⁹ τέλος ἔχει.]

1 (11 + καὶ) 2 (ND II Beelzeboul) 3 (D II ὁ κύριος Ἰησοῦς) 4 (2^a canpot) 5 (D ἐκβαλεῖν) 6 (D II δύναται) 7 (D ἐστάναι, ND II σταθῆναι) 8 (K εἰ ὁ Σατανᾶς ἀνάστη ἐφ' ἑαυτὸν, ἐμερίσθη καὶ, D II ἐὰν ὁ Σατανᾶς Σατανᾶν † ἐκβάλλει, μεμερίσται ἐφ' ἑαυτὸν) 9 (D II σταθῆναι ἡ βασιλεία αὐτοῦ) 10 (D + τὸ)

11 c. *The Strong Man armed keeping his House.*

[iii. 27 "ἀλλ' οὐ δύναται οὐδεὶς¹ εἰς τὴν οἰκίαν τοῦ (ii)
 ἰσχυροῦ εἰσελθὼν

τὰ σκεύη αὐτοῦ² διαρπάσαι

ἐὰν μὴ πρῶτον τὸν ἰσχυρόν δῇσῃ,

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει³.]

1 (D II 2^a οὐδεὶς δύναται) 2 (D II τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν) 3 (D 2^a διαρπάσει)

S. LUKE.

VARIOUS.

xi. 14—23, xii. 10, viii. 19—21.

Conflation.

(Scrap from the deutero-Mark: misplaced and combined with some non-Markan matter.)

14 [Καὶ ἦν ἐκβάλλων δαιμόνιον¹ κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελεθέντος² ἠλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι.]

15 τινὲς δὲ³ ἔξ αὐτῶν⁴

εἶπαν “Ἐν Βεεζεβοὺλ⁵

τῷ⁶ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.”
[16 ἔταροι δὲ παρρίζωτες σημείων ἐξ οὐρανοῦ εἰρήνουν παρ’ αὐτοῦ.]

17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα
εἶπεν αὐτοῖς

“Πᾶσα βασιλεία ἑφ’ ἐαυτὴν διαμερισθεῖσα⁷

ἐρημύεται,

καὶ οἶκος ἐπὶ οἶκον

πίπτει⁸.

18 εἰ δὲ καὶ ὁ Σατανᾶς

ἑφ’ ἐαυτὸν διεμερίσθη⁹,

πῶς¹¹ σταθήσεται ἡ βασιλεία αὐτοῦ;

[8τι¹² λέγεται ἐν Βεεζεβοὺλ⁵ ἐκβάλλειν με τὰ δαιμόνια.

19 εἰ δὲ ἐγὼ ἐν Βεεζεβοὺλ⁵ ἐκβάλλω τὰ δαιμόνια¹³,

οἱ⁶ υἱοὶ ἡμῶν ἐν τίνι¹⁴ ἐκβάλλουσιν;

διὰ τοῦτο αὐτοὶ ἡμῶν κριταὶ ἔσονται.†

✓ 20 εἰ δὲ ἐν θρακτῶν¹⁵ θεοῦ (ἐγὼ)¹⁶ ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἑφ’ ἡμᾶς ἡ βασιλεία τοῦ θεοῦ.]

1 (Ull + καὶ αὐτὸ ἦν) 2 (U ἐκβληθέντος) 3 (D ταῦτα δὲ εἰπόντος αὐτοῦ προσφέρεται αὐτῷ δαιμονιζόμενος κωφὸς καὶ ἐκβαλόντος αὐτοῦ πάντες ἐθαύμαζον. καὶ τινες) 4 (U⁸ ex Pharisaeis) 5 (CDll Beaezeboul) 6 (D omits) 7 (D + ὁ δὲ ἀποκριθεὶς εἶπεν “Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβαλεῖν;”) 8 KD διαμερισθεῖσα ἑφ’ ἐαυτὴν (U μερισθεῖσα) 9 (Dll πεσεῖται) 10 (KO ἐμερίσθη) 11 (D οὐ) 12 (K π) 13 (σ + from your sons) 14 (D + τ) 15 Kll. omit

xi. 21—23.

21 “ὅταν δ’ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἐαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν¹ τὰ ὑπάρχοντα αὐτοῦ· 22 ἐπὰν² δ’ ἰσχυρότερος αὐτοῦ³ ἐκελθὼν⁴ νικήσῃ αὐτόν⁵, τὴν πανοπλίαν αὐτοῦ αἶρει ἑφ’ ἡ ἐκποιθεῖ⁶, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

23 ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἔστιν,
καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκοπίζεται.

1 (K omits) 2 (K ἔσται) 3 (D ἰδὼν) 4 (U + ὁ) 5 (D omits) 6 (D + omits) 7 (D πείθειν)

W. S.²

Matt. ix. 32—34 and xii. 22—24 are sufficiently alike to be called doublets. Some critics regard them as accidental repetitions of the same narrative taken from different sources. There is less reason to do so if we omit ix. 34 as the ‘Western’ text does, or if we believe it to be genuine but due to unconscious assimilation during the oral stage.

Notice that S. Luke agrees with S. Matthew against S. Mark in this passage and that he misplaces it. Our contention is that the section belongs to the deutero-Mark and that S. Mark has preserved the original wording. S. Matthew gives that wording when it had been altered by oral transmission. And S. Luke received it as a scrap from the Church of Jerusalem at about the same date as that at which S. Matthew received it and therefore in nearly the same form. In proof of this we appeal to S. Luke’s dislocation of order which we hold to be generally decisive, and also to the significant fact that both SS. Matthew and Luke enclose the same non-Markan *logion* between this and the next deutero-Mark section.

Notice how S. Luke (xi. 15) transfers to the rabble the infamous accusation which the other Gospels ascribe to the Scribes and Pharisees. The same transference is made in Luke iii. 7. By this transference S. Luke obscures the history, for it appears to have been a malignant design of the ruling classes to undermine our Lord’s popularity by connecting His miracles with Satan. He is a bad man, they argued, because He breaks the Sabbath; and being a bad man He cannot be working in the power of God and therefore all who accept His cures do so at the risk of losing their souls. This argument would appeal with peculiar force to that superstitious age. Coming from the religious leaders it could not be ignored.

On the difference between asking for a sign (i.e. a miracle) and a sign from heaven (i.e. a thunderclap or voice) and S. Matthew’s confusion of the two from assimilation, see ‘N.T. Problems,’ p. 48.

For our Lord’s knowledge of His adversaries’ thoughts, see Mark ii. 8 = Matt. ix. 4 = Luke v. 22, vi. 8.

S. Luke xi. 18⁴ may be compared with Mark iii. 30.

S. Luke seems to have rewritten xi. 21—23 or to have received it in a different form. Possibly the word *πανοπλία* has been borrowed from S. Paul’s famous description in Ephes. vi. 10 ff. where it is used twice but not elsewhere in N.T.

Notice the indefinite use of the definite article, for ὁ ἰσχυρὸς means ‘any strong man,’ of Luke viii. 5, where ‘the sower’ means ‘a sower,’ the word being only relatively definite. This use is very common but is seldom noticed.

S. MATTHEW.

S. MARK.

xii. 31. "Διὰ τοῦτο λέγω ὑμῖν,
 πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται¹ τοῖς ἀνθρώ-
 πους †,

ἡ δὲ τοῦ πνεύματος βλασφημία †
 οὐκ ἀφεθήσεται².

✓ [31 καὶ δι' ἐν εἰπὼν λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, *ἀφεθήσεται
 αὐτῷ· δι' δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου³, οὐκ ἀφε-
 θήσεται⁴ αὐτῷ οὐτε ἐν τούτῳ τῷ αἰῶνι οὐτε ἐν τῷ μέλλοντι."]

1 B + ὑμῖν 2 (CD 11 + τοῖς ἀνθρώποις) 3 (B + οὐκ)
 4 (B omits) 5 (B οὐ μὴ ἀφεθήσεται), B οὐ μὴ ἀφεθῇ

(Here follow several logia and fragments.)

11 d. *Blasphemy against the Holy Spirit.*

[iii. 28 "Ἀμὴν λέγω ὑμῖν ὅτι (ii)
 πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων,
 τὰ ἁμαρτήματα καὶ αἱ¹ βλασφημίας τοῦ² ἁγίου³ ἐν βλασφη-
 μήσασιν⁴."]

29 ὅς δ' ἂν⁵ βλασφημήσῃ εἰς⁶ τὸ πνεῦμα τὸ ἅγιον,
 οὐκ ἔχει ἄφεσιν⁷ εἰς τὸν αἰῶνα⁸.]

[ἀλλὰ ἔνοχος ἐστίν⁹ αἰωνίου ἁμαρτήματος¹⁰.]" (iii)
 30 ὅτι ἔλεγον "Πνεῦμα ἀκάθαρτον¹¹ ἔχει¹²."]

1 (D omits) 2 (C δεσας) 3 (11 omits) 4 (D δε' ἂν δε
 τας) 5 (D 11 omits) 6 (KD 11 ἐσται) 7 (C? D ἁμαρτίας,
 A 1 κρίσεις) 8 (C + αὐτὸν) 9 (D 11 ἐχεν)

11 e. "Who is my Mother, and who are my
 Brethren?"

xii. 46 [Γ' ἔτι¹ αὐτοῦ λαλοῦντος² τοῖς ὄχλοις
 ἰδοὺ] ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ
 ἐστήκεισαν ἔξω
 ἑζητοῦντες αὐτῷ λαλήσαι³.

[iii. 31 Καὶ ἔρχονται¹ (ii)
 ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ
 καὶ ἔξω στήκοντες² ἀπέστειλαν πρὸς αὐτὸν
 καλοῦντες³ αὐτόν.

32 καὶ ἐκάθητο⁴ περὶ αὐτὸν ὄχλος⁵,
 καὶ λέγουσιν αὐτῷ

"Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου⁶ ἔξω ζητοῦσίν σε."

48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι⁴ αὐτῷ
 "Τίς ἐστὶν ἡ μήτηρ μου, καὶ⁵ [τίνας εἰσιν] οἱ ἀδελφοί μου⁶;"
 49 καὶ ἐκτείνας τὴν χεῖρα⁷ (αὐτοῦ)⁸ ἐπὶ τοὺς μαθητὰς αὐτοῦ
 εἶπεν

33 καὶ ἀποκριθεὶς αὐτοῖς λέγει⁹
 "Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ¹⁰ ἀδελφοί¹¹;"
 34 καὶ¹² περιβλεψάμενος τοὺς περὶ αὐτὸν¹³ κύκλῳ καθη-
 μένους λέγει¹⁴

"Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου
 50 ὅς [τοι γάρ] ἂν ποιήσῃ¹⁵ τὸ θέλημα τοῦ πατρὸς μου
 [τοῦ ἐν οὐρανοῖς],
 αὐτός μου ἀδελφός¹⁶ καὶ ἀδελφή¹⁷ καὶ μήτηρ ἐστίν." †

"Ἰδε¹⁸, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου
 35 ὅς¹⁹ ἂν ποιήσῃ²⁰ τὸ θέλημα²¹ τοῦ θεοῦ,
 οὗτος ἀδελφός μου καὶ ἀδελφή²² καὶ μήτηρ²³ ἐστίν."]

1 (D omits, CD 11 as + δε) 2 (D λαλοῦντος δε αὐτοῦ)
 3 (B omits), CD 11 + 47 εἶπεν δε τις αὐτῷ "Ἰδοὺ ἡ μήτηρ σου καὶ
 οἱ ἀδελφοί σου ἔξω ἐστήκεισαν, ζητοῦντές σοι λαλήσαι." 4 (C
 εἰπόντι) 5 (D 11 4) 6 (B omits) 7 (B *χεῖραν)
 8 KD 11 omits 9 (D ποιεί, C ἂν ποιῇ) 10 (as plural)

1 (KD 11 ἐρχεται) 2 (B στάντες, D ἐστῶτες) 3 (D φω-
 ροῦντες) 4 (D* πρὸς τὸν ὄχλον, B 1 πρὸς αὐτὸν ὄχλος) 5 (D 11 +
 καὶ αἱ ἀδελφαί σου) 6 (D 1 ἀπεκρίθη αὐτοῖς λέγων) 7 (D 11 4)
 8 (KD 11 + μου) 9 (B omits) 10 (D 11 omits) 11 (D 11
 εἶπεν) 12 (D Ἰδοὺ) 13 (KD 11* + γάρ) 14 B τὰ θελή-
 ματα 15 (C 11 + μου) 16 (11 + μου)

12. A NEW DEPARTURE IN TEACHING:
 PARABLES.

iv. 1—20.

12 a. *The multitudes.*

xiii. 1—3.
 1 [Γ' ἔτι¹ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν² ὁ Ἰησοῦς³ ἑκείας⁴]
 ἐκάθητο παρὰ τὴν θάλασσαν
 2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,

[1 Καὶ πάλιν (ii)
 ἦρξατο διδάσκειν παρὰ¹ τὴν θάλασσαν.]
 καὶ συνάγεται² πρὸς αὐτὸν ὄχλος³ πλείστος⁴,

1 (CD 11 + δε) 2 (D 11 ἐξῆλθεν...καὶ) 3 B + ἐκ, (C + ἀπὸ)
 4 (D 11 omits)

1 (D πρὸς) 2 (D 11 συνήχθη, A συνήχθησαν) 3 (D ὁ
 λαός) 4 (D 11* πολλοί)

S. LUKE.

S. Luke by conflation has embodied a scrap of this speech (xii. 10) into a long address to the Twelve, presumably because he did not know the true context.

S. Matthew has correctly translated S. Mark's Aramæism "the sons of men" into the Greek equivalent "mankind." He has also appended another *logion* dealing with the same subject.

The editorial addition of Mark iii. 30 is like that in Luke xi. 18^a.

Scrap from the deutero-Mark: misplaced.

xii. 20 [Καὶ νῦν ἐπὶ λέγων εἰς τὸν οἶκον τοῦ ἀνθρώπου, ἀφ' ὧσται αὐτῷ.]

τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημῶσιν¹
ὅτι ἀφεθήσεται².

1 (D + 2v) 2 (N βλασφημῶσιν) 3 (D εἰς δὲ τὸ πνεῦμα τὸ
ἅγιον) 4 (D II + αὐτῷ, οἷον ἐν τῷ αἵματι τοῦτον οἷον ἐν τῷ μέλλοντι)

The Mother of our Lord is probably included amongst His relatives in Mark iii. 31. If not, this section is the only one in which S. Mark mentions her, and he simply records that our Lord repudiated all earthly ties. That she was present at Cana and at the foot of the cross, we learn only from S. John. SS. Matthew and Luke tell us much about her at the period of our Lord's birth, but the silence of the Synoptists respecting her throughout His ministry is astounding, and it is continued in the Acts of the Apostles, where she is named (i. 14) and then disappears from history. Nor do the epistles give any information.

S. Luke appends viii. 19—30 to the three (Mark) or four (Luke) *logia*, which immediately follow the interpretation of the Parable of the Sower. Like all S. Luke's arrangements this seems reasonable, but we may doubt whether it is more than an inference on his part, in the absence of any real knowledge of the true connexion.

Scrap from the deutero-Mark: misplaced.

viii. 19 Παραγέμετο¹ δὲ πρὸς αὐτὸν
ἡ μήτηρ² καὶ οἱ ἀδελφοὶ αὐτοῦ³,
[καὶ οὐκ ᾔδοντο συντυχῶν αὐτῷ]

διὰ τὸν ὄχλον.

20 ἀπηγγέλη δὲ αὐτῷ⁴

"Ἡ μήτηρ σου⁵ καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω ἰδεῖν
θέλοντές σε⁶."

21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς⁷

"Ἡ μήτηρ μου καὶ ἀδελφοὶ μου⁸ οὗτοί εἰσιν
οἱ τὸν λόγον τοῦ θεοῦ⁹ [ἀκούοντες καὶ] ποιοῦντες."

1 (N II Παραγέμετο) 2 (KD II + αὐτοῦ) 3 (II omit)
4 (KD II + ἐτι) 5 (N omits) 6 (D ζητοῦντές σε) 7 (D II
αὐτοῖς) 8 (D + ἡ) 9 (D + οἱ)

viii. 4—15.

4 Συνιόντος¹ δὲ ὄχλου πολλοῦ
[καὶ τῶν κατὰ τὸν οἶκον ἐπιπορευομένων] πρὸς αὐτὸν²

1 (N συνιόντος, D συνελθόντος) 2 (D + τῶν)

VARIOUS.

Cl. 1 John v. 16, Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτῆται, καὶ δίδωσι αὐτῷ ζωὴν, τοῦ ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστω ἀμαρτία πρὸς θάνατον³· οὐ καὶ ἐκείνη λέγει ὅτι ἐρωτήσῃ. 17 πᾶσα δὲ αὕτη ἀμαρτία ἐστὶν, καὶ ἔστω ἀμαρτία οὐ πρὸς θάνατον.

Acts i. 14, καὶ οὖν τοῖς ἀδελφοῖς αὐτοῦ. 1 Cor. ix. 5, οἱ ἀδελφοὶ τοῦ κυρίου. Gal. i. 19, Ἰδὼμεν τὸν ἀδελφὸν τοῦ κυρίου.

Compare:

Matt. xiii. 55, οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας (= Mark vi. 3, ἀδελφοὶ Ἰακώβου καὶ Ἰωσήφ καὶ Ἰούδας καὶ Σίμωνος). John ii. 12, αὐτοὶ καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί. vii. 3, εἶπεν οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ. vii. 5, οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευσαν εἰς αὐτόν. vii. 10, ὅτι δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἐκκλησίαν.

[Luke xi. 27, 28, "Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας" αὐτοὶ δὲ εἶπεν "Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες."]

S. John ii. 4.

[καὶ λέγει αὐτῇ ὁ Ἰησοῦς "Τί ἐμοὶ καὶ σοί, γύναι; οὐκ ἔχει ἡ ὥρα μου."]

The Evangelists distinguish three stages in our Lord's teaching. (1) During His popularity He spoke plainly, that all might hear. (2) As His popularity waned, He took refuge in Parables, to baffle the careless and help those who were anxious to learn. (3) As opposition increased, He withdrew from public life and devoted Himself to the training of the Twelve. This training is chiefly recorded in S. John. In S. Luke, however, much of our Lord's plainest teaching is put into the Travel Narrative (ix. 51—xviii. 14) which S. Luke puts into the last fortnight or so of our Lord's ministry. But there are the strongest reasons for holding the arrangement of that Narrative to be unchronological.

FIRST DIVISION.

S. MATTHEW.

xiii. (s) ὥστε αὐτὸν εἰς⁵ πλοῖον ἐμβάντα καθῆσθαι,

καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

3 καὶ ἐλάλησεν αὐτοῖς πολλὰ⁶ ἐν παραβολαῖς †
 λέγων

5 (D + τὸ) 6 (l omits)

xiii. (3) “Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ¹ σπείρειν².
 4 καὶ ἐν τῷ σπείρειν³ αὐτὸν δὲ μὲν ἔπεσεν παρὰ τὴν ὁδόν,

καὶ ἔλθοντα⁴ τὰ πετεινὰ⁵ κατέφαγεν αὐτά.

5 ἄλλα⁶ δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη
 ἔργου οὐκ εἶχεν γῆν πολλήν⁷,
 καὶ εὐθὺς ἐξανέτειλεν⁸ διὰ τὸ μὴ εἶχεν βάθος⁹ γῆς,
 6 ἥλιου δὲ ἀνατείλαντος ἐκαυματίσθη¹¹ †
 καὶ διὰ τὸ μὴ εἶχεν ῥίζαν ἐξηράνθη¹².
 7 ἄλλα δὲ ἔπεσεν ἐπὶ¹³ τὰς ἀκάνθας,
 καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν¹⁴ αὐτά.

8 ἄλλα δὲ ἔπεσεν¹⁵ ἐπὶ τὴν γῆν τὴν καλὴν
 καὶ¹⁶ ἐδίδου¹⁷ καρπόν,

8 μὲν ἑκατὸν 8 δὲ ἐξήκοντα 8 δὲ τριάκοντα. †
 9 Ὁ εἶχων ὦτα¹⁸ ἀκούετω¹⁹.”

1 (D omits) 2 (KD σπείρει, ll s^e + τὸν σπῶρον αὐτοῦ)
 3 (O + omits) 4 (KO ἔλθεν...καί), D + ἔλθον...καί 5 (s^e ll
 + τοῦ οὐρανοῦ) 6 (D ll s^e 2) 7 (s^e omits) 8 (B ἐξα-
 νέτειλεν) 9 (B + τῆς) 10 (D + τοῦ) 11 (D ἐκαυματί-
 σθησαν, B ἐκαυματώθη) 12 (D ἐξηράνθησαν) 13 (D ll εἰς)
 14 KD ἐπνιξαν 15 (O ἔπεσαν) 16 (s^e + γενο ἀπὸ)
 17 (D ἐδίδου) 18 (OD + ἀκούειν)

Conflation.

xiii. 20 Καὶ [προσελθόντες¹]
 οἱ μαθηταὶ² εἶπαν αὐτῷ “Διὰ τί ἐν παραβολαῖς λαλεῖς
 αὐτοῖς;”

11 ὁ δὲ [ἀποκριθεὶς] εἶπεν³ ὅτι
 “Ὑμῖν δέδοται γνῶναι τὰ μυστήρια⁴ τῆς βασιλείας τῶν
 οὐρανῶν⁵,

ἐκείνοις δὲ οὐ δέδοται.
 [12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται⁶. ὅστις δὲ
 οὐκ ἔχει, καὶ ὁ ἔχει ἀρῶσεται ἀπ’ αὐτοῦ.]

13 [διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ⁷.]
 ἔστι βλέποντες οὐ βλέπουσιν
 καὶ ἀκοῦντες οὐκ ἀκούουσιν οὐδὲ συνίσουσιν⁸.

1 (O + αὐτῷ) 2 (O ll + αὐτοῦ) 3 BD s^e + αὐτοῖς 4 (ll τὸ
 μυστήριον) 5 (s^e ll omits) 6 (s^e omits) 7 (D s^e λαλεῖ)
 8 (D ll s^e 12a...μὴ βλέπωσιν...μὴ ἀκούσωσιν καὶ μὴ συνώσιν, μήποτε
 ἐπιστρέψωσιν)

S. MARK.

iv. (1) [ὥστε αὐτὸν εἰς⁵ πλοῖον ἐμβάντα καθῆσθαι] (ii)
 ἐν τῇ θαλάσῃ⁶]

καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν⁷ ἐπὶ τῆς γῆς⁸
 ᾤσαν⁹.

10 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ¹¹,]
 καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ¹² 3 “Ἀκούετε¹³.”

5 (AD + τὸ) 6 (D πέραν τῆς θαλάσσης) 7 (D ll omits)
 8 (D s^e ll s^e) 9 (D πολλὰς, ll dicans) 10 (ll omits) 11 (O
 Ἀκούσατε, l omits)

12b. The Parable of the Sower.

iv. (3) “Ἰδοὺ ἐξῆλθεν ὁ σπείρων¹ σπείρειν².
 4 καὶ ἐγένετο ἐν τῷ σπείρειν³ ὁ δὲ μὲν ἔπεσεν παρὰ τὴν
 ὁδόν,

καὶ ἦλθεν⁴ τὰ πετεινὰ⁵ καὶ κατέφαγεν⁶ αὐτά.

5 καὶ ἄλλο⁷ ἔπεσεν⁸ ἐπὶ τὸ πετρῶδες⁹
 (καὶ)¹⁰ σπου¹¹ οὐκ εἶχεν γῆν πολλήν,
 καὶ εὐθὺς ἐξανέτειλεν¹² διὰ τὸ μὴ εἶχεν βάθος γῆς^{13, 14}
 6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη¹⁵
 καὶ διὰ τὸ μὴ εἶχεν ῥίζαν ἐξηράνθη¹⁶.
 7 καὶ ἄλλο¹⁷ ἔπεσεν εἰς¹⁸ τὰς ἀκάνθας,
 καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτά,
 καὶ καρπὸν οὐκ ἔδωκεν.

8 καὶ ἄλλο¹⁹ ἔπεσεν εἰς²⁰ τὴν γῆν τὴν καλὴν,
 καὶ ἐδίδου²¹ καρπὸν ἀναβαίνοντα καὶ αὐξανόμενον²²,
 καὶ ἔφερεν²³ εἰς τριάκοντα καὶ (ἐν) ἐξήκοντα καὶ (ἐν) ἑκατὸν²⁴.”
 9 Καὶ ἔλεγεν “Ὁς ἔχει ὦτα ἀκούειν ἀκουέτω²⁵.”

1 (AC + τοῦ) 2 (D s^e omits, l + τὸν σπῶρον αὐτοῦ) 3 (D ll
 ἐν τῷ σπείρειν) 4 (D ἦλθον) 5 (D ll + τοῦ οὐρανοῦ) 6 (D κατέ-
 φαγεν) 7 (D s^e ἄλλα ἔπεσαν) 8 (KD ll τὰ πετρῶδη) 9 KO ll
 omits (s^e omits the whole line) 10 (D ll s^e) 11 (D ἐξα-
 νέτειλεν) 12 (D s^e τὴν γῆν, B τῆς γῆς) 13 (ll omits) 14 BD s^e ll
 ἐκαυματίσθησαν 15 (D s^e l ἐξηράνθησαν) 16 (s^e + ἀλλοι)
 17 (OD l ἐπὶ) 18 (AD ll ἄλλο) 19 (O ἐπὶ) 20 (O ἐδί-
 δωκεν) 21 (OD αὐξανόμενον) 22 (D l φέρει, KO ἔφερον)
 23 KO εἰς...εἰς...εἰς, B εἰς...ἐν...ἐν, D ll s^e ἐν...ἐν or ἐν...ἐν...
 ἐν 24 (D ll + καὶ ὁ συνίων συνιέτω)

12c. Reasons for speaking in Parables.

iv. 20 Καὶ [ὅτε ἐγένετο κατὰ μόνas,] (iii)
 ἡρώτων¹ αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παρα-
 βολαῖς².

11 καὶ ἔλεγεν³ αὐτοῖς
 “Ὑμῖν τὸ μυστήριον δέδοται⁴ τῆς βασιλείας τοῦ θεοῦ⁵.”

ἐκείνοις δὲ τοῖς ἔξω⁶ ἐν παραβολαῖς τὰ πάντα⁷ γίνετα⁸,
 (Matt. xiii. 12=Mark iv. 25=Luke viii. 18, xix. 26=Matt.
 xxy. 29.)

12 ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσιν,
 καὶ ἀκοῦντες ἀκούωσι καὶ μὴ συνίσωσιν¹⁰,

1 (KO ἡρώτων, D ἐπηρώτων) 2 (D ll s^e μαθηταὶ αὐτοῦ, D ll
 τίς ἡ παραβολὴ αὐτῇ) 3 (D ll λέγει) 4 (D ll + γινώσκαι)
 5 B ἐξώθεν 6 (KD omits) 7 (ll omits) 8 (D ll λέγεται)
 9 (O ἀκούσωσιν) 10 (D συνώσιν)

S. LUKE

VARIOUS.

viii. (4) εἶπεν³ "διὰ παραβολῆς"⁴3 (s^o He began to say) 4 (D II παραβολῆν τοιαύτην πρὸς αὐτοῖς)viii. 3 "Ἐξῆλθεν ὁ σπείρων τοῦ¹ σπείραι [τὸν σπῆρον αὐτοῦ]².
καὶ ἐν τῇ σπείρειν αὐτὸν¹ 8³ μὲν ἔπεσεν παρὰ τὴν ὁδόν,[καὶ καταπατήθη] καὶ τὰ πετεινὰ [τοῦ οὐρανοῦ]⁴ κατέφαγεν
αὐτό⁵.6 καὶ ἕτερον⁶ κατέπεσεν⁷ ἐπὶ τὴν⁸ πέτραν,καὶ [φύεν]⁹ἐξηράνθη¹⁰ διὰ τὸ μὴ ἔχειν ἱμάδα.
7 καὶ ἕτερον⁶ ἔπεσεν⁷ ἐν μέσῳ¹¹ τῶν ἀκανθῶν,
καὶ [συνφύεται]¹² αἱ ἀκανθαὶ¹³ ἀπέκνιξαν¹⁴ αὐτά.8 καὶ ἕτερον⁶ ἔπεσεν¹⁵ εἰς¹⁶ τὴν γῆν τὴν ἀγαθὴν¹⁶,
καὶ [φύει]¹⁷ ἐποίησεν καρπὸν
ἑκατονταπλασίονα."

Ταῦτα λέγων ἐφάνηκε "Ὁ ἔχων ὅτα ἀκούειν ἀκούτω."

1 (D omits)	2 (1ms omits)	3 (B d)	4 (D II ss omits)
5 (B adds)	6 (D ἄλλο)	7 (KD ἔπεσεν)	8 (B omits)
9 (ms omits)	10 (K + καὶ)	11 (D μέσῳ)	12 (s ^o omits)
13 (K ἐκνίξαν)	14 (K ἐφύεν)	15 (D II ἐπὶ)	16 (D II ss + καὶ καλῶ)
17 (K ἐφύεν, s ^o omits, KD + καὶ)			

Professor Jülicher denies that there was any mystery in our Lord's parables, attributing the idea that there was any to the superstition of a later age. But the teaching of the proto-Mark is for us decisive, and in the *Logia* further interpretations are offered of the Tares and the Draw-net, also in the deutero-Mark of the saying about food not defiling a man.

viii. 9 "Ἐπρωτεύων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ¹ τίς αὐτῇ εἶη
ἡ² παραβολή.

10 ὁ δὲ εἶπεν

"ὑμῖν δίδεται γινῶναι³ τὰ μυστήρια τῆς βασιλείας τοῦ
θεοῦ,τοῖς δὲ λοιποῖς⁴ ἐν παραβολαῖς,

(Matt. xiii. 12 = xxv. 29 = Luke viii. 18 = xix. 26 § 18 b.)

ἵνα βλέποντες μὴ βλέπωσιν⁵
καὶ ἀκούοντες μὴ γινώσκιν.

1 (D + τὸ, A II + λέγουσιν)	2 (B + omits)	3 (I omits)
4 (ms but to those that are without, s ^o + it is not given to know, therefore it is said to them)	5 (D βωσιν)	6 (K + ἀκούουσιν καὶ)

S. Mark makes one seed in each of three cases fail, many seeds in the fourth case succeed. S. Luke puts the singular, S. Matthew the plural, in all cases alike, obscuring the hopefulness of the Parable. So S. Mark gives 80, 60, 100 in an ascending scale indicative of triumph, S. Matthew in a descending scale indicative of disappointment. S. Luke makes all equally productive. S. Luke corrects *μῖα* from his knowledge of botany, but convicts himself by neglecting to make the correction when he comes to the interpretation. In our Lord's thought the spiritual meaning is uppermost and leads to neglect of the natural truth as in other places (Mark ii. 21 note).

James i. 11, ἀνέταλιν γὰρ ὁ φῶς σὺν τῷ καύσῳ καὶ ἐξήρανται οὗτοι χόρτοι.

Of. S. John xii. 24, "ἀμὲν ἀμὲν λέγω ὑμῖν, ἐάν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτοὶ μόνος μένει· ἐάν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει."

The concluding refrain occurs in Matt. xi. 15, xiii. 9, 43; Mark iv. 9, 23; Luke viii. 8, xiv. 35. S. Matthew's shorter recension may be compared with Rev. ii. 7, 11, 17, 20, iii. 6, 13, 22 ὁ ἔχων οὖς ἀκουσάτω, and Rev. xiii. 9 εἰ τις ἔχει οὖς, ἀκουσάτω.

S. John xii. 39, 40.

[39] διὰ τοῦτο οὐκ ἠδύνατο πιστεῦσαι¹ ὅτι² πάλιν εἶπεν Ἡσαίας
40 ΤΕΤΥΦΛΩΚΕΝ Αἴγλων τοὺς ὀφθαλμοὺς καὶ ἐπίω-
ρωσεν³ αἴτων⁴ τὴν καρδίαν,
ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ⁵ νοήσωσιν⁶ τῇ καρδίᾳ

1 (s ^o omits)	2 (D καὶ γὰρ)	3 (K ἐπάρωσεν)	4 (D omits)
5 (D II + μὴ)	6 (D νοήσωσιν)		

S. MATTHEW.

S. MARK.

[xiii. 14 "καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἰσαίου ἡ 10
 λέγουσα 11

Ἀκοῇ ἀκούετε 12 καὶ οὐ μὴ συνῆτε,
 καὶ βλέποντες βλέψετε 13 καὶ οὐ μὴ ἴαυτε.
 15 ἐπαχύνθη 14 γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
 καὶ τοῖς ὤσιν 15 βαρέως ἤκουσαν 14,
 καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμмыσαν 14.]
 μή ποτε [ἴδωσιν τοῖς ὀφθαλμοῖς
 καὶ τοῖς ὤσιν ἀκούωσιν 16
 καὶ τῇ καρδίᾳ συνώσιν 17 καὶ ἐπιστρέψωσιν,
 καὶ ἰάσωμαι αὐτοὺς 18 a.]

[16 ὁμῶν δὲ μακάριοι οἱ 16 ὀφθαλμοὶ οὗτοι βλέπουσιν, καὶ τὰ 16 ὦτα
 (ὁμῶν) 16 οὗτοι ἀκούουσιν. 17 ὁμῶν γὰρ 17 λέγω ὑμῖν οὗτοι πολλοὶ προ-
 φῆται καὶ δικαιοὶ 17 ἐπεθύμησαν ἰδεῖν αὐτὸν καὶ οὐκ εἶδαν 17,
 καὶ ἀκούσαι αὐτὸν καὶ οὐκ ἤκουσαν.]

6 (D 11 + τότε, * ἐν αὐτῇ) 7 (D 11 πληρωθήσεται + ἐπ') 8 (D
 + τοῦ) 9 (I omits) 10 (D omits) 11 (D 11 + Πορεύθητι
 καὶ εἰπὲ τῷ λαῷ τούτῳ) 12 (B ἀκούσατε) 13 (N + βλέψετε)
 14 (I imperative) 15 (N 11 + αὐτῶν) 16 (O omits)
 17 (O συνώσιν) 18 (* omits) 19 B 11 omit 20 (N 11
 omit) 21 (B omits) 22 (D ἐθυμήθησαν ἰδεῖν)

18 ["Τμῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειραντοῦ 1.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος 2],

ἔρχεται ὁ πονηρὸς
 καὶ ἀρπάζει τὸ ἐσπαρμένον 3 ἐν τῇ καρδίᾳ αὐτοῦ 4.
 οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. (.)
 20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς +
 λαμβάνων αὐτόν.]

21 οὐκ ἔχει δὲ ῥίζαν ἐν 5 ἑαυτῷ
 ἀλλὰ πρόσκαιρός ἐστιν,
 γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον
 εὐθὺς σκανδαλίζεται.
 22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων
 καὶ ἡ μέριμνα τοῦ αἵματος 7 καὶ ἡ ἀπάτη 8 τοῦ πλούτου 9

συνπνίγει 10 τὸν λόγον,
 καὶ ἄκαρπος γίνεται.
 23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν 11 σπαρεῖς, οὗτός ἐστιν +
 ὁ τὸν λόγον ἀκούων +
 καὶ συνιεί 12,
 ὅς δὲ 13 καρποφορεῖ [καὶ ποιεῖ] ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα
 ὁ δὲ τριάκοντα 14." +

1 (OD σπειραντοῦ) 2 (D συνιέντος) 3 (D σπειρόμενον)
 4 (D + αὐτῶν) 5 (D + omits) 6 (D 11 σπειρόμενος) 7 (O 11
 + τούτου) 8 (I ἀγάπη) 9 (D * πλούτου) 10 (as and
 he is in the care of this world and the deceitfulness of riches
 and they choke) 11 (D γῆν τὴν καλὴν) 12 (O συνιεί)
 13 (D 11 τότε) 14 (I + ὁ ἔχων ὦτα (+ ἀκούειν) ἀκούτω)

* LXX. Is. vi. 9, ἀκοῇ ἀκούετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. 10 ἐπαχύνθη γὰρ ἡ καρδία τοῦ
 λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμмыσαν, μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν
 ἀκούωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσωμαι αὐτούς.

IV. (12) ["ΜΗ ΠΟΤΕ (ii)
 ἐπιστρέψωσιν καὶ ἄφεθῇ αὐτοῖς 18 a."]
 8 (D 11 * ἀφεθήσονται αὐτοῖς, D 11 * + τὰ ἁμαρτήματα)

12 d. Interpretation of the Parable of the Sower.

13 [καὶ λέγει αὐτοῖς "Οὐκ οἴδατε τὴν παραβολὴν (iii)
 ταύτην,
 καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε;]
 14 Ὁ σπείρων τὸν λόγον σπείρει 1.
 15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου 2 σπείρεται ὁ
 λόγος 3, (.)
 καὶ 4 ὅταν ἀκούσωσιν 5 εὐθὺς ἔρχεται ὁ Σατανᾶς
 καὶ αἶρει 6 τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς 7.

16 καὶ οὗτοι εἰσιν ὁμοίως 8 οἱ ἐπὶ τὰ πετρώδη 9 σπειρόμενοι 10,
 οἱ 11 ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς 8 μετὰ χαρᾶς λαμ-
 βάνουσιν αὐτόν,]

17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς
 ἀλλὰ πρόσκαιροί εἰσιν,
 εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον
 εὐθὺς σκανδαλίζονται 12.
 18 καὶ ἄλλοι 14 εἰσιν οἱ εἰς 15 τὰς ἀκάνθας σπειρόμενοι.
 οὗτοι εἰσιν 16 οἱ τὸν λόγον ἀκούσαντες 17,
 19 καὶ αἱ μέριμναι 18 τοῦ αἵματος 19 καὶ ἡ ἀπάτη τοῦ πλούτου 20
 καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι 21
 ἐσπορεύονται συνπνίγουσιν 21 τὸν λόγον,
 καὶ ἄκαρπος γίνεται 22.
 20 καὶ ἐκεῖνοι 23 εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν 24 σπαρέντες, +
 οἵτινες ἀκούουσιν τὸν λόγον
 καὶ παραδέχονται
 καὶ καρποφοροῦσιν ἐν 25 τριάκοντα καὶ (ἐν) 26 ἐξήκοντα καὶ
 (ἐν) 27 ἑκατόν."

1 (N σπείρει) 2 (D 11 οἱ) 3 (I qui neglegenter verbum
 suscipiunt, * ihat hear the word) 4 (B οἱ) 5 (D ἀκούων)
 6 (N 11 ἀρπάζει, D ἀφαιρεῖ) 7 (D 11 * ἐν ταῖς καρδίαις αὐτῶν,
 N 11 ἐν αὐτοῖς) 8 (D 11 * omits) 9 (D * πετρώδη) 10 (*
 omits) 11 (B omits) 12 (D 11 καὶ) 13 (D σκανδαλισθή-
 σονται) 14 (A 11 οὗτοι) 15 (N 11 εἰς) 16 (A 11 omits)
 17 (A 11 ἀκούοντες) 18 (D * μερίμναις) 19 (D 11 βίου) 20 (D 11
 ἀπάται τοῦ κόσμου) 21 (N συνπνίγει with much transposition)
 22 (D 11 ἀκαρποι γίνονται) 23 (A 11 οὗτοι) 24 (O καλὴν γῆν)
 25 I 26 27 I 28, BC? omits

S. LUKE.

VARIOUS.

(The quotation from Isaiah is given at length in Acts xxviii. 26 f.)

(Matt. xiii. 16 f. = Luke x. 23 f.)

viii. 11: "[ἐστὶν δὲ αὕτη ἡ παραβολή.]

Ὁ σπόρος ἐστὶν ὁ λόγος¹ [τοῦ θεοῦ].

12 οἱ δὲ παρὰ τὴν ὁδὸν

εἰσιν οἱ ἀκούσαντες², εἴτα³ ἔρχεται ὁ διάβολος
καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν,
[ὥστε μὴ πιστεύσαντες σωθῶσιν.]

13 οἱ δὲ ἐπὶ τῆς πέτρας⁴

οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον⁵, †

καὶ οὗτοι⁷ ῥίζαν οὐκ ἔχουσιν, †

οἱ πρὸς καιρὸν πιστεύουσιν

καὶ ἐν καιρῷ πειρασμοῦ
ἀφίστανται.

14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν,

οὗτοι εἰσιν οἱ ἀκούσαντες,

καὶ ὑπὸ μεριμνῶν καὶ⁸ πλούτου

καὶ ἡδονῶν τοῦ βίου

πορευόμενοι συνπνίγονται

καὶ οὐ τελεσφοροῦσιν.

15 τὸ δὲ ἐν τῇ καλῇ γῇ⁹ οὗτοι εἰσιν

οἵτινες [ἐν καρδίᾳ καλῇ καὶ¹⁰ ἀγαθῇ] ἀκούσαντες τὸν λόγον¹⁰

κατέχουσιν

καὶ καρποφοροῦσιν [ἐν ὁπομοῇ]."

1 (D + δ)

2 (D ἀκολουθεῖντες, * + the word of God)

3 (D ὁ)

4 MD τὴν πέτραν

5 (N + τοῦ θεοῦ)

6 (N omits)

7 B αὐτοὶ (D 1 omits)

8 (D 11 omits)

9 (D 11 εἰς τὴν καλὴν

γῆν)

10 (D + τοῦ θεοῦ)

John xii. (40) καὶ στραφῶσιν,
καὶ ἰδῶμαι αὐτοῦς.]

In ἀφεθῆναι S. Mark is simply reproducing the Targum on Isaiah vi. 9. So also S. Paul follows the Targum in 1 Cor. x. 4, Eph. iv. 8, &c. S. Matthew quotes at length from the LXX., see IV. § 37.

S. Matthew's ὁ πονηρὸς for Satan is found in Matt. v. 37, vi. 13, xiii. 38, John xvii. 15, Ephes. vi. 16, 2 Thess. iii. 3, 1 John ii. 13, 14, iii. 12, v. 18, 19. See Chase, *The Lord's Prayer*, p. 85 ff.

S. Luke in 12^a has introduced the doctrine of salvation by faith and in 15^a S. Paul's teaching about patience, cf. Luke xxi. 19. In 14^a he strangely preserves the same words, but in quite different construction, for "are choked in their walk" is a curious Semitic expression, cf. Luke i. 6, 1 Pet. iv. 8, 2 Pet. ii. 10, iii. 3, Jude 11, 16, 18. But throughout this section S. Luke has more freely than usual departed from his source.

1 Thess. i. 6, δεξιμένοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἀγίου.

S. Mark's τὰ λοιπὰ (19^b) is probably an euphemism for vices of which it is a shame to speak.

In Attic Greek καλὸς and ἀγαθός are so frequently coupled together, that a substantive καλοκάγαθον has been formed from them; but, though they are both common in N.T., sometimes in the same sentence, Luke viii. 15 is the only passage where they are coupled together:—a proof of S. Luke's literary studies.

S. Luke's ὁπομοή (15) is not mentioned again in the Gospels, but is frequent in the Epistles and in the Apocalypse.

FIRST DIVISION.

S. MATTHEW.

(v. 15, x. 26, xi. 15, xiii. 9, 43, vii. 2^b, xiii. 12, xxv. 29), xiii. 31, 32, 34, 35.

(From the Sermon on the Mount.)

v. 15 "οὐδὲ καίουσιν¹ λύχνον
 καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μύδιον †
 ἀλλ' ἐπὶ τὴν λυχνίαν,
 [καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.]"

1 (as and no one lighteth)

(From the Charge to the Twelve.)

x. 26 "[μὴ οὖν φοβηθῆτε αὐτοὺς]"

οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται,
 καὶ κρυπτόν
 ὃ οὐ γνωσθήσεται."

xi. 15 "ὃ ἔχων ὄρα¹ ἀκούετω."
 xiii. 9 "ὃ ἔχων ὄρα² ἀκούετω."
 xiii. 43 "ὃ ἔχων ὄρα³ ἀκούετω."

1 (NO² + ἀκούειν) 2 (OD² + ἀκούειν) 3 (OD || as + ἀκούειν)

(From the Sermon on the Mount.)

vii. 2 "ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν."

vi. 33 "καὶ ταῦτα πάντα προστεθήσεται ὑμῖν."

(From reasons for speaking in parables.)

xiii. 12 "δοῦναι γὰρ ἔχει, δοθήσεται αὐτῷ [καὶ περισσεύ-
 θήσεται]¹.
 δοῦναι δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ."

Doublet:

(From the parable of the Talents.)

xxv. 29 "τῷ γὰρ ἔχοντι παντὶ² δοθήσεται [καὶ περισσεύ-
 θήσεται]³.
 'τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.'"

1 (s² omits) 2 (D² omits) 3 (D περισσεύεται)

4 (O1 + ἀπὸ)

(After Matt. xiii. 23 follows the parable of THE TARES
 IN THE WHEAT, II. § 11 e, which some critics identify with
 S. Mark's parable of the seed growing secretly.)

S. MARK.

13. FIVE UTTERANCES, TWO PARABLES AND A
 CONCLUSION.

iv. 21—34.

13 a. The Utterances.

A.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι¹

"Μήτι ἔρχεται² ὁ λύχνος

ἵνα³ ὑπὸ τὸν μύδιον τεθῇ⁴ ἢ ὑπὸ τὴν κλίνην,
 οὐχ⁵ ἵνα ἐπὶ⁶ τὴν λυχνίαν τεθῇ;

B.

iv. 22 "οὐ γὰρ ἔστιν⁷ κρυπτόν ἵαν μὴ⁸ ἵνα⁹ φανερωθῇ,
 οὐδὲ ἐγένετο ἀποκρυφόν
 ἀλλ' ἵνα * * ἔλθῃ εἰς φανερὸν¹⁰."

C.

[iv. 23 "Εἰ τις ἔχει ὄρα ἀκούειν ἀκούετω." (iii)]

D.

iv. 24 Καὶ ἔλεγεν αὐτοῖς]

"Βλέπετε τί¹¹ ἀκούετε.

[ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν (iii)
 'καὶ προστεθήσεται ὑμῖν'¹².]

E.

iv. 25 "ὅς γὰρ¹³ ἔχει, δοθήσεται¹⁴ αὐτῷ.

καὶ ὅς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ."

1 (NOD omit) 2 (D || ἀπτεται) 3 (N omits)
 4 (N τεθῇται) 5 (D || καὶ οὐχί) 6 (N B † ὑπὸ) 7 (N O || + τί)
 8 (D || ἀλλ') 9 (AO omit) 10 (B φανερωθῇ) 11 (D² + τὰ)
 12 (D || omit) 13 (D + γὰρ) 14 (D προστεθήσεται)

13 b. The Parable of the Seed growing secretly.

[iv. 26 Καὶ ἔλεγεν¹ (iii)]

"Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς² ἄνθρωπος βάλην
 τὸν³ σπόρον ἐπὶ τῆς γῆς 27 καὶ καθεύδῃ καὶ ἐγείρηται⁴
 νύκτα⁵ καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ⁶ καὶ μηκύνεται⁷
 ὡς οὐκ οἶδεν αὐτός. 28 αὐτομάτη ἡ γῆ καρποφορεῖ,
 πρῶτον χόρτον, ἔπειτα στάχυν, ἔπειτα⁸ πλήρη⁹ 10 σῖτον ἐν
 τῷ στάχυϊ. 29 ὅταν δὲ¹¹ παραδοῖ¹² ὁ καρπός, εὐθὺς ἀπο-
 στέλλει τὸ ἀρέπαινον, ὅτι παρέστηκεν ὁ θερισμός¹³."

1 (O† + ἔτι) 2 (O || + ὡς) 3 (O† + τὸ, D omits) 4 (N
 † ἐγείρηται, D ἐγερθῇ) 5 (O νυκτός) 6 (N βλαστᾷ) 7 (D
 † ἐγείρηται) 8 (D + ἔτι) 9 (CD εἶτα...εἶτα, D στάχυν,
 N omits εἶτεν στάχυν) 10 πλήρης is indeclinable; see note
 in fourth column (D πλήρης ὁ σῖτος, N πλήρη σῖτον, O? πλήρης
 σῖτον) 11 (D || καὶ ὅταν, || ὅταν) 12 (O παραδοῖ)

* LXX, Joel iii. (iv.) 18, ἐξαποστελάτε ἀρέπαινα ὅτι παρέστηκεν τρυγητός.

S. LUKE.

VARIOUS.

viii. 16—18 (xi. 33, xii. 2, viii. 8, xiv. 35, vi. 38^b,
xix. 26^b, xiii. 18, 19).

viii. 16 "Οὐδεὶς δὲ λύχνον ἄψας
καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθῃσιν,
ἀλλ' ἐπὶ λυχνίας¹ τίθῃσιν²,
[Ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς³."]

Doublet:

[xi. 33 "Οὐδεὶς λύχνον ἄψας
εἰς κρύπτῃ τίθῃσιν οὐδὲ ὑπὸ τὸν μῶδιον †
ἀλλ' ἐπὶ τῇ λυχνίᾳ,
Ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν⁴."]
viii. 17 "οὐ γὰρ ἔστιν κρυπτὸν δ' οὐ φανερόν γενήσεται⁵,
οὐδὲ ἀπόκρυφον
† δ' οὐ μὴ⁶ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ."

Doublet: xii. 2,

["Οὐδὲν δὲ⁷ συγκαλυμμένον⁸ ἔστιν δ' οὐκ ἀποκαλυφθήσεται⁹,
καὶ κρυπτὸν
δ' οὐ γνωσθήσεται."
viii. 8 "δ' ἔχων ὅσα ἀκούειν ἀκούτω."
xiv. 35 "δ' ἔχων ὅσα ἀκούειν ἀκούτω."¹]

viii. 18 "Βλέπετε οὖν πῶς ἀκούετε."
vi. 38 "† γὰρ μέτρῳ¹⁰ μετράτε ἀντιμετρηθήσεται¹¹ ὑμῖν."
xii. 31 "καὶ ταῦτα προστεθήσεται ὑμῖν."
viii. 18 "ὅς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ,
καὶ ὅς ἂν μὴ ἔχῃ, καὶ δ' [δοκᾷ] ἔχειν ἀρθήσεται ἀπ'
αὐτοῦ."

Doublet:

xix. 26 "παντὶ τῷ ἔχοντι δοθήσεται¹²,
ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ δ' ἔχει ἀρθήσεται¹³."

1 (KD τῇ λυχνίᾳ) 2 (D τιθεῖ) 3 (B omits) 4 (N † βλέ-
πουσιν) 5 (D ἔστιν) 6 (D ἀλλ' Ἵνα) 7 (D1 γὰρ, N omits)
8 (NC κεκαλυμμένον) 9 (D² οὐ φανερωθήσεται) 10 (O11 τῷ
γὰρ αὐτῷ μέτρῳ, φ) 11 B11 μετρηθήσεται 12 (D προσ-
τίθεται) 13 (D11 + ἀπ' αὐτοῦ)

(Here follows "WHO IS MY MOTHER?" 8 verses.
L § 11. 8.)

S. Mark never conflates, for his style is too simple to weld together isolated sayings into a logically connected discourse. But here and in ix. 49 f. he has loosely strung together a number of *logia* like pearls on a string with no other connexion than καὶ ἕγωγε (which occurs four times in this Church lesson) or γὰρ. Nearly everything in these *logia* occurs in the other Synoptists, often more than once, but for the most part in widely different connexions. S. Mark does not say that all the utterances in this lesson were spoken at the same time: probably the true occasions are irrecoverably lost.

On the refrain "If any man have ears," see Mark iv. 9 note. αἱ ἔχουσιν = αἱ πλοῦσι (Eur. *Alc.* 57). In the East all gifts went as homage to the rich. The poor soon lost youth, health, strength, which constitute their wealth.

The syntax of Mark iv. 26 f. is perplexing. An Attic writer might have written ὥς ἐὰν τις βέλοι κ.τ.λ. The full sentence would then be ὥς ἂν γένοιτο ἐὰν τις βέλοι, 'as would happen, if a man should cast.' But hypothetical optatives are seldom used in N.T. except in S. Luke, and S. Mark has put subjunctives to take their place. The common text inserts εἰς after ὥς to make the sentence more intelligible.

πλήρης (28) is indeclinable as in John i. 14, Acts vi. 5, and in some uncial MSS. at Mark viii. 19. This use has good MSS. authority in the LXX. See a paper by C. H. Turner in *Journal of Theological Studies*, Oct. 1899.

S. MATTHEW.

xiii. 31 [Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς] λέγων
 "Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

κόκκῳ σινάπεως,
 ἐν λαβῶν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·
 31 δ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων,
 ὅταν δὲ αὐξηθῇ³
 μαῖζον⁴ τῶν λαχάνων ἐστὶν
 καὶ γίνεταί δένδρον,
 ὥστε ἐλθεῖν⁵ τὰ πετεινὰ τοῦ οὐρανοῦ }
 καὶ⁶ κατασκηνοῖν⁶ ἐν τοῖς κλάδοις αὐτοῦ." }
 1 (D ll * ἐλάλησεν) 2 (D omits) 3 (D αὐξήσῃ) 4 (D *
 μαῖζων) 5 (l omits) 6 (NC κατασκηνοῦν)

(Here follows the parable of THE LEAVEN, 1 verse.
 II. § 11 f.)

xiii. 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς
 [τοῖς ὄχλοις],

καὶ χωρὶς παραβολῆς οὐδὲν¹ ἐλάλει² αὐτοῖς.
 35 [ὅπως πληρωθῇ τὸ ρηθὲν διὰ³ τοῦ προφήτου λέγοντος
 Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου,
 ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς⁴.]
 1 (D ll * οὐκ) 2 (K ἐλάλησεν) 3 K + Ἡσαίου
 4 (NCD ll + κόσμου)

(Here follow
 THE INTERPRETATION OF THE
 TARES, 8 verses. II. § 11 g.
 The parable of the HID TREASURE, 1 " II. § 11 h.
 " " PEARL, 2 " II. § 11 i.
 " " DRAW NET, 4 " II. § 11 k.)
 15 "

viii. 18—27.

This and the next two sections are put much too early in
 S. Matthew.

18 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον¹ περὶ αὐτὸν] ἐκέλευσεν²

ἀπελθεῖν εἰς τὸ πέραν.

19 [Καὶ προσελθὼν εἰς γραμματεῖς εἶπεν αὐτῷ "Διδάσκαλε, ἀκολου-
 θήσω σοι ὅπου εἶς ἀπέρχῃ." 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς "Αἱ
 ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκη-
 νόουσιν, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει τοῦ τῆν κεφαλὴν κλίβη." 21
 "Ἔτεροι δὲ τῶν μαθητῶν³ εἶπεν αὐτῷ "Κύριε⁴, ἐπίτρεψόν μοι
 πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου." 22 ὁ δὲ Ἰησοῦς λέγει
 αὐτῷ⁵ "Ἀκούσθαι μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
 νεκρούς."]

23 Καὶ

[ἐμβάντι αὐτῷ εἰς⁶ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.]

24 καὶ ἰδοὺ σεισμός⁷ μέγας ἐγένετο ἐν τῇ θαλάσῃ,

1 K ὄχλοι, Cl ss (πολλοὺς) ὄχλου, (ll ὄχλου πολλόν) 2 (ll *
 + his disciples) 3 (Cl ss + αὐτοῦ) 4 (ss omits) 5
 5 (Clement AL τῷ Φιλίππῳ) 6 (K + τὸ) 7

* LXX. Dan. iv. 21, καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ τὰ νοσεύοντα ἐν αὐτῷ. Theod. ἐν τοῖς κλάδοις αὐτοῦ κατασκήνουν
 τὰ ὄρνεα τοῦ οὐρανοῦ.

S. MARK.

13 c. The Parable of the Grain of Mustard Seed

[iv. 30 Καὶ ἔλεγεν (ii)]

"Ὡς¹ ὁμοιώσωμεν² τὴν βασιλείαν τοῦ θεοῦ,
 ἢ ἐν τίνι³ αὐτὴν παραβολῇ⁴ θώμεν⁵;
 31 ὥς⁶ κόκκῳ⁶ σινάπεως,
 ὅς⁷ ὅταν⁸ σπαρῇ ἐπὶ⁹ τῆς γῆς¹⁰,
 10 μικρότερον¹¹ ὢν¹² πάντων τῶν σπερμάτων¹³ τῶν¹⁴ ἐπὶ τῆς γῆς¹⁵
 32 καὶ ὅταν σπαρῇ, ἀναβαίνει¹⁶
 καὶ γίνεταί * μαῖζον¹⁶ πάντων τῶν λαχάνων
 καὶ ποιεῖ κλάδους μεγάλους,
 ὥστε δύνασθαι¹⁷ ἐπὶ τὴν σκιάν αὐτοῦ }
 τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν¹⁷."] } †
 1 (D ll τίνι) 2 (Cl ὁμοιώσωμεν) 3 (D τοίῳ) 4 (D ll
 παραβάλλωμεν) 5 (D ὁμοία ἐστὶν) 6 (AC † κόκκον) 7 (D δ,
 O ὥς, K omits) 8 (D * ὅταν) 9 (D τὴν γῆν) 10 (K + δ)
 11 (AC μικρότερος) 12 (ACD ll ἐστὶν) 13 (D ll εἰς) 14
 14 (Cl omits) 15 (D omits) 16 (DF μαῖζον) 17 (NCD
 κατασκηνοῦν)

13 d. "Nothing without a Parable."

[iv. 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς¹ ἐλάλει (ii)
 αὐτοῖς² τὸν λόγον,]

[καθὼς ἠδύναντο ἀκούειν] (iii)

34 [χωρὶς δὲ³ παραβολῆς οὐκ ἐλάλει αὐτοῖς,] (ii)
 [κατ'⁴ ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς⁵ ἐπέλυεν πάντα⁶.] (iii)
 1 (O † ll omits) 2 (D ll omits) 3 (B καὶ χωρὶς) 4 (BD
 * κατ') 5 (AD ll μαθηταῖς + αὐτοῦ) 6 (D ll αὐτάς)

14. THE STILLING OF THE STORM.

iv. 35—41.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης

"Διέλθωμεν εἰς τὸ πέραν."

36 καὶ ἀφέντες¹ τὸν ὄχλον
 παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ,
 καὶ ἄλλα πλοῖα ἦν² μετ' αὐτοῦ.

37 καὶ γίνεταί³ λαίλαψ μεγάλη⁴ ἀνέμου, * * *
 1 (D ἀφίουν...καὶ) 2 (D ll ἄλλαι δὲ * πλοῖαι πολλαί,
 ND ἦσαν) 3 (D ll ἐγένετο) 4 (K † μέγας, Cl μεγάλου)

S. LUKE.

From the deutero-Mark: misplaced.

xiii. 18 Ἐλεγεν οὖν¹

“Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ,

καὶ τίνι ὁμοιώσω αὐτήν;

19 [ὁμοία ἐστὶν] κόκκῳ σινάπεως,

ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς² κῆπον αὐτοῦ³,

καὶ ἤρξησεν

καὶ ἐγένετο εἰς⁴ δένδρον⁵,

καὶ τὰ πτερινὰ τοῦ οὐρανοῦ

κατεσκήνωσεν⁶ ἐν τοῖς κλάδοις⁷ αὐτοῦ.” }
 1 (D II & 8 omits) 2 (D + τὸν) 3 (D αὐτοῦ)
 4 (D II omit) 5 (A II + μέγα) 6 (D κατεσκήνωσαν) 7 (D
 ἐπὶ τοῖς κλάδοις)

(Here follows THE PARABLE OF THE LEAVEN, 2 verses.

II. § 11 f.)

VARIOUS.

S. Luke agrees with S. Matthew more closely than with S. Mark in many particulars. He also misplaces the section and appends to it, as S. Matthew also does, the parable of the leaven, which is unknown to S. Mark. These facts indicate plainly that the whole section belongs to the deutero-Mark.

viii. 22—25.

[22 Ἐγένετο δὲ ἐν¹ μιᾷ τῶν ἡμερῶν ἵνα αὐτὸς ἐνέβη² εἰς πλοῖον
καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτοὺς]

“Διέλθωμεν εἰς τὸ πέραν [τῆς λίμνης],”

(Matt. viii. 19—22 = Luke ix. 57—60 (II. § 4).)

S. Luke never calls the lake *θάλασσα*. He uses the nautical term *ἀνέχθησαν*, which he gives 18 times in the Acts.

καὶ

ἀνέχθησαν³.

23 [πλεόντων δὲ αὐτῶν ἀφύπνωσεν.] (1)

καὶ κατέβη λαῖλαψ ἀνέμου⁴ εἰς τὴν λίμνην⁵,

1 (N & omits) 2 (D ἀναβῆσαι αὐτὸν, N1 & omit καὶ αὐτοὺς)

3 (ss omits) 4 (D + πολλή) 5 B1 εἰς τὴν λίμνην ἀνέμου
(II omit εἰς τὴν λ.)

¹ LXX., Γα. lxxviii. 2, ἀνείξω ἐν παραβολαῖς τὸ στόμα μου, φθέγγεσθαι προβλήματα δι' ἀρχῆς.

FIRST DIVISION.

S. MATTHEW.

viii. (24) ὥστε τὸ πλοῖον καλύπτεσθαι
 ὑπὸ τῶν κυμάτων
 αὐτὸς δὲ } †
 ἐκάθευδεν.
 25 καὶ προσελθόντες⁸ ἤγειραν αὐτὸν λέγοντες
 “Κύριε, [σῶσον⁹,] ἀπολλύμεθα.”
 26 καὶ λέγει αὐτοῖς } (3)
 “Τί δειλοὶ ἐστε, ὀλιγόπιστοι;”
 τότε ἐγερεῖς ἐπετίμησεν τοῖς ἀνέμοις¹⁰ } (2)
 καὶ τῇ θαλάσῃ,
 καὶ ἐγένετο γαλήνη μεγάλη.
 27 Οἱ δὲ ἄνθρωποι
 ἐθαύμασαν λέγοντες
 “Ποταπὸς ἐστιν οὗτος †
 ὅτι καὶ⁸ οἱ ἄνεμοι καὶ ἡ θάλασσα
 αὐτῷ ὑπακούουσιν †;”
 6 (O ? + αὐτῷ, O II 8^a + οἱ μαθηταὶ + αὐτοῦ) 7 (II 8^a + 26)
 8 (K II τῷ ἀνέμῳ) 9 (O II omit)

S. MARK.

iv. (37) καὶ τὰ κύματα ἐπέβαλλον⁸ εἰς τὸ πλοῖον,
 ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον⁹.
 38 καὶ αὐτὸς ἦν
 [ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον⁷] (iii)
 καθεύδων (1)
 καὶ * ἐγείρουσιν αὐτὸν καὶ¹⁰ λέγουσιν αὐτῷ
 “Διδάσκαλε, σὺ μέλει σοι ὅτι ἀπυλλύμεθα;”
 39 καὶ διεγερθεὶς⁸ ἐπετίμησεν τῷ ἀνέμῳ
 καὶ εἶπεν τῇ θαλάσῃ “Σιώπα, πεφίμωσο¹⁰.” } (2)
 καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.
 40 καὶ εἶπεν αὐτοῖς } (3)
 “Τί δειλοὶ ἐστε¹¹; οὐκᾶν¹² ἔχετε πίστιν;”
 41 καὶ ἐφοβήθησαν φόβον μέγαν,
 καὶ * ἔλεγον πρὸς ἀλλήλους
 “Τίς ἄρα οὗτός ἐστιν
 ὅτι καὶ τὸ ἄνεμος¹³ καὶ ἡ θάλασσα
 ὑπακούει¹⁴ αὐτῷ¹⁵;”
 5 (K ἐπέβαλεν, D ἔβαλεν) 6 (K I omit) 7 (D προσκεφάλαιον)
 8 (D διεγείραντες αὐτὸν) 9 (D ἐγερεῖς) 10 (D καὶ
 φημώθητι) 11 (O + οὕτως) 12 (O πῶς οὐκ) 13 (D II οἱ
 ἄνεμοι) 14 (D II ὑπακούουσιν) 15 (D^s omits)

15. THE GERASENE DEMONIAO.

v. 1—20.

viii. 28—34.

28 Καὶ ἔλθόντος αὐτοῦ¹ εἰς τὸ πέραν
 εἰς τὴν χώραν τῶν Γαδαρηνῶν²

ὑπήντησαν αὐτῷ
 [δύο] δαιμονιζόμενοι ἐκ τῶν μνημείων [ἐξερχόμενοι], } †
 χαλεποὶ λίαν [ὥστε μὴ ἰσχύειν γινᾶ παραλθεῖν διὰ τῆς ὁδοῦ
 ἐκείνης].
 1 (K ἐλθόντων αὐτῶν) 2 (K Γαζαρηνῶν, II Γερασηνῶν,
 Epiphanius Γαδαρηνῶν οἱ Γεργεσαῖων, Origen Γεργεσηνῶν)

15a. Meeting the Demoniacs.

1 Καὶ ἦλθον¹ εἰς τὸ πέραν τῆς θαλάσσης²
 εἰς τὴν χώραν τῶν Γερασηνῶν³.

2 καὶ ἐξελθόντος αὐτοῦ⁴ ἐκ τοῦ πλοίου
 (εὐθὺς)⁵ ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων }
 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῃ,
 3 8^a τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν⁷,
 [καὶ οὐδὲ ἀλύσει⁸ οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δεῖναι] (iii)
 4 διὰ τὸ⁹ αὐτὸν πολλάκις πέδαις καὶ ἀλύσει δε-
 δέσθαι καὶ διασπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ
 τὰς πέδας συντετριφθῆναι, καὶ οὐδεὶς ἰσχύει¹⁰ αὐτὸν
 δαμάσαι¹¹. 5 καὶ διὰ παντὸς νυκτὸς¹² καὶ ἡμέρας ἐν
 τοῖς μνήμασιν καὶ ἐν τοῖς ὅρεσιν ἦν κρᾶζων¹³ καὶ
 κατακόπτων ἑαυτὸν λίθοις.] } (1)

1 (O 8^a ἦλθεν) 2 (D καὶ, II omit) 3 (O Γαδαρηνῶν,
 Epiphanius Origen Γεργεσηνῶν) 4 (D II ἐξελθόντων αὐτῶν)
 5 B II 8^a omit 6 (8^a which, ea. the spirit) 7 (D μνημείοις)
 8 (KD II ἀλύσεις) 9 (K + omits) 10 (K ἰσχυσε)
 11 (K + omits) 12 (D II † ὅτι πολλάκις αὐτὸν δεδεμένον πέδαις καὶ
 ἀλύσει, ἐν αἷς ἔβησεν, διεσπαρῆναι καὶ τὰς πέδας συντετριφῆναι καὶ
 μηδένα αὐτὸν ἰσχύειν δαμάσαι. νυκτὸς δέ, 8^a because he used to
 break many fetters and chains and to escape) 13 (D † κρᾶζων)

S. LUKE

viii. (23) καὶ

συνεπληροῦντο [καὶ ἐκυνδύνουν].

VARIOUS.

24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες

"Ἐπιστάτα⁵ [ἐπιστάτα]⁶, ἀπολλύμεθα."ὁ δὲ διεγερθεὶς⁶ ἐπετίμησεν τῷ ἀνέμῳκαὶ τῷ κλύδωνι τοῦ ὕδατος⁷,καὶ ἐπαύσαντο⁸, καὶ ἐγένετο γαλήνη⁹.

25 εἶπεν δὲ αὐτοῖς

"Ποῦ¹⁰ ἢ πῶς τις θμῶν;"φοβηθέντες δὲ¹¹ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους¹²

"Τίς ἄρα αὐτός ἐστιν

ὅτι καὶ τοῖς ἀνέμοις [ἐπιτάσσει] καὶ τῷ ὕδατι,

καὶ ὑπακούουσιν αὐτῷ¹³;"

5 (D Kόρια) 6 (D ἐγερθεὶς) 7 (D omits) 8 (as ll
omits, N ll καὶ ἐπαύσαντο) 9 (ll + μεγάλη) 10 (D ll + ἐστὶν)
11 (N el δὲ φ.) 12 (N omits) 13 (B omits)

S. Luke writes *ἐπιστάτης* here and in five other places; no other N.T. writer employs this word. There is reason to suspect that the proto-Mark read *Ῥαββί* in 88^a, for *διδάσκαλος* would not be so likely to be changed. *Ἐπιτάσσει* (Luke viii. 25^a) is found in Mark i. 27, vi. 27, 29, ix. 25, Luke iv. 38, viii. 21, xiv. 22, Acts xxiii. 2, Philem. 8.

S. Matthew's compound *δολιγόπιστος* occurs also in Matt. vi. 30 = Luke xii. 28, Matt. xiv. 31, xvi. 8.

S. Mark's ungrammatical *ἐτακούει* is naturally changed in both the other Gospels.

viii. 26—39.

26 Καὶ κατέπλευσαν

εἰς τὴν χώραν τῶν Γερασσηνῶν¹,[ἣτις ἐστὶν ἀντίπερα² τῆς Γαλιλαίας.]27 ἐξελθόντι δὲ αὐτῷ³ ἐπὶ τὴν γῆν

ὑπῆντησεν

ἄνθρωπος⁴ [ἐκ τῆς πόλεως]⁵ ἔχων⁶ δαίμονια.[καὶ χροῖν⁷ ἑαυτοῦ⁸ οὐκ ἐνεδίδόκετο⁹ ἰμάτιον.]καὶ ἐν οἰκίᾳ⁹ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνημασιν¹⁰.

28 ἰδὼν δὲ τὸν Ἰησοῦν

ἀνακράξας¹¹ προσέτεσεν αὐτῷκαὶ¹² φωνῇ μεγάλῃ εἶπεν

"Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ (τοῦ θεοῦ)¹³ τοῦ
ὑψίστου; † (2)

δέομαί σου, μή με βασανίσῃς."

29 παρήγγελλεν¹⁴ γὰρ

τῷ πνεύματι¹⁵ τῷ ἀκαθάρτῳ ἐξελεῖν¹⁶ ἀπὸ τοῦ
ἀνθρώπου.

1 (N Epiphanius Γεργεσηνῶν, as Γαδαραηνῶν) 2 (Lachm.
ἀντιπέρα, Blass ἀντιπέρα) 3 (D καὶ ἐξῆλθεν...καὶ...αὐτῷ)
4 (D omits) 5 (ll^a omit) 6 (D ll εἰς εἶχον) 7 (ε' χροῖν⁷
ἑαυτοῦ καὶ, D ll ἀπὸ χροῖων ἑαυτοῦ, D l + δε, w + and he was crying
out and wounding himself with stones) 8 (D ll ἐνεδίδόκετο)
9 (D οἰκον) 10 (D μνημαίους) 11 (D ἀνέκραξεν) 12 (D
omits) 13 (D ll omit) 14 (B παρήγγειλεν, (D ελεγεν)
15 (D δαίμονιον) 16 (D l' Ἐξελεθε)

Gerasa is a city of Decapolis, of great repute, but 80 miles S.E. of the lake, quite unfit to be the scene of this miracle. Hence perhaps came S. Matthew's correction into Gadara, which was the capital of Peraea, situated over against Tiberias. The city lay on the hills, but "the country of the Gadarenes" may have reached to the shore of the lake. Origen however was not satisfied and suggested Gergesenes by conjecture, adding that a city named Gergesa anciently stood on the Eastern shore and that the precipice was still pointed out over which the swine rushed. The Gergesenes were one of the seven tribes of Canaan whom Joshua destroyed. Recently it has been shown that Gerasa may well be the Greek rendering of Kheras, a village in the centre of the E. shore of the lake. And this is probable, for γ often stands for a guttural as in Gomorrah or Gasa, while α is inserted for euphony after ρ as in Ἡρακλῆς.

If S. Mark's description of the man's insanity belongs—as we suppose—to the trito-Mark, S. Matthew's omission of it is accounted for, and S. Luke's description comes from a different source, probably oral; his misplacement of it (v. 29) confirms this conjecture.

S. MATTHEW.

viii. 29 καὶ

[ἰδοὺ] ἔκραξαν λέγοντες
 "Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
 ἤλθες ὁδε πρὸ καιροῦ βασανίσαι ἡμᾶς;"
 1 (κ ἀπολύσαι)

30 Ἦν δὲ [μακρὰν ἀπ' αὐτῶν] ἀγέλη χοίρων πολλῶν
 βοσκομένη.
 31 οἱ δὲ [δαίμονες] παρεκάλουν αὐτὸν λέγοντες
 "[Ἐ]κβάλλει ἡμᾶς,
 ἁπόστειλον ἡμᾶς" εἰς τὴν ἀγέλην τῶν χοίρων."

32 καὶ εἶπεν αὐτοῖς "Ὑπάγετε."
 οἱ δὲ ἐξεληθόντες
 ἀπῆλθαν εἰς τοὺς χοίρους·
 καὶ [ἰδοὺ] ὤρμησεν [πᾶσα] ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
 εἰς τὴν θάλασσαν,
 ἡ καὶ ἀπέθανον¹ ἐν τοῖς ὕδασιν².
 1 (11+non) 2 (O11 ἐπέτρεψεν ἡμῖν ἀπελθεῖν) 3 (O ἀπέ-
 θανον) 4 (8^o omits)

33 Οἱ δὲ βόσκοντες ἔφυγον,
 καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν [πάντα
 καὶ τὰ τῶν δαιμονιζομένων].
 34 καὶ [ἰδοὺ πᾶσα ἡ πόλις] ἐξῆλθεν
 εἰς ὑπάντησιν¹ τῷ² Ἰησοῦ,

καὶ [ἰδόντες] αὐτὸν παρεκάλεισαν
 ὅπως³ μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
 1 (O συν-) 2 (KO τοῦ) 3 (B ἵνα)

S. MARK.

15 b. "My name is Legion."

v. 6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν
 ἔδραμεν καὶ προσεκύνησεν αὐτόν¹,
 7 καὶ κράζας φωνῇ μεγάλῃ λέγει²
 "Τί ἔμοι καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου;" (2)
 ὁρκίζω σε τὸν θεόν, μὴ με βασανίσῃς."
 8 ἔλεγεν γὰρ³ αὐτῷ
 "Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου."
 9 καὶ ἐπηρώτα αὐτόν "Τί ὄνομά σοι;"
 καὶ λέγει αὐτῷ⁴
 "Λεγιὼν ὄνομά μοι⁵, ὅτι πολλοὶ ἐσμεν."
 10 καὶ παρεκάλει αὐτὸν πολλὰ
 ἵνα μὴ αὐτὰ⁶ ἀποστείλῃ ἔξω τῆς χώρας.
 1 (KD αὐτῷ) 2 (D11 εἶπεν) 3 (K καὶ ἔλεγεν) 4 (D11 ἀπε-
 κρήθη) 5 (8^o ουτ), BD11+ἐστὶν 6 (D11 αὐτοῖς, K11 αὐτὸν)

15 c. The Herd of Swine.

v. 11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει¹ ἀγέλη χοίρων μεγάλῃ²
 βοσκομένη.
 12 καὶ παρεκάλεισαν³ αὐτόν⁴ λέγοντες⁵
 "Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλ-
 θωμεν⁶."

13 καὶ ἐπέτρεψεν αὐτοῖς⁷.
 καὶ ἐξεληθόντα τὰ πνεύματα τὰ ἀκάθαρτα
 εἰσῆλθον⁸ εἰς τοὺς χοίρους,
 καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ⁹
 εἰς τὴν θάλασσαν, [ὡς δισχιλιοι,] (iii)
 καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.
 1 (K11 omits) 2 (D11 omits) 3 (D11 παρεκάλεισαν)
 4 (D11 8^o+τὰ δαιμόνια) 5 (D εἰπόντα) 6 (D⁸ ἀπ-) 7 (D11
 εὐθέως Κύριος Ἰησοῦς ἐπέμψεν αὐτοὺς εἰς τοὺς χοίρους) 8 (B
 εἰσῆλθον) 9 (8^o the herd ran and fell)

15 d. The conduct of the Gerasenes.

v. 14 Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον
 καὶ ἀπήγγειλαν¹ εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς·

καὶ ἦλθον² ἰδεῖν τί ἐστὶν τὸ γεγονός.
 15 καὶ ἔρχονται³ πρὸς τὸν Ἰησοῦν,
 καὶ θεωροῦσιν⁴ τὸν δαιμονιζόμενον
 καθήμενον⁵ ἱματισμένον καὶ σωφρονοῦντα,
 ἡ τὸν ἐσχηκότα τὸν λεγιῶνα⁶,
 καὶ ἐφοβήθησαν.

16 καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες
 πῶς ἐγένετο⁷ τῷ δαιμονιζομένῳ
 καὶ περὶ τῶν χοίρων.

17 καὶ ἤρξαντο παρακαλεῖν⁸ αὐτόν
 ἀπελθεῖν⁹ ἀπὸ τῶν ὁρίων αὐτῶν.

1 (K ἀπήγγειλον) 2 (KCD11 ἐξ-) 3 (K11 ἔρχοντο)
 4 (D+αὐτόν) 5 (O1+καὶ, 1 omits) 6 (D11 omits)
 7 (D+αὐτῷ) 8 (D1 παρεκάλεισαν) 9 (D ἵνα ἀπελθῇ)

S. LUKE.

VARIOUS.

viii. (29) πολλοῖς γὰρ χρόνοις συνεπαίκει αὐτόν, καὶ ἔδεσμεύετο⁸ ἀλύσειν καὶ πένθαις φυλασσόμενος, καὶ διαρήσων⁴ τὰ δεσμὰ ἡλαίνετο ἀπὸ τοῦ δαιμονίου εἰς τὰς ἡμέρας¹⁰. } (2)

30 ἐπηρώτησεν δὲ αὐτόν ὁ Ἰησοῦς· "Τί σοι ὄνομα ἐστίν;"
ὁ δὲ εἶπεν

"Λεγιών," ὅτι εἰσῆλθεν¹⁰ δαιμόνια πολλὰ εἰς αὐτόν¹¹.
31 καὶ παρεκάλουν αὐτόν¹²

ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. †

1 (D omits) 2 (CD ἔδεσμεύετο, D + γὰρ) 3 (K omits)
4 (D II εἰρησσε... + γὰρ) 5 (NCD ἐπὶ) 6 (D II τὴν ἡμέραν)
7 (OD 1ss + λέγων) 8 (C omits) 9 (D I + ὄνομα μοι)
10 (C εἰσῆλθεν) 11 (D II πολλὰ γὰρ ἦσαν δαιμόνια, ss for we
are many in him) 12 (D omits)

32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν¹ βοσκομένη² ἐν τῷ
ὄρει †
καὶ παρεκάλουν αὐτόν

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνους εἰσελθεῖν⁴.
καὶ ἐπέτρεψεν αὐτοῖς⁵.

33 ἐξελθόντα δὲ τὰ δαιμόνια [ἀπὸ τοῦ¹⁰ ἀνθρώπου]
εἰσῆλθον⁷ εἰς τοὺς χοίρους,
καὶ ὄρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
εἰς τὴν λίμνην⁸
καὶ ἀπεπνίγη¹⁰.

1 (D I omit) 2 (C II ss βοσκομένην) 3 (ND II παρεκάλουν)
4 (D II ss εἰς—ss + the herd of—τοὺς χοίρους εἰσελθόντων) 5 (K
omits) 6 (D * ἀπὸ) 7 (D ὄρμησαν) 8 (K II θάλασσαν)
9 (ss and all the herd went straight to the precipice and fell into
the sea) 10 (C ἀπεπνίγαντο)

34 [Ἰδόντες] δὲ οἱ βόσκοντες [τὸ γεγονός] ἔφυγον
καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

35 ἐξῆλθον δὲ ἰδὲν¹ τὸ γεγονός
καὶ ἦλθαν πρὸς τὸν Ἰησοῦν,
καὶ εἶδαν καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια
ἐξῆλθον² ἱματισμένον καὶ σωφρονοῦντα⁴ [παρὰ τοῦ πύδα
(τοῦ)⁵ Ἰησοῦ].

καὶ⁶ ἐφοβήθησαν.

36 ἀπήγγειλαν δὲ⁷ αὐτοῖς οἱ ἰδόντες⁸
πῶς ἐσώθη ὁ δαιμονισθεὶς¹⁰.

37 καὶ ἠρώτησεν¹⁰ αὐτόν [ἅπαν τὸ πλῆθος
τῆς περικύρου¹¹ τῶν Γερασηνῶν]¹² ἀπελθεῖν ἀπ' αὐτῶν,
[ὅτι φόβος¹³ μεγάλος¹⁴ συνέχευτο].

1 (ss and saw) 2 (C II ἐξεληλύθει) 3 (D παραγενομένου
δὲ ἐκ τῆς πόλεως καὶ θεωρησάντων καθήμενον τὸν δαιμονιστὴν)
4 (D + καθήμενον) 5 (B omits) 6 (D omits) 7 (D γὰρ,
K δὲ + λέγοντες) 8 (ss omit, ss puts after δαιμονισθεὶς and
translates and what things they had seen, or with different
points and those who had seen) 9 (D δ * Λιὸν, d Legion,
I a legione, 1ss omit) 10 (D ἠρώτησαν) 11 (D πάντες
καὶ ἡ χώρα, ss omit τῆς περικύρου) 12 (K Γερασηνῶν, ss
Gadarenes) 13 (D φόβος γὰρ) 14 (ss omits)

S. Mark's Homeric syntax of ἀπὸ with a locative (6) instead of a genitive is found in Mark viii. 3, xi. 13, xiv. 54, xv. 40, Matt. xxvi. 58, xxvii. 55, Luke xvi. 23, xxiii. 49, Rev. xviii. 10, 15, 17; also ἐκ τοῦ αἵματος Mark ix. 21. S. Luke's χρόνος ἱκανὸς εἰς ἐδέσμευε ἑαυτὸν is probably an editorial inference from the sequel, in which the man appears sober and cloaked.

S. Luke's statement that the evil spirit drove the man into the deserts (29) should be compared with Matt. xii. 43 = Luke xi. 24. II. § 10 d.

That S. Mark's τί μοι καὶ σοί, Ἰησοῦ (7) is borrowed by transference from Mark i. 24, see note on that passage.

In S. Mark "My name is Legion, for we are many," seems to be an outburst of insanity on the part of the man, but S. Luke accepts it as a sober expression of truth.

S. Luke's ἄβυσσος occurs only in Rom. x. 7 and Rev. (7 times), but it is frequent in LXX.

Notice how our Lord claims on earth the same rights over property, which God claims in heaven. No other explanation will satisfy the morality of the act.

κατὰ τοῦ κρημνοῦ occurs in three Gospels and therefore we conclude belongs to the proto-Mark, yet there is nothing now which we should call a precipice in the locality. Probably this is one of S. Mark's 'picturesque' additions to the narrative. He had probably never visited the lake, but colours the description from his own imagination.

S. Luke's "at the feet of Jesus" (35) is found also in Matt. xv. 80, Mark v. 22, vii. 25, Luke vii. 38, viii. 41, x. 89, xvii. 16, John xi. 32. His "great fear" occurs in Mark iv. 41, Luke ii. 9, Acts v. 5, 11, Rev. xi. 11, "fear" in Luke v. 26, vii. 16.

"Though ἱματισμέτι is fairly common, the verb has not been detected elsewhere in Greek literature, yet here it is common to Mc. Lk. who also share καθήμενον and σωφρονοῦντα—a coincidence difficult to explain except on the hypothesis of a common Greek tradition." Swete, *S. Mark ad loc.*

FIRST DIVISION.

S. MATTHEW.

(Here follow

THE HEALING OF THE PARALYTIC, 8 verses. I. § 6.
 THE CALL OF MATTHEW (Levi), 5 „ I. § 7.
 and THREE LOGIA, 4 „ I. § 8.)
 17 „

S. MARK.

15 e. The man's request refused.

v. 18 Καὶ ἰμβαίνοντος αὐτοῦ¹¹ εἰς τὸ πλοῖον
 παρακαλεῖ⁸ αὐτὸν ὁ δαίμονισθεὶς
 ἵνα μετ' αὐτοῦ ᾖ.⁹
 19 καὶ οὐκ ἀφῆκεν αὐτόν, ἁλλὰ λέγει¹⁴ αὐτῷ
 “Ὑπάγε εἰς τὸν οἶκόν σου πρὸς τοὺς σου⁸,
 καὶ ἀπάγγειλον⁸ αὐτοῖς
 ὅσα ὁ κύριός σοι πεποίηκεν⁸ καὶ ἡλέησέν σε.”
 20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν [ἐν⁸ τῇ Δεκα- (iii)
 πόλει]

ὅσα¹⁰ ἐποίησεν αὐτῷ ὁ Ἰησοῦς,
 [καὶ πάντες ἐθαύμαζον.] (iii)

1 (8^o—his disciples, the beginning illegible) 2 (D11 ἤρξατο
 παρακαλεῖν) 8 (B + ᾗ) 4 (D καὶ εἶπεν) 5 (D δι-
 6 (D θεὸς) 7 (D ἐποίησεν) 8 (D + εἶ) 9 (C + ὡς (?)
 10 (C δ)

16. THE RAISING OF JAIRUS'S DAUGHTER AND
 THE HEALING OF THE WOMAN WITH THE
 ISSUE OF BLOOD.

v. 21—43.

16 a. The application of Jairus.

[21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ¹ πλοίῳ¹³ (iii)
 πάλιν⁸ εἰς τὸ πέραν συνήχθη⁴ ὄχλος πολὺς ἐπ'⁸ αὐτόν,
 καὶ ἦν¹³ παρὰ τὴν θάλασσαν.]
 22 Καὶ 2^o ἔρχεται εἰς⁸ τῶν ἀρχισυναγώγων,
 ὀνόματι Ἰάειρος¹³, }

καὶ⁸ ἰδὼν αὐτόν¹⁰ πίπτει⁸ πρὸς τοὺς πόδας αὐτοῦ
 23 καὶ παρακαλεῖ¹⁰ αὐτόν πολλὰ⁸ λέγων¹³ ὅτι¹³

“Το θυγάτριόν μου
 ἐσχάτως ἔχει¹⁴,

ἵνα⁸ ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ¹⁰ ἵνα σωθῇ¹⁰ καὶ ζήσῃ.”
 24 καὶ ἀπῆλθεν¹⁰ μετ' αὐτοῦ.

1 (B omits) 2 (D11 8^o omit) 8 (8^o omits) 4 (C? + δ)
 5 (D πρὸς) 6 (C + ἰδοὺ) 7 (D11 τις) 8 (D1 omit)
 9 (D προσέπεσεν) 10 B παρακαλεῖ, (D11 παρακαλῶν) 11 (D11
 + καὶ) 12 (8^o + unto him) 13 (D11 omit) 14 (8^o is very sick)
 15 (D11 ἐλθέ, ἔψαι αὐτῇ ἐκ τῶν χειρῶν σου) 16 (D ἐπῆγεν)

16 b. The Woman with the Issue of Blood.

v. (24^b) Καὶ ἠκολούθει¹ αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον
 αὐτόν.

25 καὶ γυνή⁸ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη
 [26 καὶ⁸ πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν καὶ δαπα- (iii)
 νήσασα τὰ παρ'⁴ αὐτῆς⁸ πάντα καὶ μηδὲν ὠφεληθεῖσα
 ἀλλὰ μᾶλλον εἰς⁸ τὸ χεῖρον ἐλθοῦσα,¹] 27 ἀκούσασα
 τὰ περὶ¹⁰ τοῦ Ἰησοῦ,

1 (C ἠκολούθησεν) 2 (D11 8^o + τις) 8 (D11 ἡ) 4 (D11
 omit) 5 KCD ταυτῆς 6 (D ἐπὶ) 7 (D omits) 8 (D 2^o πε)

ix. 18—26.

18 [Ταῦτα¹ αὐτοῦ λαλοῦντος αὐτοῖς]

ἰδοὺ⁸ ἀρχων⁸ (εἰς)⁸ προσελθὼν¹⁴ †

προσεκύνει αὐτῷ
 λέγων ὅτι⁸.

“Ἡ θυγάτηρ μου
 ἄρτι ἐτελεύτησεν
 ἀλλὰ ἐλθὼν¹ ἐπίθες τὴν χεῖρά σου⁸ ἐπ' αὐτήν¹¹, καὶ ζήσεται.”
 19 καὶ [ἐγερθεὶς ὁ Ἰησοῦς] ἠκολούθει⁸ αὐτῷ
 [καὶ οἱ μαθηταὶ αὐτοῦ].

1 (8^o omits) 2 (8^o + of the synagogue) 8 KCD 1 omit
 4 (CD11 εἰσελθὼν οἱ εἰς ἐλθὼν, 8^o omits) 5 (KCD11 omit)
 6 B11 ἠκολούθησεν

20 Καὶ [ἰδοὺ] γυνή⁸ αἱμορροοῦσα¹ δώδεκα ἔτη
 1 (K αἱμορροῦσα)

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VARIOUS.

viii. (37) αὐτὸς δὲ ἐμβὰς¹ εἰς πλοῖον² ὑπέστρεψεν³. †
 38 εἰδοὶ⁴ δὲ αὐτοῦ⁵ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια
 εἶπαι σὺν αὐτῷ †
 ἀπέλυσεν δὲ αὐτὸν λέγων
 39 "Ὑπέστρεφε⁶ εἰς τὸν οἶκόν σου⁷,
 καὶ διηγοῦ⁸
 ὅσα σοι ἐποίησεν ὁ θεός⁹." †
 καὶ ἀπῆλθεν [καθ' ὅλην τὴν πόλιν] κηρύσσων¹⁰
 ὅσα ἐποίησεν αὐτῷ¹¹ Ἰησοῦς¹².

1 (D ἐμβὰς δὲ) 2 (D1 omitt) 3 (N ὑπέστρεψεν)
 4 (NCO εἰδοὶ, D ἰδὼν) 5 (D αὐτοῦ) 6 (D11 Πορεύου)
 7 (N + and to the house of thy parents) 8 (D διηγοῦμενος)
 9 (O1st κύριος, O + καὶ ἡλέσεν σε) 10 (D ἀπελθὼν κατὰ τὴν
 πόλιν ἐκήρυκεν) 11 (I deus)

viii. 40—56.

40 [Ἐν δὲ¹ τῷ ὑποστρέφειν² τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ
 ὄχλος³, ἦσαν γὰρ πάντες προσδεκόμενοι αὐτῷ⁴.]

41 Καὶ ἰδοὺ ἦλθεν⁵ ἄνθρωπος
 ὃς ὄνομα Ἰάειρος,
 καὶ⁶ οὗτος⁷ ἄρχων τῆς συναγωγῆς⁸ ἐπὶ ἡρχαν,
 καὶ⁹ πεσὼν παρὰ¹⁰ τοῦς πόδας¹¹ Ἰησοῦ
 παρεκάλει αὐτὸν εἰσελθεῖν¹² [εἰς τὸν οἶκον¹³ αὐτοῦ],

1 (NCD11 Ἐγένετο δὲ ἐν) 2 (CD ὑποστρέφειν) 3 (O omitts)
 4 (D ἀποδέξασθαι αὐτὸν τὸν ὄχλον) 5 (N τὸν θεόν) 6 (D1
 ἐλθὼν) 7 (D ἰτῆς συναγωγῆς πασῶν) 8 (NCO?11 αὐτοῦ,
 (I omitts) 9 (D1 omitt) 10 (D ἐπὶ) 11 (CD + τοῦ)
 12 (O? εἰς εἰσελθῶν) 13 (D τὴν οἰκίαν)

42 ὅτι θυγάτηρ [μωμενη] ἦν¹ αὐτῷ² ὡς³ ἑτῶν δώδεκα (3)
 καὶ αὐτὴ ἀπέθνησκεν⁴.

viii. (42) Ἐν δὲ¹ τῷ ὑπάγειν² αὐτὸν
 οἱ ὄχλοι συνέκρινον³ αὐτόν.

43 καὶ γυνὴ οὖσα ἐν βύσει αἱματος ἀπὸ ἑτῶν δώδεκα,
 [ἦν⁴ οὐκ ἔσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι⁵.]

1 (N omitts) 2 (D ἦν γὰρ θ. αὐ. μ.) 3 (D omitts)
 4 (D ἡ ἀποθνήσκου, connected to -ουσα) 5 (CD11 Καὶ ἐγένετο ἐν)
 6 (CD παρεύσθαι) 7 (C συνέθλιβον) 8 (NCO11st + ἱατροῦ
 προσαναλώσασα ὅλον τὸν βίον, O αὐτῆς, N ἐαυτῆς) 9 (NCO ἐπ'
 10 (D φησὶ εἰς ἔσχυνεν θεραπευθῆναι)

Δαειροῖς in Attic would be αἱ δέκα πόλεις. This confederation of ten cities is mentioned in Mark v. 20, vii. 31, Matt. iv. 25, but never in S. Luke. Here the word may, like other proper names, have been lost during oral transmission (see 'N.T. Problems,' p. 56 ff.); or it may belong, as we prefer to think, to the trito-Mark. On the former hypothesis S. Luke's καθ' ὅλην τὴν πόλιν, in spite of the different position of the words in the sentence, may be a reminiscence of it.

(1) S. Matthew says that a certain ruler—the proper name Jair being either lost, during oral transmission, or being added by S. Luke and adopted from him into the trito-Mark—came while our Lord was speaking about the new wine in the old wineskins. The other Gospels in no way contradict this, but nevertheless arrange the narratives on a widely different plan. We are perhaps therefore justified in suspecting that S. Matthew's first line may be a mere editorial connecting link. (2) S. Matthew calls the man a 'ruler' or 'prince,' by which we are probably to understand that he was a member of the Sanhedrin; but in the other Gospels he is only a ruler of a synagogue. It is perfectly possible that he held both offices, but we suspect that the difference in the record has been caused by S. Matthew's extreme brevity, especially as (3) there is a contradiction through the same brevity. For S. Matthew says that Jair's daughter was already dead, while the others say that she was at the point of death, ἐσχάτως ἔχε—an expression condemned by the Atticists and perhaps on that account avoided by S. Luke. For similar effects of brevity see IV. § 1.

S. Luke says that the girl was an only child. On this point he may easily have received special information; but as he uses the same word respecting the widow's son at Nain (vii. 12) and the demoniac boy at the foot of the Mount of Transfiguration, we feel bound to admit the possibility of transference and the temptation to heighten distress. The word is used in LXX. Judges xi. 34 of Jephthah's daughter, in Heb. xi. 17 of Isaac, and in S. John of the relation of the Son of God to the Father. S. Luke gives the girl's age in viii. 42 early in his narrative, S. Mark in v. 42 near the end.

The trito-Mark, in his desire to exalt the Good Physician, passes a scathing condemnation upon the medical practitioners of his day. S. Luke, being a physician himself, transfers all the blame to the woman's constitution; these are two noteworthy editorial additions.

S. MATTHEW.

ix. (20) προσελθοῦσα ὀπισθεν
 ἤψατο τοῦ κρασπεδίου τοῦ ἱματίου αὐτοῦ
 21 ἔλεγεν γὰρ [ἐν ἑαυτῇ]

22 ὁ δὲ Ἰησοῦς
 στραφεὶς

καὶ ἰδὼν αὐτήν¹⁴

εἶπεν

“[Θάρσει,] θυγάτηρ· ἡ πίστις σου σέσωκέν σε.”
 [καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.]

1 (8 ll omit) 2 (D ἔστη) 3 (C ἐπι·) 4 (8^a omits)
 5 (D θυγάτηρ)

ix. 23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος¹
 καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον

ἔλεγεν² 24 “Ἀναχωρεῖτε,
 οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει.”
 καὶ κατεγέλων αὐτοῦ³.
 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,

εἰσελθὼν⁴

1 (8^a + of the synagogue) 2 (C λέγει, Oll 8^a + αὐτοῖς)
 3 (D † αὐτῶν, 8 + εἰδότες ὅτι ἀπέθανεν) 4 (D ll ἐλθὼν)

S. MARK.

v. (27) ἐλθοῦσα ἐν τῷ ὄχλῳ⁷ ὀπισθεν⁸
 ἤψατο *⁹ τοῦ ἱματίου αὐτοῦ
 28 ἔλεγεν γὰρ¹⁰ ὅτι

“Ἐὰν ἄψωμαι κἀν¹¹ τῶν ἱματίων¹¹ αὐτοῦ¹² σωθήσομαι.”
 29 καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,
 [καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς¹³ μάστιγος¹⁴.] (iii)
 30 καὶ εὐθὺς¹⁴ ὁ Ἰησοῦς [ἐπιγινούς¹⁵ ἐν ἑαυτῷ¹⁶ τὴν (iii)
 ἐξ¹⁷ αὐτοῦ δύναμιν ἐξεληούσαν]¹⁸ ἐπιστραφεὶς ἐν τῷ
 ὄχλῳ ἔλεγεν¹⁹ “Τίς μου ἤψατο τῶν ἱματίων;” 31 καὶ
 ἔλεγον²⁰ αὐτῷ²¹ οἱ μαθηταὶ αὐτοῦ “Βλέπεις τὸν ὄχλον
 συνθλίβοντά σε, καὶ λέγεις ‘Τίς μου ἤψατο;’” [32 καὶ (iii)
 περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.] 33 ἡ δὲ
 γυνὴ φοβηθεῖσα καὶ τρέμουσα²², εἰδυῖα δ. γέγονεν
 αὐτῇ, ἦλθεν καὶ²³ προσέειπεν αὐτῷ²⁴ καὶ εἶπεν
 αὐτῷ πᾶσαν τὴν ἀλήθειαν.

34 ὁ δὲ εἶπεν αὐτῇ

“Θυγάτηρ²⁵, ἡ πίστις σου σέσωκέν σε·
 ὑπάγε εἰς εἰρήνην,

[καὶ ἴσθι²⁶ ὑγιὴς ἀπὸ τῆς μάστιγός σου.]” (iii)

7 (l omits) 8 (8^a ὀπισθεν, D ll + καὶ) 9 (D ll λέγουσα ἐν
 ἑαυτῇ) 10 (D κἀν ἄψωμαι) 11 (8 D ll τοῦ ἱματίου) 12 (D
 † ἐαυτοῦ) 13 O omits 14 (ll omit) 15 (D ll ἐπιγινούς καὶ
 ὁ Ἰ.) 16 (D ll omit) 17 (D ll ἀπ’¹⁷) 18 (D ll + καὶ) 19 (D ll
 εἶπεν) 20 (D ll λέγουσιν) 21 (8 + καὶ, D ll + διὸ πεποιθήκει
 λάθρα) 22 (C προσεκύνησεν αὐτὴν) 23 (8^a θυγάτηρ)
 24 (C † ἔστω)

16 c. Death and Resurrection.

v. 35 Ἐπὶ αὐτοῦ λαλοῦντος

ἔρχονται ἀπὸ τοῦ ἄρχισυναγώγου λέγοντες¹ ὅτι

“Ἡ θυγάτηρ σου ἀπέθανεν

τί ἔτι σκύλλεις τὸν διδάσκαλον;”

36 ὁ δὲ Ἰησοῦς² παρακούσας³ τὸν λόγον⁴ λαλούμενον⁵

λέγει τῷ ἄρχισυναγώγῳ

“Μὴ φοβοῦ, μόνον πίστευε.”

37 καὶ οὐκ ἀφήκεν οὐδένα μετ’ αὐτοῦ συνακολουθεῖν⁷

εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην

τὸν ἀδελφὸν Ἰακώβου⁸.

38 καὶ ἔρχονται⁹ εἰς τὸν οἶκον¹¹ (1) τοῦ ἄρχισυναγώγου,
 καὶ θεωρεῖ¹² θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας¹³

πολλά,

39 καὶ εἰσελθὼν λέγει αὐτοῖς “Τί θορυβεῖσθε καὶ¹⁴ κλαίετε;
 τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.”

40 καὶ¹⁵ κατεγέλων αὐτοῦ.

αὐτὸς δὲ ἐκβαλὼν πάντας¹⁶ παραλαμβάνει τὸν πατέρα τοῦ
 παιδίου καὶ τὴν μητέρα¹⁷ (2) καὶ τοὺς μετ’ αὐτοῦ¹⁷, καὶ
 εἰσπορεύεται¹⁸ ὅπου ἦν τὸ παιδίον¹⁹.

1 (D ll + αὐτῷ) 2 (C1 + εὐθέως) 3 (C D ll ἀκούσας, D ll
 + τοῦτον) 4 (B + τὸν) 5 (D ll omit) 6 (l omits) 7 (D
 παρακολουθεῖν αὐτῷ) 8 (D omits) 9 (D ll αὐτοῦ) 10 (L ll
 ἔρχεται) 11 (D τὴν οἰκίαν) 12 (D ll ἐθεώρει, 2 ll vident)
 13 (D ll κλαίοντων καὶ ἀλαλάζοντων) 14 (D ll + τι) 15 (D ll
 οἱ δὲ) 16 (D ll τοὺς ὄχλους ἐξω) 17 (D + ὄντας) 18 (D ll
 εἰσπορεύεται) 19 (C ll + ἀνακαίμενον)

S. LUKE.

viii. 44 προσελθούσα¹⁰ ὅπισθεν¹¹
ἤψατο τοῦ κρασπέδου¹² τοῦ ἱματίου αὐτοῦ,

καὶ παραχρῆμα¹³ ἔσθη¹⁴ ἡ ῥύσις τοῦ αἵματος αὐτῆς.

45 καὶ¹⁵ εἶπεν ὁ Ἰησοῦς "Τίς ὁ ἀψάμενός μου¹⁶;" [ἀφουμένω
δὲ πάντων] εἶπεν [ὁ Πέτρος¹⁷ "Ἐπιστάτα,] οἱ ὄχλοι συνέχουσιν
σε καὶ ἀποθλίβουσιν.¹⁸ 46 [ὁ δὲ Ἰησοῦς¹⁹ ἀπε²⁰ "Ἦψατό
μοῦ τις,] ἐγὼ γὰρ ἔγνω²¹ δύναμιν ἐξεληλυθυῖαν²² ἀπ' ἐμοῦ.²³
47 [Ἰδοῦσα] δὲ ἡ γυνὴ [ὅτι οὐκ ἔλαθεν²⁴ τρέμους²⁵ ἦλθεν²⁶
καὶ προσπεσούσα αὐτῷ²⁷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ²⁸ ἀπήγγ-
ειλεν²⁹ [ἐνώπιον πάντων τοῦ λαοῦ καὶ ὡς³⁰ ἰδὼν παραχρῆμα.]

48 ὁ δὲ³¹ εἶπεν αὐτῇ³²
"Θυγάτηρ³³, ἡ πίστις σου σέσωκέν σε
πορεύου εἰς εἰρήνην³⁴."

10 (C + δὲ) 11 (D omits) 12 (D ll omits) 13 (ss omits)
14 (ss + the fountain of) 15 (ss + and she reasoned in herself
and said "If I but go and touch the garments of Jesus, I shall
be healed") 16 (ss + turned and) 17 (D l δ δὲ Ἰησοῦς, γνοῦς
τῇ ἐξελθούσῃ ἐξ αὐτοῦ δύναμιν, ἐπαρέτα "Τίς μου ἤψατο;")
18 (NCD + καὶ οἱ ἐν αὐτῷ) 19 (ss come, CD ll ss + καὶ λέγεις,
D ll ss + "Τίς μου ἤψατο;"; C + † "Τίς ὁ ἀψάμενός μου;") 20 (ss
+ answered and) 21 (ss + to him) 22 (C † ἐγὼ) 23 (CD
ἐξεληλυθῶσα) 24 (ss that not even this escaped him, ss + fearing
and) 25 (D ἐντρομοὶ οὖσα) 26 (N omits) 27 (N δι-, C
? + αὐτῷ) 28 (D ὅτι) 29 (ss + she confessed before every man)
30 (NCD Θάγατερ, Cl Θάραει, θύγατερ) 31 (D ll ἐν εἰρήνῃ)

viii. 49 Ἐτι αὐτοῦ λαλοῦντος
ἔρχεται τις¹ παρὰ² τοῦ ἀρχισυναγώγου³ λέγων⁴ ὅτι
"Τέθνηκεν ἡ θυγάτηρ σου, †
μηκέτι⁵ σκύλλε τὸν διδάσκαλον⁶."
50 ὁ δὲ Ἰησοῦς ἀκούσας⁷
ἀπεκρίθη⁸ αὐτῷ⁹
"Μὴ φοβοῦ, μόνον πίστευσον¹⁰, [καὶ σωθήσεται¹¹]."
51 ἔλθων¹² δὲ εἰς τὴν οἰκίαν¹³ (1) οὐκ ἀφῆκεν εἰσελθεῖν
τινὰ σὺν¹⁴ αὐτῷ¹⁵
εἰ μὴ Πέτρον¹⁶ καὶ Ἰωάννην¹⁷ καὶ Ἰάκωβον †

καὶ τὸν πατέρα τῆς παιδὸς¹⁸ καὶ τὴν μητέρα. (2)
52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν.
ὁ δὲ εἶπεν "Μὴ κλαίετε,
οὐ γὰρ¹⁹ ἀπέθανεν ἀλλὰ καθεύδει."
53 καὶ κατεγέλω²⁰ αὐτοῦ, [εἰδότες ὅτι ἀπέθανεν.]
54 αὐτὸς δὲ

1 (ll omits τις, D ll ss ἐρχονται, ss + τινες) 2 (D ἀπὸ, ll ad)
3 (l venit quidam princeps synagogae dicens "Domine, veni
ut filiam meam salves"; loquente eo venit puer principis)
4 (D ll ss λέγοντες, CD ll ss + αὐτῷ) 5 (Cl ll μὴ) 6 (ll eum,
l omits) 7 (D ll ss + τὸν λόγον) 8 (N ll εἶπεν) 9 (ll patri
puellae, CD ss + λέγων) 10 (NCD πίστευε) 11 (ss + thy
daughter) 12 (D εἰσελθὼν) 13 (ss + of that man) 14 (N
οὐδένα ἀφῆκεν συνεσελθεῖν) 15 (Irenaeus omits) 16 (D τοῦ
κρασπεῖος) 17 (ll omits) 18 (D * κατεγέλω) 19 (Cl
+ ἐκβαλὼν πάντας καὶ)

VARIOUS.

The "tassel upon the overcoat"—to which the Jewish doctors attached so much importance that they introduced the verse, which prescribes it, into the Jewish creed—is mentioned in Mark vi. 56=Matt. xiv. 36, and in Matt. xxiii. 5. From the trito-Mark in this passage 'the tassel' dropped out, unless in S. Luke the Western reading be true.

S. Luke has claimed more than his usual freedom in editing this passage. S. Matthew's *θήρα* occurs in Mark vi. 50=Matt. xiv. 37, Mark x. 49, Matt. ix. 2, 22. The refrain "Thy faith hath saved thee" is found in Mark x. 52=Luke xviii. 42 and in Luke vii. 50, xvii. 19, and the refrain "Go in peace" is combined with it in Luke vii. 50, of. Acts xvi. 36, Jas. ii. 16. Details, like the above, are, we believe, to be regarded as editorial rather than as genuine recollections. So S. Matthew's note "(the woman) was healed from that hour" is repeated in Matt. xv. 28, xvii. 18. It is due, we believe, to the pressure of unbelief and the necessity of leaving no doubt whatever that the cure was really effected. S. Mark has sufficiently stated this in v. 29, but S. Matthew must have it more explicitly at the conclusion.

S. Luke again emphasizes the connexion between salvation and faith (cf. Luke viii. 12 note).

The same three Apostles were present at the Transfiguration (Mark ix. 2) and in Gethsemane (xiv. 33). The other Gospels always put James before John either by right of birth or from his martyrdom, but S. Luke here and in Luke ix. 28, Acts i. 18 puts John before James; probably in order to bring Peter and John together in consequence of their close association for work in Acts iii., iv., and perhaps during our Lord's Ministry (see p. 29 note).

Our Lord's words "she is not dead but sleepeth" have been generally taken to mean "Death is not, as you suppose, a thing to make much ado and wall over; it is as simple and natural as sleep; in this case it shall be as easily dissipated as sleep"; but it was possible for unbelievers to maintain that He must be understood literally, and therefore S. Luke by two editorial additions excludes the literal interpretation.

O lacks Luke iii. 22—iv. 24.
 8^a — Matt. viii. 28—x. 81.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 83 a.
 8^a — Mark v. 27—vi. 5 a.

FIRST DIVISION.

S. MATTHEW.

ix. (25) ἐκράτησεν τῆς χειρὸς⁷⁶ αὐτῆς,
 καὶ⁸ ἤγερθη τὸ κοράσιον⁷⁷.

[26 Καὶ ἐξῆλθεν ἡ φήμη αὐτῆς εἰς ὅλην τὴν γῆν ἐκείνην.]
 5 (D τὴν χεῖρα) 6 (8^a + immediately) 7 (8^a omits)
 8 NC αὐτῆς, (D αὐτοῦ)

Here follows THE HEALING OF TWO BLIND MEN,
 5 verses (IV. § 17).

xiii. 53—58.

(If the sections 14—16 were restored to their Marcan order,
 this section would be in its right place.)

53 [Καὶ ἐγένετο ὅτε ἐτίθωκεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,]
 μετῆρκεν ἐκεῖθεν. 54 καὶ ἐλθὼν εἰς τὴν πατρίδα¹ αὐτοῦ

ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,

ὥστε ἐκπλήσσεσθαι αὐτοὺς

καὶ λέγειν
 “Πόθεν τούτῳ³ ἡ σοφία αὕτη
 καὶ αἱ δυνάμεις;

55 οὐχ οὗτός ἐστιν ὁ⁸ τοῦ τέκτονος⁷⁴ υἱός;
 οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ⁵
 καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος καὶ Ἰωσήφ⁶

καὶ Σίμων καὶ Ἰούδας; †

1 (N ἀντιπατρίδα) 2 (D 8^a + πᾶσα) 3 (ll 88 + Josephi)
 4 (8^a omits) 5 (O ll Μαρία) 6 (NC Origen Ἰωάννης,
 ll Josas)

S. MARK.

v. 41 καὶ κρατήσας τῆς χειρὸς⁷¹ τοῦ παιδίου λέγει αὐτῇ⁷²
 “Ταλειθά⁷³ κούμ⁷⁴,” ὃ ἐστιν μεθερμηνεύμενον
 “Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.”
 42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει,
 ἦν γὰρ⁷⁵ ἐτῶν δώδεκα. (3)
 καὶ ἐξέστησαν εὐθὺς⁷⁶ ἐκστάσει μεγάλῃ.
 43 καὶ διεστειλατο αὐτοῖς πολλὰ⁷⁷ ἵνα μηδεὶς γνοιῇ⁷⁸
 τοῦτο, } (4)
 καὶ εἶπεν δοθῆναι⁷⁹ αὐτῇ φαγεῖν. (5)

17 (D τὴν χεῖρα) 18 (D + Παββαί) 19 (D ll Θαβιθά,
 ll tabitha, cf. Acts ix. 40) 20 (D ll κούμει) 21 (D ll 82,
 NC + ὡσεὶ) 22 (D ll πάντες) 23 (D ll omit) 24 (NC γρη)
 25 (D ll δοθῆναι)

17. A VISIT TO NAZARETH.

vi. 1—6^a.

[1 Καὶ (ii)
 ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται¹¹ εἰς τὴν πατρίδα αὐτοῦ,
 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
 2 Καὶ γενομένου σαββάτου¹²
 ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ

καὶ οἱ³ πολλοὶ ἀκούοντες⁴ ἐκπλήσσοντο⁵

λέγοντες
 “Πόθεν τούτῳ ταῦτα⁶, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ⁷,
 8 καὶ αἱ⁹ δυνάμεις τοιαῦται διὰ τῶν χειρῶν¹⁰ αὐτοῦ γινώ-
 μαι¹¹;

3 οὐχ¹² οὗτός ἐστιν ὁ τέκτων¹³, ✓
 ὁ υἱὸς τῆς¹⁴ Μαρίας
 καὶ¹⁵ ἀδελφὸς Ἰακώβου καὶ Ἰωσήφ¹⁶

καὶ Ἰούδα καὶ Σίμωνος;

1 (D ll ἐκπλήσθη, Origen καὶ ἦλθεν) 2 (D ll ἡμέρη σαβ-
 βάτου) 3 (NCD omit) 4 (D 1 ἀκούσαντες, ll omit) 5 (D ll
 + ἐπὶ τῇ ἐκκλησίᾳ αὐτοῦ) 6 (NC ll + πάντα, l tanta) 7 (D ll
 αὐτῷ) 8 (O? D ll + ἵνα, l + quod) 9 (OD omit) 10 (l labia
 = χειλέων) 11 (D γίνονται, O ll γίνονται) 12 (D * οὐκ)
 13 (ll τοῦ τέκτονος (+ Ἰωσήφ) υἱὸς καὶ) 14 (D omit)
 15 (ll omit, NC + δ) 16 (ll omit, NC καὶ Ἰωσήφ, O καὶ Ἰωσήφ)

S. LUKE.

viii. (54) κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν⁵³ λέγων

"Ἡ παῖς, ἔγειρε."

33 [καὶ ἐπέστρεψεν⁵³ τὸ πνεῦμα αὐτῆς,] "καὶ ἀνέστη παρα-
χρήμα,⁵³καὶ διέταξεν⁵³ αὐτῇ δοθῆναι⁵⁴ φαγεῖν. (5)55 καὶ ἐξέστησαν⁵⁵ [οἱ γονεῖς αὐτῆς]δ δὲ παρήγγαλεν αὐτοῖς μηδεὶν⁵⁶ εἰπεῖν τὸ γεγονός. } (4)20 (as + her) 21 (D ὅπ-) 22 (N omits) 23 (D ὅπ-) }
24 (as that they should give) 25 (D + θεωροῦντες) 26 (D
μηδὲ)

§ 17. The forms Ναζαρά, Ναζάρεθ correspond probably to the Hebrew feminines נַזְרָא, נַזְרָא. But as the word Nazareth does not occur in the O.T., we are in doubt about its true form. See IV. § 57 note. S. Mark's δ τέκτων has been altered deliberately by S. Matthew and in the Western text of S. Mark into δ τοῦ τέκτους υἱός. S. Mark's Ἰωσήφ is only a Grecised form of Ἰωσάφ. The form συγγενεῖς is false for συγγενέων. The bold theology in Mark vi. 5 has been removed from S. Matthew lest an unbeliever should deny our Lord's omnipotence or a Stoic object that a wise man never marvels.

iv. 16—30.

Conflation.

Scraps from the deutero-Mark: much misplaced. Combined with much new matter.

16 "Καὶ

ἦλθεν¹¹ εἰς Ναζαράδ¹², οὗ¹³ ἦν "τεθραμμένος",καὶ εἰσῆλθεν¹³ [κατὰ τὸ εἰσθῆαι αὐτῶν]¹⁴ ἐν τῇ ἡμέρᾳ τῶν
σαββάτωνεἰς τὴν συναγωγὴν, "καὶ ἀνέστη ἀναγνῶναι"¹⁵.[17 καὶ ἐπεδόθη¹⁵ αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου¹⁶, καὶ
ἀναγνῶν¹⁷ τὸ βιβλίον¹⁸ εὐρεν¹⁹ (τὸν)²⁰ τόπον²¹ οὗ ἦν γεγραμμένον18 Πνεῦμα Κυρίου ἐπ' ἐμέ²², οὗ εἶπεν ἐχρίσεν με²³,
εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με²⁴,κηρύξαι ἀρχαῖς καὶ ἰσχυροῖς ἀνάβλεψιν,
ἀποστείλαι²⁵ τεθραυμένους²⁶ ἐν ἀφέσει,19 κηρύξαι ἐνιαγτὸν Κυρίου λεκτόν²⁷.20 καὶ πᾶς τὸ βιβλίον ἀποδοὶ τῷ ὑπηρέτῃ ἐκδίωκεν²⁸ καὶ πάντων
οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. 21 ἤρξατο
δὲ λέγειν πρὸς αὐτοὺς οὗτος²⁹ "Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν
τοῖς ὤσιν ὑμῶν."³⁰]

22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον

[ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος
αὐτοῦ,]

καὶ ἔλεγον

"Οὐχὶ

υἱὸς ἐστίν³¹ Ἰωσήφ οὗτος;"[23 καὶ εἶπεν πρὸς αὐτοὺς "Πάντως ἐρεῖτέ μοι τὴν παραβολὴν
ταύτην 'Ἰατρὲ, θεράπευσον σεαυτὸν' ὅσα ἡκούσαμεν γενόμενα³² εἰς
τὴν³³ Καφαρναούμ³⁴ καί ποῖσον καὶ ὧδε ἐν τῇ πατρίδι σου.'"]

1 (D1 Ἐλθὼν δὲ) 2 (D Ναζαράδ, 11 Ναζάρεθ) 3 (D ὅπου)
4 (N1 ἀνα- 5 (D² ὅπου) 6 (D11 omits) 7 (I omits)
8 (N² reads this after Ἡσαίου) 9 (N² he gave) 10 (D ὁ προ-
φήτης Ἡσαίας) 11 (ND11 ἀναπτόξας) 12 (D omits)
13 (N omits) 14 (N² thee) 15 (D² ἀπέσταλμαι, 1 + to heal the
broken in heart) 16 (N² ἀποστείλω) 17 (D τεθραυματισμένοι)
18 (11 + and the day of recompence) 19 (I) γενόμενα) 20 (N²
+ ye will say unto me)

VARIOUS.

The charge that no one should know seems to be unsuitable, for if the funeral was stopped, the professional mourners and the friends must have asked and been told why it was so. The truth appears to be that S. Mark has concluded the section with a commonplace (cf. Mark i. 44, iii. 12, vii. 36, viii. 26, 30) without noticing the incongruity. In S. Luke it is quite usual for a section to be terminated by an editorial note, and we must allow that the same thing was sometimes done in the other Gospels. Perhaps however S. Mark only means, that as our Lord had restricted the number of witnesses to five persons, so He enjoined on those five a strict reticence respecting what they had seen and heard.

S. John iv. 43, vii. 15, vi. 42, iv. 44.

[iv. 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν¹ εἰς τὴν Γαλιλαίαν.]

1 (A + καὶ ἀπῆλθεν, 1 et suit)

Of Acts xiii. 14, καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν
σαββάτων ἐκδίωκεν. 15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν
προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες
"Ἄνδρες ἀδελφοί, εἰ τις ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν
λαόν, λέγετε." 16 ἀναστὰς δὲ Παῦλος καὶ κατασείσας τὴν χεῖρα
εἶπεν.

Of Acts iv. 27, ἐπὶ τὸν δῆλον παῖδά σου Ἰησοῦν, ὃν ἐχρίσας.
Acts x. 38, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὃς ἐχρίσεν αὐτὸν ὁ θεὸς
ΠΝΕΥΜΑΤΙ ἁγίῳ καὶ δυνάμει.

On the quotation from Isaiah lxi. 1 and lviii. 6 see V. § 15,
where also the version of the LXX. is given.

On ὑπηρέτης see page 8 note.

S. John

[vii. 15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες "Πῶς οὗτος γράμματα
οἶδεν μὴ μεμαθηκώς;"]

[vi. 42 καὶ ἔλεγον

"Οὐχὶ¹οὗτος ἐστὶν Ἰησοῦς ὁ υἱὸς² Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν³ τὸν πατέρα
καὶ τὴν μητέρα⁴;"

1 MCD Oδχ 2 (D + τοῦ) 3 (N + καὶ) 4 (N11 omits)

FIRST DIVISION.

S. MATTHEW.

xiii. 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ [πᾶσαι] πρὸς ἡμᾶς εἰσὶν; †
 πᾶθεν οὖν⁶ τούτῳ ἑταῦτα πάντα⁷;"
 57 καὶ ἐσκανδαλίζοντο ἐν αὐτῇ.
 8 δὲ Ἰησοῦς εἶπεν αὐτοῖς
 "Οὐκ ἔστιν προφήτης ἄτιμος
 εἰ μὴ ἐν τῇ⁹ πατρίδι
 ἑκαὶ ἐν τῇ οἰκίᾳ αὐτοῦ¹⁰."
 58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς
 * * διὰ τὴν ἀπιστίαν¹¹ αὐτῶν.
 6 (s^a omit) 7 (l ista sapientia) 8 KO+184, (O+αὐτοῦ)
 9 (ll omit) 10 (D l † τὰς ἀπιστίας)

S. MARK.

vi. (3) ἑκαὶ οὐκ¹² εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;"
 καὶ ἐσκανδαλίζοντο ἐν αὐτῇ.
 4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι
 "Οὐκ ἔστιν προφήτης ἄτιμος
 εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ¹⁶
 ἑκαὶ ἐν τοῖς¹⁷ συγγενεῦσιν¹⁸ αὐτοῦ¹⁹ ἑκαὶ ἐν τῇ οἰκίᾳ
 αὐτοῦ²¹."
 5 Καὶ οὐκ ἔβραβετο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν²²,
 εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν²³
 6 καὶ θαύμασεν²⁴ διὰ τὴν ἀπιστίαν²⁵ αὐτῶν.]
 15 (D ll οὐχὶ καὶ) 16 (N εαυτοῦ) 17 (D ταῦ, O * τῆς)
 18 (OD συγγενέων) 19 (D ll omit) 20 (N ll omit)
 21 (l omits) 22 (ll noluit virtutem multam facere ibi, or
 non faciebat ibi ullam virtutem, or non faciebat ibi virtutes
 multas) 23 OD ll ἐθαύμαζεν, (l -ζον) 24 (D † πίστεω)

18. THE MISSION OF THE TWELVE (AND OF THE SEVENTY).

ix. 35—38, (iv. 23,) x. 1, 5—15.

Conflation.

(If section 17 were removed, this would be a continuation of the interpolation §§ 14—16.)

35 Καὶ περιῆγεν [ὁ Ἰησοῦς τὰς πόλεις πάσας¹ καὶ τὰς κώμας,
 διδάσκων [ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ² κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν³].
 Doublet:
 iv. 23 καὶ περιῆγεν⁴ [ἐν ὅλῃ⁵ τῇ Γαλιλαίᾳ]⁶
 διδάσκων⁷ [ἐν ταῖς συναγωγαῖς αὐτῶν]⁸
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῇ λαῷ]].
 [ix. 36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकु-
 μένοι καὶ ἐριμμένοι⁹ ὥσε¹⁰ πρόβατα μὴ ἔχοντα ποιμένα.
 37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
 "Ὁ μὲν θερισμὸς πολὺς¹¹, αἱ δὲ ἐργαταὶ ὀλίγοι·
 38 δεήθητε οὖν ἑτοῦ κυρίου¹² τοῦ θερισμοῦ
 ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ."
 x. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα [μαθητὰς αὐτοῦ]

ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων
 [ὥστε ἐκβάλλειν¹³ αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
 μαλακίαν¹⁴].
 1 (s^a omits) 2 (N omits) 3 (N ll + ἐν τῇ λαῷ καὶ ἠκολού-
 θησαν αὐτῷ) 4 (KOD ll + ὁ Ἰησοῦς) 5 (D ll ὅλην τὴν Γαλι-
 λαιαν) 6 (N + αὐτοῦ) 7 (s^a omits) 8 (NBO * ἐρημμένοι,
 D ἐριμμένοι) 9 (OD ὥς) 10 (D † τὸν κύριον) 11 (CD
 ἐκβαλεῖν) 12 (ll + ἐν τῇ λαῷ)

vi. 6^b—13.

18a. Sending them forth two by two.

Καὶ περιῆγεν τὰς κώμας κύκλῳ
 διδάσκων.

(Matt. ix. 36=Mark vi. 34).

7 Καὶ προσκαλεῖται¹ τοὺς δώδεκα²,

ἑκαὶ ἤρξατο αὐτοὺς ἀποστέλλειν³ ἑξήκοντα⁴,
 ἑκαὶ ἐδίδου⁵ αὐτοῖς ἐξουσίαν τῶν⁶ πνευμάτων τῶν⁷ ἀκα-
 θάρτων⁸,

1 (D ll προσκαλεσάμενος) 2 (D ll s^a + μαθητὰς) 3 (D ll s^a
 ἀπέστειλεν αὐτοὺς) 4 (D ἀπὸ δύο, l omits) 5 (D ll δοῦν)
 6 (C omits) 7 (C omits) 8 (N † omits)

* Cf. John iv. 35, 36.

S. LUKE.

VARIOUS.

iv. 24 εἶπεν δὲ²²

“[Ἀμφὶ²³ λέγω ὑμῶν ὅτι] οὐδεὶς προφήτης δεκτός ἐστιν
ἐν τῇ πατρίδι αὐτοῦ²⁴.”

[25 ἐπ’ ἀληθείας δὲ²⁶ λέγω ὑμῶν²⁷, πολλοὶ χῆραι ἦσαν ἐν ταῖς
ἡμέραις Ἡλείου²⁸ ἐν τῇ Ἰσραὴλ²⁹, οὐτε ἐκλείσθη ὁ οὐρανὸς³⁰ ἕτη τρία
καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πάσαν τὴν γῆν, καὶ
πρὸς οὐδεμίαν αὐτῶν ἐπέμψθη Ἡλείας εἰ μὴ εἰς Σάρεπτα τῆς
Σιδωνίας πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν
ἐν τῇ Ἰσραὴλ³¹ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν
ἐκαθαρίσθη³², εἰ μὴ Ναυμάν³³ ὁ Ζόροι.” 28 καὶ ἐπλήσθησαν πάντες
θυμὸν ἐν τῇ συναγωγῇ ἀκούοντες³⁴ ταῦτα, 29 καὶ ἀναστάντες³⁵ ἐξέ-
βαλον αὐτὸν ἔξω τῆς πύλου, καὶ ἤγαγον αὐτὸν ἐξω³⁶ ἄφ’ οὗ τοῦ
ἔρου ἐφ’ ὃ ἡ πόλις ψευδόμεγε³⁷ αὐτῶν, ὥστε³⁸ κατακρημνίσαι³⁹
αὐτόν· 30 αὐτοὶ δὲ θαλθὼν διὰ μέσου αὐτῶν ἐπαρέετο⁴⁰.]

22 (σ+unic latm) 23 (D+ἀμφ) 24 (KD αὐτοῦ)
25 (D II omit) 26 (N II+δτι) 27 (σ+the prophet)
28 (D II Ἰσραὴλ or Ισραηλ) 29 MCI+ἐπὶ 30 (C ἐκα-
θαρίσθη) 31 (D Ναυμας, σ omits) 32 (D¹ I ἀκούοντες)
33 (σ omits) 34 (D+τῆς) 35 (D ἀκούοντες) 36 (C
ἐξω τῆ) 37 (σ † λεγοι, C † κρημνίσαι)

x. 1—11, ix. 1—6.

[1 Μετὰ δὲ ταῦτα ἀπέβη² τὸ ὄνομα³ ἐτέρου ἐξουσιασμένου
(δύο)⁴ καὶ ἀπέστειλεν αὐτοὺς⁵ ἀπὸ δύο (δύο)⁶ πρὸς πρῶτον αὐτοῦ
εἰς τὰς πόλεις καὶ τόπους⁷ ὅς ἡμελλεν αὐτοῖς⁸ ἐρχομέναι.

1 (D II Ἀπεβήκει δὲ) 2 (D II σ omits, MCD II σ+καὶ)
3 MCI omits 4 (B omits) 5 MCD omits 6 (D II καὶ
πάντα τόπος καὶ πόλις)

x. 2 εἰλεγεν δὲ πρὸς αὐτοὺς

“Ὁ μὲν¹ θεμερίαις πόλιν, εἰ δὲ ἐργάται ἀλίγαι
δεσφῆναι αὐτῷ² τοῦ κυρίου τοῦ θεμερίου
δοῦναι ἐργάταις ἐκβόλῃ εἰς τὸν θεμερίον αὐτοῦ.”]

ix. 1 Συνκαταστάμενος δὲ τοῖς δώδεκα³ (1)

ἐβόησεν⁴ αὐτοῖς [δύναμις καὶ] ἐξουσία⁵ ἐπὶ πάντα τὰ δημι-
ούργημα⁶ (2)

[καὶ νότοις θεραπεύειν.]

2 καὶ ἀπέστειλεν αὐτοὺς (2)

[ἐκρέσσαν τὴν βασιλείαν τοῦ θεοῦ καὶ ἔσθαι.7]

1 (D II omits) 2 (D¹ omits) 3 (MCI+ἀπεστέλλων,
II+ἐπιστάτης εἶπεν) 4 (M † ἐβόησεν) 5 (C † ἐξουσία)
6 (D † δύναμις καὶ ἐξουσία) 7 (KD II+τοῖς ἀσθενέσι, C+τοῖς
ἀσθενέσι)

S. John

[iv. 44 αὐτοὶ γὰρ Ἰησοῦ ἐμαρτύρησαν ὅτι “Προφήτης ἐν τῇ ἰδίᾳ
πατρίδι τιμὴν οὐκ ἔχει.”]

S. John gives the saying about a prophet having no honour
in his native land, but probably with a different interpretation,
for he seems to regard Jerusalem and not Nazareth as the
home of the Messiah. Latham however (*Pastor pascorum*,
p. 164) understands S. John to mean: “Jesus went into
Galilee, but not to Nazareth, for &c.”

Compare the Ἀόγαι Ἰησοῦ in the Oxyrhynchus fragment
Αόγαι Ἰησοῦ, “Ὅτι ἐστὶν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ,
οὐδὲ ἱατρὸς καὶ θεράπων διὰ τοῦ γινώσκοντος αὐτόν.” *Logion*
No. 6.

The Mission of the Seventy is peculiar to S. Luke and by
some critics has been condemned as unhistorical, because it
contains nothing new and the Charge to the Seventy has
almost nothing which is not found in S. Matthew's Charge to
the Twelve. But the fact that all doublets have a tendency to
be assimilated and all speeches to become confusions does
not prevent S. Luke from having excellent authority for
what he writes. The historical fact we consider to be well
established; details are never so.

Sending out the Seventy two by two corresponds to
S. Mark's sending out the Twelve two by two.

S. Matthew repeats ix. 35 in a doublet and gives the version,
with which it concludes, three times. This surely is editorial
work.

S. MATTHEW.

Conflation.

x. 5 [Τούτοις τοῖς δώδεκα¹] ἀπέστειλεν ὁ Ἰησοῦς
παραγγέλλας αὐτοῖς² λέγων³
[“Εἰς ὃδὸν ἰθὺν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν⁴ μὴ
εἰσελθῃτε· ὁ⁵ πορεύεσθε δὲ ὁ⁶ μᾶλλον⁶ πρὸς τὰ πρόβατα τὰ ἀπολωλότα
αἰκου Ἰσραὴλ. 7 πορεύεσθαι δὲ κηρύσσετε λέγοντες ὅτι⁷· “Ἦγγικεν
ἡ βασιλεία τῶν οὐρανῶν.” 8 ἀσθενοῦντας θεραπεύετε⁸, νεκροὺς ἐγεί-
ρετε⁹, λεπροὺς καθαρίζετε⁹, δαίμονια ἐκβάλλετε⁹· δωρεὰν ἐλάβετε,
δωρεὰν δότε.]
9 Μὴ κτήσῃσθε [χρυσοῦν] μὴδὲ⁹ [ἀργυροῦν]¹⁰ (1)
μὴδὲ⁹ χαλκὸν εἰς τὰς ζώνας ὑμῶν, (5) †
10 μὴ⁹ πῆραν εἰς ὄδον (4) †
μὴδὲ⁹ δύο χιτῶνας (7)
μὴδὲ⁹ ὑποδήματα (6)
μὴδὲ⁹ ῥάβδον¹¹. (2)
[ἄξιός γάρ¹² ὁ ἐργάτης τῆς τροφῆς¹² αὐτοῦ.] (3)

11 εἰς ἣν δ’ ἂν πόλιν ἢ κώμην¹⁴ εἰσελθῃτε¹⁵, [ἐξετάσατε
τίς ἐν αὐτῇ¹⁶ ἀξίος ἐστίν·] καὶ ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε.
[12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάζεσθε αὐτήν¹³. 13 καὶ¹⁷ ἐάν
μὴν ᾤ¹⁸ ἡ οἰκία ἀξία, ἐλθάτω¹⁹ ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· ἑάν δὲ μὴ
ᾤ¹⁸ ἀξία²⁰, ἡ¹⁷ εἰρήνη ὑμῶν ἐφ’²¹ ὑμᾶς ἐπιστραφήτω.]
14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς
μὴδὲ ἀκούσῃ [τοὺς λόγους] ὑμῶν²²,
ἐξερχόμενοι [ἐξω²³ τῆς οἰκίας ἢ²⁴ τῆς πόλεως²⁴ ἐκεῖνης²⁵
ἐκτινάξατε τὸν κονιορτὸν²⁶ τῶν ποδῶν ὑμῶν.
[15 ἀμὲν λέγω ὑμῶν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ²⁷ Γομόρρας²⁸
ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.]

1 (8^o + disciples) 2 (D11 + καὶ) 3 (N omits, 8^o + unto
them) 4 (D11 Σαμαριτανῶν) 5 (D ὑπάγετε) 6 (8^o omits)
7 (B omits) 8 (D aorist, 1 omits νεκροὺς ἐγείρετε) 9 (D
μήτε) 10 (N omits) 11 (C11 ῥάβδους, 11 + in manibus
vestris) 12 (D11 + ἐστίν) 13 (11 τοῦ μισθοῦ) 14 (11 8^o
omit) 15 (D † ἡ πόλις, εἰς ἣν ἂν εἰσελθῃτε εἰς αὐτήν) 16 (1 omits,
KD11 + λέγοντες “Ἐἰρήνη τῷ οἴκῳ τούτῳ”) 17 (D omits)
18 (C † ᾤ) 19 (D ἔσται) 20 (D εἰ δὲ μήτε) 21 (D11
πρὸς 22 (11 plurals) 23 (C omits) 24 (N πόλεις + ἡ κώμη)
25 (D11 omit) 26 (NO11 + ἐκ) 27 (NO + γῇ) 28 (OD11
Γομόρρας)

S. Matthew adds 27 verses. The whole conflation is given
in II. § 5.

Then follow three chapters (xi.—xiii.) containing much
Marcan material, which we have already had, and much non-
Marcan material: 80 + 50 + 68 = 198 verses.

After this S. Matthew has no more serious dislocations of
S. Mark's order.

S. MARK.

18 b. The Charge to the Twelve (and to the
Seventy).

vi. 8 καὶ παρήγγειλεν αὐτοῖς¹

ἵνα μὴδὲν αἴρωσιν² εἰς ὁδὸν³ (1)
ἀ μὴ ῥάβδον μένον⁴, (2)
μὴ⁵ ἄρτον, (3)
μὴ⁶ πῆραν, (4)
μὴ⁶ εἰς τὴν ζώνην⁷ χαλκόν, (5)
9 ἀλλὰ ἐποδοσμένους σανδάλια, (6)
καὶ μὴ ἐνδύσασθαι⁸ δύο χιτῶνας. (7)

10 καὶ ἔλεγεν αὐτοῖς⁹
“Ὅπου¹⁰ ἂν εἰσελθῃτε εἰς οἰκίαν¹¹,
ἐκεῖ μένετε¹² ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.

11 καὶ ὅς ἂν τόπος¹³ μὴ δέξηται¹⁴ ὑμᾶς
μὴδὲ ἀκούσωσιν ὑμῶν,
ἐκπορευόμενοι ἐκείθεν
ἐκτινάξατε τὸν χόον τὸν ὑποκάτω¹⁵ τῶν ποδῶν ὑμῶν
εἰς μαρτύριον αὐτοῖς.¹⁶”

[12 Καὶ ἐξελθόντες ἐκήρυξαν¹⁷ ἵνα μετανοήσωσιν¹⁸, 13 καὶ (iii)
δαίμονια πολλὰ ἐξέβαλλον¹⁹, καὶ ἡλεῖφον²⁰ ἑλαίῳ
πολλοὺς ἀρρώστους καὶ²¹ ἐθεράπευον²².]

1 (N † omits) 2 (NO ἄρωσιν) 3 (1 omits) 4 (D μόνον)
5 (D1 μήτε) 6 (D11 μήτε) 7 (11 8^o plural) 8 (NCD1
ἐνδύσασθε, (B † ἐνδύσασθε) 9 (8^o omits) 10 (C “Ὅπου”) 11
(D11 omit) 12 (N μένετε) 13 (D11 δεσὶ ἐάν, C 8^o δε ἂν)
14 (D11 δέξονται) 15 (D11 8^o omit) 16 (A11 + ἀμὲν λέγω
ὑμῶν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ
τῇ πόλει ἐκείνῃ) 17 (N + αὐτοῖς, 11 ἐκήρυξαν, 1 κηρύσσετε)
18 (NO μετανοήσωσιν) 19 (OD ἐξέβαλον) 20 (D11 ἀλεί-
ψαντες) 21 (11 sanaverunt or sanabantur)

S. LUKE.

VARIOUS.

ix. 3, καὶ εἶπεν πρὸς αὐτούς

“Μηδὲν αἶρετε εἰς τὴν ὁδόν, (1)
μήτε ῥάβδον² (2)
μήτε πήραν³ (4)
μήτε ἄρτον (3)
μήτε ἀργύριον, (5)
μήτε⁴ δύο χιτῶνας ἔχειν⁵.” (7)

Doublet:

[x. 3 “ὁπάγετε ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

1 μὴ βαστάζετε βαλλάντιον,
μὴ πήραν, (4)
μὴ⁶ ὑποδήματα, (6)
καὶ⁵ μηδένα κατὰ τὴν ὁδὸν ἀσπάσασθε.”]
ix. 4 “καὶ εἰς τὴν ἐν οἰκίαν εἰσέλθῃτε,
ἐκεῖ μένετε⁷ καὶ⁸ ἐκείθεν ἐξέρχισθε.

5 καὶ ὅσοι ἐν μὴ δέχονται¹¹ ὑμᾶς,

ἐξερχόμενοι ἀπὸ¹² τῆς πόλεως ἐκείνης
τὸν κοινορτὸν ἀπὸ¹⁴ τῶν ποδῶν¹⁵ ὑμῶν ἀποτινάσσετε¹⁶
εἰς μαρτύριον [ἐπ’] αὐτοῦ¹⁷.”

Doublet:[x. 3 “εἰς τὴν δ’ ἐν εἰσελθῃτε οἰκίαν πρῶτον¹⁸ λέγετε Ἐιρήνη
τῷ οἴκῳ τούτῳ¹⁹.” 6 καὶ¹⁰ ἐὰν ἐκεῖ ᾖ²⁰ υἱὸς εἰρήνης, ἐπανα-
παύσεται²¹ ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ’ ὑμᾶς
ἀνακύψει²². 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, θεσπίζοντες²³ καὶ πίνο-
ντες τὰ παρ’ αὐτῶν, ὅπως γὰρ ὁ ἐργάτης τ’ οὗ μισθοῦ²⁴ αὐτοῦ²⁵.
μὴ μεταβαλέτετε ἐξ²⁶ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς τὴν ἐν πόλιν εἰ-
σέλθῃτε καὶ δέχονται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῶν, 9 καὶ
θεραπεύετε τοὺς²⁷ ἐν αὐτῇ ἀσθενεῖς²⁸, καὶ λέγετε αὐτοῖς²⁹
“Ἐγγικεν ἡ³⁰ ὑμῶν³¹ ἡ βασιλεία τοῦ θεοῦ.”

10 “εἰς τὴν δ’ ἐν πόλιν εἰσελθῃτε καὶ μὴ δέχονται³² ὑμᾶς³³,
ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἰπατε 11 “Καὶ
τὸν κοινορτὸν τὸν κολληθέντα ὑμῶν³⁴ ἐκ τῆς πόλεως
ὑμῶν εἰς τοὺς πόδας³⁵ ἀπομασσομέθεα ὑμῶν³⁶.
12 ἢ τοῦτο γινώσκετε³⁷ ὅτι ἔγγικεν³⁸ ἡ βασιλεία τοῦ θεοῦ.”]
ix. 8 [ἐξερχόμενοι δὲ³⁹ διήρχαντο κατὰ τὰς κώμας⁴⁰ εὐαγγελιζόμε-
νοι καὶ θεραπεύοντες πανταχοῦ.]

1 (O omits) 2 (A ῥάβδου) 3 (ll + nor shoes) 4 (D + ἀνά)
5 (N omits) 6 (OD ll + ἐγὼ) 7 (D μέσον) 8 (O μηδὲ) 9 (N
μεῖναι) 10 (l + ne) 11 (D ll δέχονται) 12 (ND ἐκ, ll de)
13 (A ll ss + καὶ) 14 (D l omits) 15 (l omits) 16 (D ἐκ- OD
τινάξαι) 17 (N ll αὐτοῖς) 18 (l omits, D ll read πρῶτον
before οἰκίαν) 19 (ss omits) 20 (N + δ) 21 (CD ἐπανα-
παύσεται) 22 (D ἐπιστρέψαι + ἡ εἰρήνη ὑμῶν) 23 (N ll ἐσθίοντες)
24 (ss food) 25 (O ll + ἐστω) 26 (D ἀπὸ) 27 (D ss τοῖς)
28 (D ll ἀσθενεῖς) 29 (ss omit) 30 (l omits) 31 (D ll
δέχονται) 32 (ss + ἐν εἰς) 33 (N ἡ ὑμῶν) 34 (O l + ὑμῶν)
35 (l nobis) 36 (N + ὑμῶν) 37 (O ll + ἐφ’ ὑμᾶς) 38 (ss + his
apostles) 39 (D ἡ κατὰ πόλιν καὶ ἡρχαντο, ll ss + and the cities)

The Samaritans are not mentioned by S. Mark. S. Matthew only records of them the command “Into any city of Samari-
tans enter ye not (x. 5).” S. John tells of the Woman of
Samaria and the evangelization of the village where she dwelt
(iv.). S. Luke in addition to ix. 52 speaks of Samaritans in
the case of the Ten Lepers (xvii. 16), and in that of the
Good Samaritan (x. 33). He also records the evangelizing of
many of their villages, Acts i. 8, viii. 5, 14, 25, ix. 31, xv. 8.
See ‘Comp. of the Gospels,’ p. 88.

Luke xii. 85, καὶ εἶπεν αὐτοῖς “Ὅτε ἀπέστειλα ὑμᾶς ἀπὸ
βαλλαντίου καὶ πήρας καὶ υποδημάτων, μὴ τινας ὑπερβήσῃτε;”
N.B. These words are spoken to the Twelve, although in
Luke x. 4 the original prohibition was addressed to the
Seventy: a good example of assimilation. The word βαλλάν-
τιον occurs four times in S. Luke but not elsewhere.

S. Mark permits the Twelve to use staff and sandals,
S. Matthew forbids them both; S. Luke forbids the staff to
the Twelve, and the sandals to the Seventy, but in xii. 85 by
a slip of memory he forbids sandals to the Twelve. We can
have little doubt that S. Mark here preserves the original rule,
both the other Gospels having been affected by the tendency to
expect exceptional severity in the case of religious teachers.
Probably S. Luke during his visits to Palestine heard the rule
recited in S. Matthew’s form and altered his own teaching
accordingly. This therefore will be a case of mixture. Har-
monists from Tatian downwards have vainly endeavoured to
find different meanings for ῥάβδος and to distinguish sandalia
from υποδήματα, in order formally to reconcile the Evangelists.
It is better in every way to admit the divergence.

The tendency to severity is seen in another detail. S. Mark
commands them not to wear two tunics—for the sake of
warmth in cold weather, as the high priest did on the night of
our Lord’s trial (Mark xiv. 68), but in S. Matthew they are not
to get two tunics—one for washing, the other for wearing; so
John the Baptist forbade (Luke iii. 11).

Acts xiii. 51, οἱ δὲ ἐκτιναζόμενοι τὸν κοινορτὸν τῶν ποδῶν ἐπ’
αὐτοὺς ᾤοντο εἰς Ἰερουσαλὴμ. Acts xviii. 6, ἐκτιναζόμενοι τὰ ἱμάτια
εἶπεν πρὸς αὐτοὺς.

S. Matthew, as usual, has treated S. Mark’s brief section as
a peg on which to hang many *logia*. His discourse is given at
length in the Second Division.

Copper coins free from idolatrous symbols were used in
Palestine by special indulgence of the Romans. Poor people
would seldom see any other; cf. Luke xx. 24. Hence S. Mark’s
χαλκοί is original and has been altered in the other Gospels to
correspond to local usage. The diminutive ἀργύριον means
coined silver, which was the usual tender amongst Gentiles.

With Mark vi. 13 compare

S. James v. 14, ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς
πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ’ αὐτὸν ἐν ὀνόματι
τοῦ Κυρίου.

S. MATTHEW.

S. MARK.

19. MARTYRDOM OF JOHN THE BAPTIST.

vi. 14—29.

19 a. Herod's opinion about our Lord.

xiv. 1—12^a.

1 [Ἐν ἐκείνῃ τῇ καιρῷ] ἤκουσεν Ἡρώδης ὁ τετραάρχης
 τὴν ἀκοὴν Ἰησοῦ,

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης,
 φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ,
 καὶ ἔλεγον ὅτι
 “Ἰωάννης ὁ βαπτίζων
 ἐγγίγεται ἐκ νεκρῶν,
 [καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ].” } (i)
 15 ἄλλοι δὲ ἔλεγον ὅτι “Ἡλείας ἐστίν.” } (ii)
 ἄλλοι δὲ ἔλεγον ὅτι “Προφήτης ὡς τῶν προφητῶν.”
 16 ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν
 “Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην.” } (i)
 οὗτος ἡγήρεθ’.” } (ii)

2 καὶ εἶπεν [τοῖς παῖσιν αὐτοῦ]
 “Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής.”
 αὐτὸς ἡγήρεθ’ ἀπὸ τῶν νεκρῶν,
 [καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ].” } (i) (2)
 1 (s^a omits, D ss + δὲ) 2 (D ll + Mή τι) 3 (D ll + ἐν ἐγὼ
 ἀπεκεφάλισα) 4 (O l οὗτος) 5 (B omits) 6 (D ἡ ἐναρ-
 γούσιν) 7 (ss therefore great is his power)

1 (s^a knowledge) 2 K O ll s^a ελεγεν, (D * ελεγοσαν)
 3 (D ll s^a βαπτιστής) 4 (O ἡγήρεθ’)
 5 (s^a great is his power) 6 (K ll omits) 7 (D ll omit, l omits ὡς εἰς τῶν
 προφητῶν) 8 (OD omit) 9 (D ll εἶπεν, ll λέγει, O + εἶπεν)
 10 (ND ll omit) 11 (K ll + Ἰωάννης, O + ἐστίν. αὐτὸς, D s ll + ἐκ
 νεκρῶν) 12 (O + ἀπὸ τῶν νεκρῶν)

19 b. John the Baptist's Imprisonment.

(A retrospect.)

xiv. 3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην

[vi. 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν (ii)
 τὸν Ἰωάννην
 καὶ ἔδωκεν αὐτὸν ἐν φυλακῇ]
 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
 ὅτι αὐτὴν ἐγάμησεν.
 18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι
 “Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.”
 19 ἡ δὲ Ἡρωδιάς ἐνείχεν αὐτῷ
 καὶ ἤθελεν αὐτὸν ἀποκτείνειν,
 καὶ οὐκ ἠδύνατο

ἔδωκεν καὶ ἐν φυλακῇ [ἀπέθετο]
 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
 4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ
 “Οὐκ ἔξεστίν σοι ἔχειν αὐτήν.”
 5 καὶ θέλων αὐτὸν ἀποκτείνειν
 ἐφοβήθη [τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον].
 1 (B + τότε) 2 (s^a omits, OD + αὐτὸν) 3 (D ll omit)
 4 (D + τῷ) 5 (O ἔθετο, l + αὐτὸν, D ll omit) 6 (KD omit)
 7 (K omits) 8 (2 ll uxorem fratris tui, l + uxorem) 9 (B
 ἐπει)

20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην,
 εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἁγίον, καὶ συνετήρει
 αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἠθέλει
 αὐτοῦ ἤκουεν.
 1 (D omits) 2 (D ll καὶ ἔβαλεν εἰς φυλακὴν) 3 (ll omit)
 4 (D s^a σε) 5 (D ? αὐτὸν) 6 (l omits) 7 (2 ll Herodes
 autem) 8 (D ? φόνον) 9 (O ll ἐτίθει) 10 (O ἀπολέσει)
 11 (D * οὐχ) 12 (s^a omits) 13 (D ll + εἶναι) 14 (B + omits)
 15 (OD ll s^a πολλὰ ποιεῖ, ll quia or quod multa faciebat)
 16 (l cum audisset illum multa facere)

19 c. Herod's Birthday Feast.

xiv. 6 γενεσίους δὲ γενομένοις τοῦ Ἡρώδου

vi. 21 Καὶ γενομένης ἡμέρας εὐκαιροῦ ὅτε Ἡρώδης
 τοῖς γενεσίους αὐτοῦ δέειπνον ἐποίησεν τοῖς μεγιστάουσιν
 αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλι-
 लाίας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος
 1 (D s^a + δὲ) 2 (D s^a ll omit, Lachmann δ τι) 3 (s^a ἐπ
 happened that) 4 (D * γενεχλοῖς) 5 (D ll omit) 6 (K
 ελθούσης) 7 (ll s^a Copt. Goth. omit, O αὐτῆς τῆς)

ἠρχίστατο ἡ θυγάτηρ τῆς Ἡρωδιάδος [ἐν τῷ μέσῳ]
 1 (O genitive) 2 (ss + came in and) 3 (D s^a αὐτοῦ
 Ἡρωδιάς) 4 (s^a omits, s^a + of the banquet)

S. LUKE.

VARIOUS.

ix. 7—9 (iii. 19, 20).

7 "Ἦκουσεν" δὲ Ἡρώδης ὁ τετραδάρχης¹³ [τὰ γυνήμενα πάντα,καὶ διηπόρει¹⁴] διὰ τὸ λέγεσθαι ὑπὸ τινῶν¹⁴ ὅτι
Ἰωάννης
ἡγέρθη⁵ ἐκ νεκρῶν,8 ὑπὸ τινῶν δὲ¹⁵ ὅτι Ἡλίας ἐφάνη,
ἄλλων δὲ¹⁷ ὅτι προφήτης τις⁶ [τῶν ἀρχαίων ἀνέστη⁷].
9 εἶπεν δὲ (ὁ)¹⁰ Ἡρώδης¹¹
"Ἰωάννην ἐγὼ ἀπεκεφάλισα."
τίς βίβ¹² ὅστις οὗτος περὶ οὗ¹² ἀκούω τοιαῦτα¹²;"
[καὶ ἐψήγει ἰδεῖν αὐτόν.]1 (D Ἀκούσας) 2 (N omits) 3 (D ἡγορεῖτο) 4 (N
omits) 5 (D ἀνέστη) 6 (as others said) 7 (D † ἄλλοι δὲ,
as others said) 8 (D II omits, A II εἶπε) 9 (D * ἡρώδης)
10 NCD omits 11 (OD + εἶπε) 12 (as omits) 13 (D II as
ἐγὼ ταῦτα ἀκούω)

(An editorial note.)

iii. 19 (ὁ δὲ Ἡρώδης ὁ τετραδάρχης,

ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναίκος¹ τοῦ ἀδελφοῦ
αὐτοῦ²
καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν³ ὁ Ἡρώδης, ὡς προσέθηκεν
καὶ τοῦτο ἐπὶ πᾶσιν,
κατέκλεισεν⁴ τὸν Ἰωάννην ἐν⁵ φυλακῇ.]1 (C + Φιλίππου) 2 (N of Herod) 3 (N πάντων τῶν
πονηρῶν ὧν ἐποίησεν) 4 (C II N + καὶ) 5 (D II ἐν-)
6 (C + τῇ)

Antipas never bore the title of 'king,' and S. Mark's Aramaic βασιλεὺς is therefore corrected in both the other Gospels. S. Matthew however forgets to correct it in xiv. 9. S. Luke's <δε> ἡγορεῖ occurs in Mark vi. 20.

S. Luke knew that the aristocracy in Palestine were Sadducean, and the Herods, however much at times they strove to conciliate the Pharisees, did not share in the hope of immortality. Hence he cannot believe that Herod would use words which admitted the existence of the soul after death. But a guilty conscience will often shake for the moment an atheistic creed.

Mark vi. 15 is alluded to in Mark viii. 28, and the whole line of Luke ix. 8¹ is repeated by double assimilation in Luke ix. 19, a strong proof of the truth of the oral hypothesis.

S. John iii. 24.

[ὁπῶς γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.]

Herod Philip, the tetrarch of Iturea and Trachonitis (Luke iii. 1), was not the husband of Herodias. I suspect that the name Philip here is one of the deutero-Markan additions to the narrative, for it is scarcely conceivable, as the harmonists assume, that Herod the Great had two sons named Philip.

S. Mark says that Herod respected John and put him into custody to save him from Herodias's assassins. S. Luke in the editorial note, in which he gives his own opinion of the transaction, regards John's imprisonment as the climax of Herod's evil deeds. S. Matthew says that Herod wished to kill John but dared not do so because of John's popularity with the masses, but ἐφοβήθη τὸν ὄχλον is borrowed from Matt. xxi. 26, 46 = Mark xii. 12, and εἰς προφῆτην αὐτὸν εἶχον from Matt. xxi. 46.

It is not improbable however that different traditions were extant respecting Herod's motives (see Josephus, *Ant.* xviii. 5. 2), and we must not forget that our Lord declared that neither Herod nor Herodias was altogether responsible for John's death. The real murderers were the members of the Sanhedrin in Jerusalem, who plotted the crime which Herod carried into effect (Matt. xvii. 12, Luke xiii. 33). See Professor S. Sollertinsky, *Journal of Theol. Studies* i. 4. That S. Mark's account is the primitive one is shown by S. Matthew's admission that the king was sorry, xiv. 9.

The girl's name was Salome (Joseph. *Ant.* xviii. 5. 4), but she would be entitled to the patronymic Herodias. She was the daughter of Herodias, not of Antipas, but θυγάτηρ may be loosely used for step-daughter.

S. MATTHEW.

xiv. (6) καὶ ἤρρισεν τῷ Ἡρώδῃ,

ἔθεν⁵ μετὰ ὄρκου ἐμολόγησεν αὐτῇ δοῦναι δ' εἰάν αὐ-
 τήσῃται.
 8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς⁶

“Δός μοι,” φησὶν⁷, “[ὡς]⁸ ἐπὶ πίνακι
 τὴν⁹ κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.”

5 (s¹ and) 6 (D11 as + εἶπεν) 7 (D11 as omit) 8 (11
 omit) 9 (D + omits)

xiv. 9 καὶ λυπηθεὶς¹ ὁ βασιλεὺς
 διὰ² τοὺς ὄρκους καὶ³ τοὺς συνανακειμένους
 ἐκέλευσεν⁴ δοθῆναι⁵,
 20 καὶ πέμψας

ἀπεκεφάλισεν⁶ Ἰωάνην ἐν τῇ φυλακῇ·
 21 καὶ ἤνέχθη ἡ κεφαλὴ αὐτοῦ⁷ ἐπὶ⁸ πίνακι
 καὶ ἔδωκεν⁹ τῷ κορασίῳ,
 καὶ ἤνεγκεν¹⁰ τῇ μητρὶ αὐτῆς.
 22 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
 ἦσαν τὸ πτώμα¹¹ καὶ ἔθαψαν αὐτόν¹²,

1 (NOD11 ἐν τῇ) 2 (NOD11 s¹ + δὲ) 3 (D11 + διὰ)
 4 (s¹ + ἐ... το ἑαυ) 5 (OD + τὸν) 6 (as they brought
 the head of John) 7 (D + τῷ) 8 (11 + puella) 9 (ND
 11 as + αὐτοῦ) 10 (OD αὐτό)

xiv. 12^b—36.

καὶ ἐλθόντες
 ἀπήγγειλαν τῷ Ἰησοῦ

S. MARK.

vi. (22) καὶ ὀρχησαμένης, ἤρρισεν¹ τῷ Ἡρώδῃ καὶ τοῖς συνα-
 νακειμένοις. ὁ δὲ² βασιλεὺς εἶπεν τῷ κορασίῳ “Αἰτησόν³
 με δ' εἰάν θέλῃς⁴, καὶ δώσω σοι.” 23 καὶ ἔμωσεν αὐτῇ
 “Ὅτι εἰάν⁵ με αἰτήσῃς δώσω σοι” 24 ἕως ἡμέρας⁶
 τῆς βασιλείας μου⁷ 25 καὶ⁸ ἐξελθοῦσα εἶπεν τῇ
 μητρὶ αὐτῆς “Τί αἰτήσωμαι;” ἡ δὲ εἶπεν “Τὴν κεφαλὴν
 Ἰωάννου τοῦ βαπτίζοντος⁹.” 26 καὶ ἐσελθοῦσα¹⁰ εὐθὺς¹¹
 μετὰ σπουδῆς¹² πρὸς τὸν βασιλῆα ᾤκνησεν λέγουσα¹³
 “Θέλω ἵνα ἐξαυτῆς δῶς μοι¹⁴ ἐπὶ πίνακι¹⁵
 τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.”

7 (D11 καὶ ἀρεσάσης) 8 (N ἀρεσάσας) 9 (D11 θέλεις)
 10 (D11 + πολλά, Ds + εἰ τι δὲ), NOD11 εἰτι ὅτι εἰάν 11 (O + omits),
 N11 omits με 12 (D11 καὶ τὸ ἡμισυ) 13 (s¹ Ask of me and
 I will give thee, even unto the half of my kingdom. And he
 swore unto her with an oath.) 14 (OD11 + δὲ) 15 (OD11
 βαπτιστοῦ) 16 (N ἐλθοῦσα) 17 (D11 s¹ omit) 18 (D11 omit)
 19 (D11 s¹ εἶπεν, s¹ + unto him) 20 (D11 Δός μοι) 21 (D + ὡς)

19 d. The Baptist's Martyrdom.

vi. 26 καὶ¹ περιλυπος γενόμενος ὁ βασιλεὺς²
 διὰ³ τοὺς ὄρκους καὶ⁴ τοὺς ἀνακειμένους⁵
 οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν⁶.
 27 καὶ⁷ εὐθὺς⁸ ἀποστείλας ὁ βασιλεὺς⁹ σκεκουλάτορα¹⁰
 ἐπέταξεν¹¹ ἐνέγκαι¹² τὴν κεφαλὴν αὐτοῦ¹³.
 καὶ¹⁴ ἀπελθὼν¹⁵ ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ
 28 καὶ ἤνεγκεν¹⁶ τὴν κεφαλὴν αὐτοῦ¹⁷ ἐπὶ πίνακι
 καὶ ἔδωκεν αὐτὴν¹⁸ τῷ κορασίῳ,
 καὶ τὸ κοράσιον ἔδωκεν¹⁹ αὐτῇ²⁰ τῇ μητρὶ αὐτῆς.
 29 καὶ ἀκούσαντες²¹ οἱ μαθηταὶ αὐτοῦ ἦλθαν
 καὶ ἦσαν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτόν²² ἐν²³ μνημείῳ.]

1 (Ds omits) 2 (11 + mox, D11 + ὡς ἤκουσεν) 3 (D11 + διὰ)
 4 (ND συνανα-) 5 (s¹ ? he could not change, I noluit negare)
 6 (D11 ἀλλὰ) 7 (11 omits) 8 (D11 s¹ omit) 9 (D + σκε-
 κευλάτορα) 10 (s¹ + εἰς ἡμετέραν) 11 (D11
 ἐνεχθῆναι) 12 (O11 + ἐπὶ πίνακι) 13 (D11 ὁ δὲ) 14 (11
 omits) 15 (N + omits, s¹ reads it for τὴν κεφαλὴν αὐτοῦ, D1
 omits αὐτοῦ) 16 (11 omits) 17 (O + ἤνεγκεν) 18 (D11 omits)
 19 (D ἀκούσαντες δὲ) 20 (N αὐτὸν) 21 (D + τῷ)

20. THE FEEDING OF THE FIVE THOUSAND.

vi. 30—56.

20 a. In the morning.

30 Καὶ συναγόνται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν,
 καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα¹
 ἐδίδασκαν.

[31 καὶ λέγει² αὐτοῖς “Δεῦτε ἑμεῖς αὐτοὶ κατ' ἰδίαν³ (iii)
 εἰς ἔρημον τόπον καὶ ἀναπαύσασθε⁴ ὀλίγον.” ἦσαν
 γὰρ οἱ ἐρχόμενοι καὶ οἱ⁵ ὑπάγοντες⁶ πολλοί, καὶ οὐδὲ
 φαγεῖν⁷ εὐκαίρουν⁸.]

1 (NOD11 s¹ omit) 2 (D1 εἶπεν) 3 (D11 s¹ ὑπάγωμεν)
 4 (ND ἀναπαύεσθε) 5 (O + omits) 6 (s¹ + unto him)
 7 (s¹ + bread) 8 (D εὐκαίρως εἶχον)

* LXX. Esther v. 8, καὶ εἶπεν ὁ βασιλεὺς, “Τί θέλεις, Ἡσθέρ; καὶ τί σοὶ ἐστὶν τὸ εἶλωμα; ἕως τοῦ ἡμίσου τῆς βασιλείας
 μου καὶ ἐστὶ σοι.”

S. LUKE

VARIOUS

repelentes occurs in Mark xiv. 34=Matt. xxvi. 38, Luke xviii. 28.

It is a duty to break an oath, if keeping it would involve sin, but few moralists understood that elementary rule then. The drunken king and his more drunken courtiers were not in a condition to defend the truth, but more disgusting still is the wantonness and brutality of these ladies of rank.

§ 20. This is the only miracle wrought by our Lord, which is recorded in four Gospels. S. John's account is independent and contains very different conversations, but it agrees with the Synoptists in the number of the guests, the number and name of the baskets which received the fragments and in the existence of grass. Particular attention should be drawn to the fact that S. Mark's line about sheep not having a shepherd is not found in S. Matthew here, but is found in a similar passage of his Gospel. The trito-Mark has probably borrowed it from the oral Matthew.

On the relation between the narratives of the feeding of five thousand and feeding of four thousand see Mark viii. 1 note. S. Matthew's *ἀσθενεῖς* (18) occurs also in Matt. iv. 12.

ix. 10—17.

α Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
διηγήσαντο αὐτῷ ὅσα ἐποίησαν¹.

1 (K & ἰσχυροῦ)

S. John vi. 1—15.

[1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας¹ τῇ Τιβεριάδῃ. 2 ἠκολούθη δὲ αὐτῷ ὄχλος πολλός, ἐκ τῆς ἰερουζαλὴμ² τὰ σημεῖα αὐτοῦ ἐνι³ τὸν λαὸν ἀσθενούντων. 3 Ἀνέβη δὲ⁴ αὐτὸς ἐπὶ τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθισεν⁵ μετὰ τῶν μαθητῶν αὐτοῦ. 4 ὅτε δὲ ἐγγὺς τὸ πᾶσχα⁶ ἦ, ἡ ἱερὴ τῶν Ἰουδαίων. 5 ἰσάρας οὖν τοὺς ὀφθαλμοὺς αὐτοῦ ὁ Ἰησοῦς καὶ θεωρῶντες ἐκ πολλοῦ ὄχλου ἔρχεται

1 (DII + eis τὰ μέρη, 1 + et) 2 (K ἰσχυροῦ) 3 (K II περι) 4 (K καὶ ἀπῆλθεν, DII ἀπῆλθεν οὖν) 5 (K omits) 6 (K ἐκαθίστατο, D ἰσχυροῦ) 7 Found in all extant MSS. and versions, but apparently omitted by some Fathers. (See Hort's note.)

S. MATTHEW.

xiv. 23 [Ἐκείθεν δὲ Ἰησοῦς] ἀνεχώρησεν [ἐκεῖθεν]
 ἐν πλοίῳ²³

εἰς ἑρμῆμον τόπον κατ' ἰδίαν
 καὶ ἀκούσαντες οἱ ὄχλοι
 ἠκολούθησαν αὐτῷ περὶ²⁴ ἀπὸ τῶν πόλεων²⁵.

14 Καὶ ἐξελθὼν²⁶ εἶδεν πολὺν ὄχλον,
 καὶ ἐσπλαγχνίσθη²⁷ ἐπ' αὐτοὺς²⁸.

Doublet:

[ix. 36 ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν
 ὅτι ἦσαν ἐσकुμένοι καὶ ἐρμμένοι²⁹,
 ὡσεὶ³⁰ πρόβατα μὴ ἔχοντα ποιμένα³¹.]

xiv. (14) καὶ ἐθεράπευσεν τοὺς ἀρρώστους³² αὐτῶν.

1 (O Καὶ ἀκούσας) 2 (s² omits) 3 N ll περὶ 4 (s²
 + and the villages) 5 (D περὶ αὐτῶν) 6 (D περιμένοντες)
 7 (OD ὡς) 8 (D ἀρρωστούντας)

xiv. 15 Ὁψίας δὲ γενομένης
 προσῆλθαν αὐτῷ οἱ μαθηταὶ³³ λέγοντες
 “Ἐρημὸς ἐστὶν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν·³⁴
 ἀπόλυσον³⁵ τοὺς ὄχλους,
 ἵνα ἀπελθόντες εἰς τὰς³⁶ κώμας³⁷
 ἀγοράσωσιν ἑαυτοῖς βρώματα.”

16 ὁ δὲ [Ἰησοῦς]³⁸ εἶπεν αὐτοῖς³⁹
 “Ὅθι χρεῖαν ἔχουσιν ἀπελθεῖν·⁴⁰ δότε αὐτοῖς ὑμεῖς φαγεῖν.”
 17 οἱ δὲ λέγουσιν⁴¹ αὐτῷ
 “Οὐκ ἔχομεν ὧδε εἰ μὴ

πάντε ἄρτους καὶ δύο ἰχθύας.”
 18 [ὁ δὲ εἶπεν “Φέρετέ μοι⁴² ὧδε⁴³ αὐτοὺς.”]
 1 (OD ll s² + αὐτοῦ) 2 N O + οὖν 3 (O + κύκλῳ) 4 (N
 χώρας) 5 (ND l omits) 6 (ll omits) 7 (ll responderunt)
 8 (l omits) 9 (D ll omits)

xiv. 19 καὶ κελεύσας⁴⁴ τοὺς ὄχλους⁴⁵ ἀνακλιθῆναι
 ἐπὶ τοῦ χόρτου⁴⁶,

λαβὼν⁴⁷ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
 ἀναβλέψας εἰς τὸν οὐρανὸν
 εὐλόγησεν καὶ κλάσας
 ἔδωκεν τοῖς μαθηταῖς⁴⁸ τοὺς ἄρτους⁴⁹ οἱ δὲ μαθηταὶ⁵⁰ τοῖς
 ὄχλοις.

1 N l ἐκέλευσεν, (B κελεύσατε) 2 (D² ll τὸν ὄχλον)
 3 (D τὸν χόρτον), N O l + καὶ 4 (D λαβὼν) 5 (2 ll omits)
 6 (l + + + + +)

* LXX. Numbers xxviii. 17, “καὶ οὐκ ἐστὶν ἡ συναγωγὴ Κυρίου ὡσεὶ πρόβατα οἳ οὐκ ἐστὶν ποιμήν.”

S. MARK.

vi. 32 καὶ ἀπῆλθεν ἐν τῷ⁵¹ πλοίῳ⁵²

εἰς ἑρμῆμον τόπον κατ' ἰδίαν.

33 καὶ εἶδαν αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν⁵³ πολλοί,
 καὶ περὶ⁵⁴ ἀπὸ πασῶν τῶν⁵⁵ πόλεων συνέβραμον ἐκεῖ
 καὶ προσῆλθον αὐτούς⁵⁶.

34 Καὶ ἐξελθὼν⁵⁷ εἶδεν⁵⁸ πολὺν⁵⁹ ὄχλον,
 καὶ⁶⁰ ἐσπλαγχνίσθη⁶¹ ἐπ' αὐτούς
 [ὅτι ἦσαν ὥς πρόβατα⁶² μὴ ἔχοντα ποιμένα⁶³,] (iii)
 καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.
 * * * * *

10 (N omits) 11 (D ll ἀναβάντες εἰς τὸ πλοῖον ἀπῆλθον)
 12 N ἐπέγνωσαν (N ll + αὐτοῖς) 13 (ll περὶ) 14 (D + πέν-
 των) 15 (D ll συνῆλθον ἀπὸ τοῦ, A ll + καὶ συνέβραμον πρὸς αὐτόν)
 16 (l omits) 17 (D ll καὶ ἰδὼν) 18 (D ll omits) 19 (s²
 and many saw them and recognised them and followed him on
 land from all the cities; and when they came and he saw a great
 multitude, he had compassion) 20 (N + omits)

20 b. In the evening.

vi. 35 Καὶ ἦδη⁶⁴ ὥρας πολλῆς γενομένης⁶⁵
 προσελθόντες αὐτῷ⁶⁶ οἱ μαθηταὶ αὐτοῦ ἔλεγον⁶⁷ ὅτι
 “Ἐρημὸς ἐστὶν ὁ τόπος, καὶ ἡ ὥρα πολλή·⁶⁸ (i)
 36 ἀπόλυσον αὐτούς⁶⁹,
 ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ⁷⁰ ἀγρούς⁷¹ καὶ⁷² κώμας⁷³
 ἀγοράσωσιν ἑαυτοῖς⁷⁴ τί φάγωσιν⁷⁵.”

37 ὁ δὲ ἀποκριθεὶς⁷⁶ εἶπεν αὐτοῖς
 “Δότε αὐτοῖς ὑμεῖς φαγεῖν.”
 καὶ⁷⁷ λέγουσιν αὐτῷ
 “Ἀπελθόντες ἀγοράσωμεν [δηναρίων διακοσίων⁷⁸] (iii)
 ἄρτους καὶ⁷⁹ δώσωμεν⁸⁰ αὐτοῖς φαγεῖν;” 38 ὁ δὲ
 λέγει αὐτοῖς “Πόσους ἔχετε⁸¹ ἄρτους; ὑπάγετε
 ἴδετε.”

καὶ γνόντες⁸² λέγουσιν⁸³ “Πέντε⁸⁴, καὶ δύο⁸⁵ ἰχθύας.”
 1 (D² l ἦδη δὲ) 2 N D ll γενομένης 3 (N D ll omits)
 4 (D l λέγουσιν, D ll + αὐτῷ) 5 (D + omits) 6 (s² + ἵνα οὐκ ἐπείρῃ)
 (7 D ll ἐγγίστα) 8 (D² + εἰς τὰς) 9 (s² omits) 10 (D² + ἵνα)
 11 (N ll βρώματα + τί φάγωσιν, D² + φαγεῖν, A ll ἄρτους· τί γὰρ
 φάγωσιν οὐκ ἔχουσιν) 12 (s² omits + + + + +)
 13 (NBD + δώ-
 σωμεν) 14 (D² + ἔχετε) 15 (N + ἐλθόντες) 16 (D ll s²
 + αὐτῷ) 17 (D ll s² + ἄρτους) 18 (D² + δύο)

20 c. The Meal.

vi. 39 καὶ ἐπέταξεν αὐτοῖς⁸⁶ ἀνακλιθῆναι⁸⁷ πάντας
 συμπόσια συμπόσια⁸⁸ ἐπὶ⁸⁹ τῷ χλωρῷ χόρτῳ.
 40 καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ⁹⁰ κατὰ ἑκάτον καὶ κατὰ
 πενήκοντα. (s)
 41 καὶ λαβὼν τοὺς⁹¹ πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
 ἀναβλέψας εἰς τὸν οὐρανὸν
 εὐλόγησεν καὶ κατέκλασεν⁹² τοὺς⁹³ ἄρτους
 καὶ ἐδίδον τοῖς μαθηταῖς⁹⁴ ἵνα παρατιθῶσιν⁹⁵ αὐτοῖς⁹⁶,
 καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

1 (D omits) 2 D l Origen ἀνακλῖναι 3 (l omits, D ll
 κατὰ τὴν *συντροφίαν) 4 (B ἐν) 5 (N omits) 6 (N κλά-
 σας... - καὶ) 7 (D ll + πέντε) 8 (D² ll s² + αὐτοῦ) 9 (D
 παρατίθωσιν) 10 (D ll s² κατέναντι αὐτῶν)

S. LUKE.

ix. (10) Καὶ [παραλὼν] αὐτοὺς ἐπεχώρησεν²
κατ' ἰδίαν εἰς τὸ πλυν³ τὴν καλουμένην Βηθσαϊδάν⁴. †

11 οἱ δὲ ὄχλοι γινώσκοντες
ἠκολούθησαν αὐτῷ.

καὶ ἀποδεξάμενος⁵ αὐτοὺς

ἔλαλει⁶ αὐτοῖς [περὶ τῆς βασιλείας τοῦ θεοῦ],
καὶ τοὺς χρεῖαν ἔχοντας θεραπείας⁷ ἔλατο⁸.

2 (D ἄν-) 3 (KOD 11^o τόπον ἱερὸν, O + πόλιν, D κόμην,
cf. Mark viii. 23, 26, *to the gate of the city*) 4 (K^o
omit, O καλουμένην Βηθ., D λεγομένην Βηθ.) 5 (O δεξάμενος)
6 (K ἐλάλησεν) 7 (D + αὐτοῦ πάντας) 8 (O ἔλατο)

[ix. 12 'H δὲ' ἡμέρα ἤρξατο κλίνειν
προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ

"Ἀπόλυσον τὸν ὄχλον,
ἵνα πορευθέντες εἰς τὰς κύκλῳ κόμας καὶ² ἀγροὺς †
καταλύσωσιν³ 'καὶ' εὐρωσιν ἐπισιτισμόν⁴,
ὅτι ὧδε⁵ ἐν ἐρήμῳ τόπῳ ἐσμέν." (1)

13 εἶπεν δὲ πρὸς αὐτούς⁶
"Δότε αὐτοῖς φαγεῖν ὑμεῖς⁷." †
οἱ δὲ εἶπαν

"Οὐκ εἰσὶν ἡμῖν πλείον ἢ⁸
ἄρτοι πέντε⁹ καὶ ἰχθύες δύο,
εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν
τούτων βρώματα."

14 ἦσαν γὰρ¹⁰ ὥσπερ¹¹ ἄνδρες πεντακισχίλιοι (3)

εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ

"Κατακλίνατε αὐτοὺς κλισίας
ὥσπερ¹² ἀνὰ * * πεντήκοντα." (2)

1 (B 11^o H δὲ) 2 (OD + τοῖς) 3 (O ? omits) 4 (ss or,
O1 omits) 5 (D omits, O1 ἀγοράσωσιν ἑαυτοῖς βρώματα) 6 (ss
omit and transpose foll.) 7 (K αὐτοῖς, I ipse) 8 (KOD 11
ὅμοις φαγεῖν) 9 (K πλάτους, D πλῆθος ἢ) 10 (O ἔπειτα)
11 (K 11 δὲ) 12 (D ὡς, I omits) 13 (11 omits)

15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν¹³ ἅπαντας¹⁴.

16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
ἀναβλέψας εἰς τὸν οὐρανόν¹⁵

εὐλόγησεν¹⁶ [αὐτὸν]¹⁷ καὶ κατέκλασεν¹⁸

καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι¹⁹ τῷ ὄχλῳ²⁰.

1 (O ἄν-) 2 (D omits) 3 (D + προσήγατο καὶ)
4 (D 11 + ἐπ') 5 (K omits) 6 (D παρατίθενται) 7 (D 11 τοῖς
ὄχλοις)

S. JOHN.

vi. (5) πρὸς αὐτὸν¹ λέγει πρὸς Φίλιππον, "Πόθεν ἀγοράσωμεν ἄρτους
ἵνα φάγωσιν οὗτοι²;" 6 τοῦτο δὲ³ ἔλεγεν περὶ τῶν αὐτῶν, αὐτὸς
γὰρ⁴ ᾔδει τί ἐμελλεν ποιῆν.

8 (D + καὶ) 9 (ss + people) 10 (K γὰρ) 11 (K 1 δὲ)

S. Mark says that "the hour was late" (cf. *multa hora* in Latin), S. Luke that "the day began to sink" (cf. Luke xiv. 29), S. Matthew that "the evening hour had come." S. Mark indicates four o'clock. S. Luke, probably wishing to avoid the Latinism, indicates a rather earlier hour, three or four o'clock, but S. Matthew says six o'clock, for 'the evening hour' invariably means the twelfth hour, and hours even now are not said to 'come' until they are gone. That *ὥρα* can have any other meaning, must be denied; but that S. Matthew is wrong is clearly shown from himself, for in xiv. 28 'the evening hour' once more 'comes' on the same day, at least two hours later.

S. Mark seems to us to have borrowed from S. John's oral teaching the words "two hundred francs," which belong to the trito-Mark and have left no trace in SS. Matthew and Luke, but the words may belong to the proto-Mark and may have been deliberately struck out from SS. Matthew and Luke from the usual desire to save the credit of the Twelve. S. John's *εὐχαριστήσας* occurs in S. Mark's account of the feeding of the four thousand (viii. 6).

S. Luke's *καταλύσωσιν* (12) occurs also in Luke xiv. 7.

vi. 7 ἀπεκρίθη¹ αὐτῷ Φίλιππος, "Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκούντων αὐτοῖς² ἵνα ἕκαστος³ βραχὺ⁴ λάβῃ." 8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ⁵, "Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, 9 "Ἔστιν παιδάριον⁶ ὧδε⁷ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια⁸· ἀλλὰ ταῦτα τί⁹ ἔστιν εἰς τοσούτους;"

1 (ND^o ἀποκρίνεται) 2 (K ὁδὸν δ, I omits) 3 (K I omits)
4 (D + αὐτῶν) 5 (K 11 ss + τι) 6 (ss + whose name was)
7 (A 11 + ἐν) 8 (K 8) 9 (D † omits)

vi. 10 εἶπεν¹ ὁ Ἰησοῦς² "Ποιήσατε τοὺς ἀνθρώπους ἀναπε-
σεῖν³." Ἦν δὲ χόρτος⁴ πολλὸς ἐν τῷ τόπῳ⁵. ἀνέπεσαν οὖν
οἱ⁶ ἄνδρες τὸν ἀριθμὸν ὡς⁷ πεντακισχίλιοι⁸. 11 ἔλαβεν
οὖν⁹ τοὺς¹⁰ ἄρτους¹¹ ὁ Ἰησοῦς καὶ εὐχαριστήσας¹² διέδωκεν¹³
τοῖς ἀνακειμένοις, ὅμοιος¹⁴ καὶ ἐκ τῶν ὀψαρίων ὅσων ἤθελον. 15 ὡς
δὲ ἐτεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ "Συναγάγετε τὰ
περισσεύσαντα¹⁶ κλάσματα, ἵνα μὴ τι ἀπόληται¹⁷."

1 (D 11 + οὖν, 11 + δὲ) 2 (ss + Go) 3 (ss + in companies,
ss + on the green) 4 (K ἰσότοις) 5 (ss omits) 6 D omits
7 (ss omits) 8 (K τρισχίλιοι) 9 (K 1 δὲ) 10 (D ss + πέντε)
11 (ss + and two fishes) 12 (KOD 11 εὐχαριστήσας καὶ, ss raised
to heaven) 13 (KOD 11 ἔδωκεν, ss divided, D 11 + τοῖς μαθηταῖς,
oi δι μαθηταῖ) 14 (D + δὲ) 15 (B περισσεύσαντα) 16 (D 11
+ ἐξ αὐτῶν)

S. MATTHEW.

xiv. 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,
 καὶ ἦσαν τὸ περισσεύον τῶν κλασμάτων⁷ δώδεκα κοφί-
 νους πλήρεις.

21 οἱ δὲ ἐσθiónτες² ἦσαν ἄνδρες ὡσεὶ³ πεντακισχίλιοι
 [χωρὶς γυναικῶν καὶ παιδῶν].

7 (B II omit) 8 (D * αἰσθiónτες, or αἰσθίνωτες, see Holm-
 del, Gram. v. 19) 9 (D I ὡς, II * omit)

Conflation.

xiv. 22 Καὶ (εὐθὺς)¹ ἠνάγκασεν τοὺς μαθητὰς²
 ἐμβῆναι εἰς³ πλοῖον καὶ προάγειν αὐτὸν⁴
 εἰς τὸ πέραν,

ἕως οὗ ἀπαλύσῃ τοὺς ὄχλους.

23 καὶ ἀπολύσας τοὺς ὄχλους¹³

ἀνέβη εἰς τὸ ὄρος [κατ'¹⁴ ἰδίαν] προσεύξασθαι.

ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ. (i)

24 Τὸ δὲ πλοῖον ἤδη¹ ἵσταδιους πολλοὺς ἀπὸ τῆς γῆς
 ἀπείχεν¹⁵,

βασανιζόμενον ὑπὸ τῶν κυμάτων,

ἦν γὰρ ἐναντίος ὁ ἄνεμος †.

25 Τετάρτη¹⁶ δὲ φυλακῇ¹⁷ τῆς νυκτὸς

ἦλθεν¹⁸ πρὸς αὐτοὺς

περιπατῶν ἐπὶ τῇ¹¹ θάλασσᾳ¹¹.

1 NC I * omit 2 (B II * + αὐτοῦ) 3 NOD + τὸ 4 (D II
 omit) 5 (N omits, * when he sent them away, * illegible)
 6 (D * καθ') 7 (D II * omit, * illegible) 8 (D εἰς),
 NOD II μέσῳ τῆς θαλάσσης ἦν 9 (D genitive) 10 (C ? D
 απ-) 11 (OD genitive)

xiv. 26 οἱ δὲ [μαθηταί] ἰδόντες αὐτὸν¹¹
 ἐπὶ τῆς θαλάσσης περιπατοῦντα
 ἐταράχθησαν (2) λέγοντες ὅτι "Φάντασμα ἔστιν,"
 καὶ [ἀπὸ τοῦ φόβου] ἔκραξαν.

27 εὐθὺς δὲ ἐλάλησεν [(ὁ Ἰησοῦς)]² αὐτοῖς λέγων
 "Θαρσεῖτε³, ἐγὼ εἰμι· μὴ φοβεῖσθε."

[28 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ⁴ "Κύριε, εἰ σὺ εἶ, κλινεὶν
 με⁵ ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα." 29 ὁ δὲ εἶπεν "Ἐλθέ." καὶ
 καταβὰς ἀπὸ τοῦ πλοίου⁶ Πέτρος περιπάτησεν ἐπὶ τὰ ὕδατα "καὶ
 ἦλθεν⁷ πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον⁸ ἐφοβήθη, καὶ
 ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων "Κύριε, σῶσόν με." 31
 αὐθιγὰ δὲ ὁ⁹ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ
 λέγει αὐτῷ "Ολιγόπιστε, εἰς τί ἐδίστασας;"]

1 (N II * ἰδόντες δὲ αὐτὸν, O II καὶ ἰδόντες αὐτὸν οἱ μαθ.)
 2 ND * omit 3 (D θαρρεῖτε) 4 (D omits, 28 + Σίμων)
 5 (B II omit) 6 (N omits) 7 (C μοι) 8 (C + δ) 9 ND II
 ἐλθεῖν (N + ἦλθεν αὐτῷ) 10 (OD II 28 + ἰσχυρὸν) 11 (D omits)

S. MARK.

vi. 42 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν¹
 43 καὶ ἦσαν * * * 10 κλάσματα¹¹ δώδεκα κοφίνων πληρέ-
 ματα¹²

καὶ ἀπὸ τῶν¹³ ἰχθύων.

44 καὶ ἦσαν οἱ φαγόντες τούτους ἄρτους¹⁴ πεντακισχίλιοι
 ἄνδρες. (3)

10 (II + reliquias) 11 (ND II κλασμάτων) 12 (D II
 κοφίνους πλήρεις, * + the remains of these five loaves) 13 (N *
 + ὅσο) 14 (ND II * omit, N + ὡς)

20 d. The Walking on the Sea.

[vi. 45 Καὶ εὐθὺς¹ ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ (ii)
 ἐμβῆναι εἰς τὸ² πλοῖον καὶ προάγειν³
 εἰς τὸ πέραν⁴]

[πρὸς Βηθσαιδάν,] (iii)

[ἕως αὐτὸς⁵ ἀπαλύνει τὸν ὄχλον. (ii)

46 καὶ ἀποταξάμενος αὐτοῖς⁶

ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

47 καὶ ὁψίας γενομένης

ἦν⁷ τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης⁸,

καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. (i)

48 καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν⁹,

ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς,

10 περὶ τετάρτην φυλακὴν τῆς νυκτὸς

ἔρχεται πρὸς αὐτοὺς¹¹

περιπατῶν ἐπὶ τῆς θαλάσσης.]

[καὶ ἤθελεν¹² παρελθεῖν αὐτοὺς.] (iii)

1 (D II + ἐξεγερθεὶς) 2 (N omits) 3 (D * προσάγειν,
 D II + αὐτὸν, I + eos) 4 (* omits) 5 (D * αὐτὸς δὲ) 6 (*
 having dismissed them) 7 (D II + πάλαι) 8 (D II μέσῳ τῇ
 θαλάσσῃ) 9 (D II καὶ ἐλαύνοντας, * with the fear of the waves)
 10 (D II + καὶ, * omits the line) 11 (D II omit) 12 (D
 ἠθέλησεν)

20 e. The effect on the Disciples.

[vi. 49 οἱ δὲ ἰδόντες αὐτὸν (ii)

ἐπὶ τῆς θαλάσσης περιπατοῦντα

ἔδοξαν ὅτι¹ φάντασμα ἔστιν²

καὶ ἀνέκραξαν,

30 πάντες γὰρ αὐτὸν εἶδαν³ καὶ ἐταράχθησαν⁴. (2)

ὁ δὲ εὐθὺς⁵ ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς⁶

"Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε."

1 (D II omit) 2 (D II εἶδαν) 3 (* and when they all saw
 him, they cried out) 4 (D II καὶ) 5 (D II πρὸς αὐτοὺς λέγων)

S. LUKE.

ix. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες⁸ †,
καὶ ἤρθη τὸ περισσεύσαν⁹ αὐτοῖς¹⁰ κλασμάτων κόφινος
δεκά¹¹.

8 (ll omit) 9 (D περισσευμα) 10 (ND τῶν) 11 (D
δεκάδω)

S. Matthew's χωρὶς γυναικῶν καὶ παιδῶν (21) is repeated in
Matt. xv. 28. For other assimilations see notes there.

There is considerable difficulty about the locality of the miracle of the feeding of five thousand. S. Luke (ix. 10) locates it "at the city called Bethsaida," but he has no authority for this in S. Mark nor does it agree with his own sequel, for the disciples "are in a desert spot and they must go to the villages and farmsteads around for victuals," whereas if the city had been near, its market would have been the proper place for obtaining food. S. Mark does not tell us where the multitudes were fed, except that it was in a desert spot, but Bethsaida is given (in the trito-Mark?) as the place to which our Lord bade the disciples retire when the miracle was over. They land "at Gennesaret," in which, according to Josephus, Capernaum lay. In S. John they went "across the lake" (W. to E.?) to the scene of the miracle, and again "across the lake" (S.E. to N.W.?) to Capernaum when the miracle was over. Boats came from Tiberias to the scene of the miracle (W. to E.?) and the people sailed in them "across the lake" (S.E. to N.W.?) to Capernaum. If S. John stood alone, we should feel sure that he placed the scene on the East, probably South-East, side of the lake. As it is, he seems to be silently correcting S. Mark's "Bethsaida," as usual.

Harmonists however are bound by their principles to reconcile all the statements of all the Gospels, and to this end have assumed that there were two Bethsaldas within five miles of each other on the shores of the same lake. But the best authorities are reluctant to admit this and in itself it is improbable. Moreover if the disciples had gone—as harmonists suppose—from the first Bethsaida to the second and back again to the first, the strangeness of doing so would probably have preserved the names in all three places. The only Bethsaida, which history knows, lay at the North end of the lake on the East side of the Jordan, and we find it difficult to believe, as the harmonists assert, that 5,000 men with women and children crossed the Jordan at a time of the year when it was in flood and at a place where there was neither bridge nor ford. We believe that S. Luke has unconsciously during oral transmission transferred the name Bethsaida from its proper place in the deutero-Mark, or (more probably) it belongs to the trito-Mark and S. Luke received information from an independent source that multitudes (viz. the 4,000) were fed near Bethsaida and, knowing nothing about the 4,000, assumed that the 5,000 were meant. Cod. N in S. Luke reads *eis ἑρμῶν τόπον* instead of *eis πόλιν κ.τ.λ.* and tells us in John vi. 23 that the 5,000 were fed near Tiberias. The former of these readings looks like the work of a harmonist, the latter may possibly preserve an early tradition. We incline to think that the place was a desert spot near Tiberias, but of course on the other side of the lake, towards the S.E. end. But, whether S.E. or N.E. be the true scene, the crowds of people who collected to greet our Lord on His landing probably belonged to the villages on the Eastern shore. They recognized the boat from afar, as seafaring people can, and came to meet it. Perhaps our Lord gave orders to the Twelve at night to make for Bethsaida in the N.E. but on joining them next day altered their course to Capernaum in the N.W. Perhaps Bethsaida is as late an accretion in the trito-Mark as we believe it to be in S. Luke.

S. JOHN.

vi. 13 συνήγαγον οὖν¹⁷, καὶ ἐγέμισαν δώδεκα κοφίνους
κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθῶν ἃ ἐπερίσσευσεν¹⁸ τοῖς
βαβυλωνίαις¹⁹.

vi. 14 ὁ οὖν ἄνθρωπος ἰδόντες ἃ ἐποίησεν σημεῖα²⁰
εἶπεν ὅτι²¹ "Οὐτός ἐστιν ἀληθῶς²² ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν
κόσμον²³." 15 Ἰησοῦς οὖν γινώσκων ὅτι μέλλουσιν ἐρχεσθαι καὶ
ἀρπάξαι αὐτὸν ἵνα τοῦτήσωσιν²⁴ βασιλεῖα ἀνεχέμενη²⁵ πάλιν εἰς
τὸ ὄρος αὐτοῦ²⁶ μόνος²⁷.]

17 (D1 & 1 et) 18 (N ἐπερίσσευσεν) 19 (s+ Now the
men which did eat of this bread were five thousand) 20 ND ll om
δ...σημεῖον 21 (N ll omit) 22 (D omits) 23 (l omits)
24 (D ll + αὐτὸν, N1 καὶ ἀναδεικνύσαι) 25 (N ll φεσγαι) 26 (ll
omits) 27 (D + καὶ ἐπὶ προσήχοντο)

[16 Ὅτι δὲ ὅπλα ἐγένετο κατέβησαν¹ οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν
θάλασσαν, 17 καὶ ἐμβάντες εἰς² πλοῖον ἤρχοντο³ πέραν τῆς θα-
λάσσης⁴ εἰς Καφαρναούμ.

Ἦ καὶ σκοτία ἦδη ἐγγίνετο⁵ καὶ οὐκ⁶ ἐληλύθει πρὸς αὐτοὺς ὁ
Ἰησοῦς, 18 ἡ τε⁷ θάλασσα ἀέμενος μεγάλου πόντου διεγείρετο⁸.
19 ἐληλακότες οὖν ὡς⁹ σταδίου¹⁰ ἕκαστοι πέντε ἢ τριάκοντα θεω-
ροῦν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῇ θαλάσσῃ καὶ ἐγγὺς τοῦ
πλοίου γινόμενον,

καὶ ἐφοβήθησαν. 20 ὁ δὲ²¹ λέγει αὐτοῖς
"Ἐγὼ εἰμι, μὴ φοβεῖσθε²²."

1 (s+ he and) 2 (D + τὸ) 3 (N ἐρχονται, D + εἰς
τὸ) 4 (s omits) 5 (ND κατέλαβεν δὲ αὐτοὺς ἡ σκοτία)
6 (ll s+ οὐκ) 7 N omits 8 (D=ll &) 9 (ND διεγείρετο)
10 (D= ὡσεὶ, l omits) 11 (ND ll σπένδον) 12 (N καὶ) 13 (s
omits)

S. MATTHEW.

xiv. 31 καὶ ἀναβάντων⁸ αὐτῶν εἰς τὸ πλοῖον
 ἐκόπασεν ὁ ἄνεμος.

33 [οἱ δὲ ἐν τῷ πλοίῳ⁸ προσεκύνησαν αὐτῷ λέγοντες "Ἀληθῶς θεοῦ υἱὸς εἶ¹⁰."]]

8 (O ἐμ-) 9 (D ll m + ἐλθόντες) 10 (D + σθ)

34 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν †
 εἰς¹ Γεννησαρέτ².

35 καὶ

ἐπιγόντες αὐτὸν [οἱ ἄνθρωποι τοῦ τόπου ἐκείνου³]
 ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην⁴,
 καὶ
 προσήεγκαν [αὐτῷ πάντα] τοὺς κακῶς⁵ ἔχοντας,

36 καὶ παρεκάλουν (αὐτὸν)¹

ἵνα μόνον ᾄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ †
 καὶ ὅσοι² ᾔψαντο διεσώθησαν³.

1 (O ll omit) 2 (D ll ss Γεννησάρ, 2 ll -ρεθ) 3 (N omits)
 4 (ll + adorabant eum et) 5 (s^e all, ss theír country)
 6 (ss + very) 7 B omits 8 (O + ἄν) 9 (N ἐσώθησαν)

S. MARK.

vi. 51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον,
 καὶ ἐκόπασεν ὁ ἄνεμος.]

[καὶ λίαν⁶ ἐν ἑαυτοῖς ἐξίσταντο⁷, 52 οὐ γὰρ συνῆκαν (iii)
 ἐπὶ τοῖς ἄρτοις, ἄλλ' ἦν⁸ αὐτῶν ἡ καρδιά πεπω-
 ρωμένη.]

6 (D ll περισσῶς, s^e omits) 7 (D * ἐξίσταντο, D ll + καὶ
 ἐθαύμαζον) 8 (D ll ἦν γὰρ, s^e because)

20f. The Landing at Gennezarét.

[vi. 53 Καὶ διαπεράσαντες¹ ἐπὶ τὴν γῆν ἦλθον (ii)
 εἰς² Γεννησαρέτ³] [καὶ προσωρμίσθησαν⁴.] (iii)

[34 καὶ ἐξελθόντων αὐτῶν⁵ ἐκ τοῦ πλοίου (ii)
 εὐθὺς ἐπιγόντες⁶ αὐτὸν⁷

55 περιέδραμον⁸ ὅλην τὴν χώραν⁹ ἐκείνην¹⁰
 καὶ¹¹ ἤρξαντο¹² ἐπὶ¹³ τοῖς¹⁴ κραβάττοις

¹⁵ τοὺς κακῶς ἔχοντας περιφέρειν¹⁶
 ὅπου ἤκουον ὅτι ἔστιν¹⁷.] 56 [καὶ ὅπου¹⁸ ἂν εἰσε- (iii)
 πορεύετο εἰς κώμας ἢ εἰς¹⁹ πόλεις ἢ εἰς ἀγροὺς²⁰ ἐν
 ταῖς ἀγοραῖς²¹ ἐτίθεισαν²² τοὺς ἀσθενούντας,]

[καὶ παρεκάλουν αὐτὸν (ii)

ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ᾄψωνται²³
 καὶ ὅσοι²⁴ ᾔψαντο αὐτοῦ²⁵ ἐσώζοντο.]

1 (D ll + ἐκεῖθεν) 2 (D ll s^e omit) 3 (D ll s^e Γεννησάρ,
 B ll -ρεθ, l omits) 4 (N προσωρμίσθησαν) 5 (s^e when he or
 they had disembarked, B omits αὐτῶν) 6 (D ll ἐπέγνωσαν)
 7 (A ll + οἱ ἄνθρωποι τοῦ τόπου ἐκείνου) 8 (D ll περιέδραμοντες δὲ,
 s^e they fled) 9 (D ll περίχωρον) 10 (s^e omits) 11 (D
 omits) 12 (N ll ἐν) 13 (D ll + φέρειν πάντας) 14 (D ll
 περιέφερον γὰρ αὐτοῖς) 15 (s^e omits, N ὅπου ἠκούσθη...,
 D ll ὅπου ἂν ἤκουσαν τὸν Ἰησοῦν εἶναι) 16 (D + ποθ) 17 (D
 + τὰς) 18 (l omits, N + ἡ) 19 (D ll πλατείας, l in foro et
 in plateis) 20 (D ἐτίθειον) 21 (N D omit) 22 (D αὐτῶν,
 ll omit)

21. EATING WITH UNWASHED HANDS.

vii. 1—23.

21a. A Deputation from Jerusalem.

[1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι (ii)
 καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων]

[2 καὶ ἰδόντες¹ τινὰς² τῶν μαθητῶν αὐτοῦ³ ὅτι⁴ (iii)
 κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτους⁵, ἐσθίουσιν⁶
 τοὺς ἄρτους⁷. 3 —οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ
 Ἰουδαῖοι ἐὰν μὴ πυνγμῇ⁸ νύψωνται τὰς χεῖρας οὐκ
 ἐσθίουσιν⁹, κρατοῦντες τὴν παράδοσιν¹⁰ τῶν πρεσβυ-
 τέρων, 4 καὶ ἀπ' ἀγορᾶς¹¹ ἐὰν μὴ βαπτίσωνται¹² οὐκ
 ἐσθίουσιν, καὶ ἄλλα¹³ πολλά ἔστιν ἃ παρέλαβον¹⁴
 κρατεῖν¹⁵, βαπτισμοὺς ποτηρίων καὶ ξιστῶν καὶ
 χαλκίων¹⁶.—]

1 (D s^e εἰδότες) 2 (N † τινες) 3 (s^e his disciples)
 4 (D l omit) 5 (ll s^e non lotis manibus) 6 (D l s^e ἐσθίωντας)
 7 (N ll ἄρτων, D ll + κατέγνωσαν) 8 (N πυνγὰ, ll crebro or prius
 crebro or pugillo or momento or primo or subinde, s^e omits)
 9 (N † ἐσθίωσιν, D ll s^e + ἄρτων) 10 (D^{ss} παραδοσίαν)
 11 (D ll + εἰς τὴν ἀγορὰν) 12 (D ll s^e βαπτίζονται) 13 (s^e omits)
 14 (B ἀπερ ἐλαβον, D ll + αὐτοῖς) 15 (D ll τηρεῖν) 16 (s^e omits,
 D ll + καὶ κλινῶν)

xv. 1—20.

[Τότε] προσέρχονται¹ τῷ Ἰησοῦ² ἀπὸ Ἱεροσολύμων }
 Φαρισαῖοι }
 καὶ γραμματεῖς λέγοντες

1 (D s^e † προ-) 2 (D ll s^e πρὸς αὐτὸν, O + οἱ)

S. LUKE.

S. Mark says distinctly that our Lord entered the ship: S. John's words seem to indicate that He did not do so, for there was no need. This we take to be one of S. John's corrections.

The title "Son of God" with which S. Matthew concludes (xiv. 33) is applied to our Lord in Mark iii. 11, v. 7, xv. 39, Matt. iv. 8, 6, viii. 29, xvi. 16, xxvi. 63, xxvii. 40, 43, 54, Luke i. 35, iv. 8, 9, 41, viii. 28, xiii. 70, John i. 34, 49, iii. 18, v. 25, x. 36, xi. 4, 27, xix. 7, xx. 31.

The word *πάρωσις* occurs in trito-Mark iii. 5, Rom. xi. 25, Eph. iv. 18; *παρώ* in trito-Mark vi. 52, viii. 17, John xii. 40 (in translating Isaiah), Rom. xi. 7, 2 Cor. iii. 14, but not elsewhere in New Test. and only twice in LXX. with a variant in each case. The evidence tends to show that the trito-Mark derived these words from S. Paul.

S. Matthew's *πάρωσις* (85e) is found also in Matt. iv. 24, viii. 16, xii. 15. It seems to proceed from an earnest desire to assert the fulness of our Lord's work as against unbelievers.

S. JOHN.

vi. 21. *ἤθελον¹⁴ οὖν λαβεῖν αὐτόν¹⁵ εἰς τὸ πλοῖον, καὶ σθένει ἐγένετο¹⁶ τὸ πλοῖον ἐπὶ τῆς γῆς¹⁷ εἰς ἣν ὑπῆγον¹⁸.]*

14 (N ἤθελον) 15 (σ and when they had taken him)
16 (D ἐγένετο) 17 (N11 τῇ γῇ) 18 (N ὑπῆγον)

vi. 22—26.

22 Τῷ ἑταίριον ὁ δὲ χλοῖς ὁ ἱσθηκὶς¹ πέραν² τῆς θαλάσσης εἶπον³ ὅτι πλοῖον⁴ ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν⁵, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ⁶ ὁ Ἰησοῦς εἰς τὸ πλοῖον⁷ ἀλλὰ μόνος⁸ οἱ μαθηταὶ αὐτοῦ ἀπῆλθον⁹. 23 ἀλλὰ ἦλθεν πλοῖον¹⁰ ἐκ¹¹ Τιβεριάδος ἔγγυς τοῦ τόπου¹² ὅπου¹³ ἔφαγον τὸν¹⁴ ἄρτον¹⁵ εὐχαριστήσαντες τοῦ κυρίου¹⁶. 24 ὅτε οὖν εἶδεν ὁ δὲ χλοῖς¹⁷ ὅτι Ἰησοῦς οὐκ ἔστιν¹⁸ ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ¹⁹, ἐπέβησαν²⁰ αὐτοῖς²¹ εἰς τὰ²² πλοῖα²³ καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν²⁴. 25 καὶ εὐρόντες αὐτόν πέραν τῆς θαλάσσης εἶπον αὐτῷ²⁵ "Ραββί, πότε ὧδε γέγονας²⁶;" 26 ἀπεκρίθη αὐτοῖς ὁ²⁷ Ἰησοῦς καὶ εἶπεν²⁸ "Ἀμὴν ἀμὴν²⁹ λέγω ὑμῖν, ζῆτε³⁰ με³¹ οὐχ ὅτι εἶδετε σημεῖα³² ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε."

1 (N ἐστίν) 2 (B πέρα) 3 (1st + εἶπον) 4 (N11st + ἐκεῖ, KD11st + εἰς ὁ ἐπέβησαν οἱ μαθηταί, D1 + αὐτοῦ, N1 + τοῦ Ἰησοῦ)
5 (N συνεισῆλθεν αὐτοῖς) 6 (N * πλοῖον) 7 (D11 μόνος) 8 (σ omits, N11 omits ἀπῆλθον) 9 (N1 ἐπελθόντων οὖν τῶν πλοίων, D ἄλλων πλοίων ἐλθόντων) 10 (B + τῆς) 11 (σ omits, N ἔγγυς οὐσῆς) 12 (N + καὶ) 13 (N omits) 14 (D211st omits) 15 (N καὶ εἶδοντες) 16 (N ἦν) 17 (N ἀ-) 18 (N11 omits) 19 (N τὸ) 20 (D11 ἔλαβον αὐτοῖς) 21 (N πλοῖον) 22 (1 omits) 23 (N11 ἦλθεν, D ἐλθόντες) 24 (σ omits) 25 (D11 + καὶ τέρατα)

Compare S. Luke xi. 38.

[ὁ δὲ Φαρισαῖος ἰδὼν ἰθαῦμαςεν¹ ὅτι² οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.]

1 (D11 ἤρξατο διακρινόμενος ἐν αὐτῷ λέγειν "Διὰ τί)

Compare S. Luke xi. 39^b—41.

[(39) "Νῦν ὑμεῖς οἱ Φαρισαῖοι¹ τὸ ἐξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἐσωθεν ὑμῶν γέμει ἄρταγῆς καὶ ποτηρίας. 40 ἄφρονες, οὐχ² ὁ ποιήσας τὸ ἐξωθεν καὶ τὸ ἐσωθεν³ ἐποίησεν; 41 πλὴν τὰ ἐνδονα⁴ ὅτε ἐλεημοσύνην, καὶ ἰδοὶ πάντα καθαρὰ ὑμῶν ἐστίν⁵."]

Luke xi. 39, 40 (= Matt. xxiii. 25).

1 (D1 + ὑποκριταί) 2 (B * οὐκ) 3 (CD11 ἐσωθεν καὶ τὸ ἐξ.)
4 (1 omits) 5 (D1 ἐστίν)

Probably most readers will agree that Mark vii. 2—4 is correctly assigned to the trito-Mark, unless indeed the oral hypothesis be denied altogether. But lest any one should too readily assume that the editorial notes which constitute the trito-Mark are always the spontaneous work of the Evangelist, let him consider whether it is at all likely that a Hebrew Jew, such as S. Mark appears to have been, would have written in this way. The contempt of a Gentile seems necessary to produce this passage or at least the concluding words. It can moreover be most simply accounted for as the answer of the catechist to the question of a Gentile catechumen, who was puzzled by a foreign custom which he did not understand.

S. MATTHEW.

S. MARK.

21 b. Reply to the Delegates.

vii. 5 [καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ (ii)
 γραμματεῖς^a

“Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου
 κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων,
 ἀλλὰ κοιναῖς^b χερσὶν ἐσθίουσιν τὸν ἄρτον;”
 6 δὲ διὰ εἶπεν αὐτοῖς^c

“Καλῶς ἐπροφήτευσεν Ἡσαίας^d περὶ ὑμῶν τῶν^e
 ὑποκριτῶν^f,”

ὥς γέγραπται ὅτι^g

Οἷτος ὁ λαὸς τοῖς χεῖλεσιν με τιμᾷ,^h
 ἡ δὲ καρδίᾳ αὐτῶν πόρρω ἀπέχειⁱ ἀπ’ ἐμοῦ·
 7 μάτην δὲ σέβονται με,
 διδάσκοντες διδασκαλίᾳ^j ἐντάλματα ἀνθρώ-
 πων^k.] (i)

[8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ (iii)]

κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.”]
 [9 καὶ ἔλεγεν αὐτοῖς “Καλῶς ἀθετεῖτε τὴν ἐντολὴν^l (ii)
 τοῦ θεοῦ,

ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε^m.

10 Μωυσῆς γὰρ εἶπεν

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σουⁿ, καὶ
 ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελε-
 γάτω^o.] (i)

11 ὑμεῖς δὲ λέγετε

“Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ
 ‘Κορβάν,’^p [ὅ ἐστιν Δῶρον,] [‘ὅ ἐὰν ἐξ ἐμοῦ^q”
 ὠφελῇθῃς,’] (iii) (ii)

12 οὐκ ἐτί ἀφίετε^r αὐτὸν

οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ,

13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει
 ὑμῶν^s.] (i)

[ἢ παρεδώκατε (iii)]

καὶ παρόμοια τοιαῦτα^t πολλὰ ποιεῖτε.”]

1 (A 1^a εἶπαι) 2 (D 11^a + λέγοντες) 3 (A 11^a ἀνέπαις,
 D + ταῖς) 4 (D 11 + ἀποκριθεὶς) 5 (D 11 + ἐτι) 6 (1^a + the
 prophet) 7 (D omits) 8 (8^a omits, D 11 + καὶ εἶπεν)
 9 (D^a 11 ἀγαπᾷ) 10 (D ἀφίστηκεν, 11 est) 11 (11 + ἐ)
 12 (D 11 + βαπτισμοὺς ξεστῶν καὶ ποτηρίων καὶ ἄλλα παρόμοια,
 ἃ ποιεῖτε, τοιαῦτα πολλὰ) 13 (D^a τολῇ) 14 (D^a 11^a στή-
 σῃτε, B τηρήτε, 1 traditio) 15 (D^a -τεῖτω) 16 (D 11^a
 + αὐτοῦ) 17 (D † μου) 18 (A 11 + καὶ) 19 (D^a οὐκ^a ἐναφίετε)
 20 (D 11 + τῇ μωρῇ) 21 (D^a † τὰ αὐτὰ)

xv. 2 “Διὰ τί οἱ μαθηταί σου παραβαίνουσιν
 τὴν παράδοσιν τῶν πρεσβυτέρων;
 οὐ γὰρ νίπτονται τὰς χεῖρας¹ ὅταν ἄρτον ἐσθίουσιν.”
 3 δὲ διὰ [ἀποκριθεὶς] εἶπεν αὐτοῖς²

(N.B. inverted order of verses.)

“Διὰ τί καὶ³ ὑμεῖς παραβαίνετε⁴ τὴν ἐντολὴν τοῦ θεοῦ
 διὰ τὴν παράδοσιν ὑμῶν;
 4 δὲ γὰρ θεὸς εἶπεν⁵

Τίμα τὸν πατέρα⁶ καὶ τὴν μητέρα⁷, καὶ

ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελε-
 γάτω⁸.]

5 ὑμεῖς δὲ λέγετε

“Ὅς ἐν⁹ εἶπῃ τῷ πατρὶ ἢ τῇ μητρὶ

‘Δῶρον δὲ ἐὰν¹⁰ ἐξ ἐμοῦ ὠφελῇθῃς,’¹¹

οὐ μὴ

τιμῇσαι τὸν πατέρα αὐτοῦ¹².

6 καὶ ἠκυρώσατε τὸν λόγον¹³ τοῦ θεοῦ διὰ τὴν πα-
 ράδοσιν ὑμῶν. (i)

ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαίας¹⁴ †
 λέγων

8 12^a ὁ λαὸς οἷτος¹⁵ τοῖς χεῖλεσιν με τιμᾷ, †
 ἡ δὲ καρδίᾳ αὐτῶν πόρρω ἀπέχει¹⁶ ἀπ’ ἐμοῦ·
 9 μάτην δὲ σέβονται με,
 διδάσκοντες διδασκαλίᾳ¹⁷ ἐντάλματα ἀνθρώ-
 πων¹⁸.] (i)

1 (CD 11 + αὐτῶν) 2 (D 1 omits) 3 (N omits) 4 (D
 ἠ παραβαῖναι) 5 (N 01 ἐνετεῖλατο λέγων) 6 (11 22 + σου)
 7 (D † δ’ ἐν) 8 (N + οὐδὲν ἐστίν) 9 (O 11^a + ἢ τὴν μητέρα
 αὐτοῦ) 10 (N 01 νόμος, (E 11 τὴν ἐντολὴν) 11 (22 + the
 prophet) 12 (O 1 + ἐγγίξαι μοι) 13 (O 1 + τῷ στόματι αὐτῶν
 καὶ) 14 (D 11 ἐστίν) 15 (11 + ἐ)

Conflation.

xv. 10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς
 “Ἀκούετε καὶ συνίετε”

21 c. Address to the multitudes.

[vii. 14 Καὶ προσκαλεσάμενος πάλιν¹ τὸν ὄχλον (ii)
 ἔλεγεν² αὐτοῖς

“Ἀκούσατέ³ μου⁴ πάντες⁵ καὶ σύνετε⁶.”

1 (A 1^a πάντα, 1 omits) 2 (B λέγει) 3 (N Ἀκούετε) 4 (8^a
 omits) 5 (N omits) 6 (N συνίετε, D † σύνετε, 8^a de informed)

^a LXX. Exod. xx. 12 = Deut. v. 16, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

^b LXX. Exod. xxi. 17 (16), ^c ὁ κακολογῶν πατέρα [αὐτοῦ] ἢ μητέρα [αὐτοῦ] τελευτᾷ θανάτῳ.

S. LUKE.

VARIOUS.

Must a vow be kept? Yes, replied the Rabbis, for it is written "Perform unto the Lord thy vows." Better moralists however would say that a vow, like an oath (see Mark vi. 26 note), must be broken if keeping it involves sin; for the sole sanction of vows and oaths is God's approval, which can never be gained by doing wrong. To break a vow therefore is sometimes a positive duty.

Not understanding this the Jews used a vow to shirk a duty. For the law said "Honour thy father," and the very word 'honour' includes furnishing him with money in case of need. This however is costly, and to escape doing it a man takes a vow that he devotes to God *whatever* he intended to give to his father. He then gives God a mere trifle and gets rid of his father's importunities by referring him to this vow. Time goes on, his father grows feebler, his heart relents and he wishes to help the old man. 'Is there any escape by which I can do so?' he asks his religious adviser, who replies 'Certainly not: "whatever" is inclusive. To God must be paid whatever you intend to give your father.' This was the teaching which our Lord so severely condemned.

ὑποκριτής 'a stage-player,' the Hebrew equivalent of which is uncertain, is used by S. Mark in vii. 6 only, by S. Matthew thirteen times and by S. Luke three times.

* LXX. Isaiah xxix. 18, "[ἐγγίξει μοι] ὁ λαὸς οὗτος [ἐν τῷ στόματι αὐτοῦ, καὶ ἐν] τοῖς χεῖλεσιν αὐτῶν τιμῶσιν με, ἡ δὲ καρδία αὐτῶν πῶρρον ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες ἐν τῶν λόγων αὐτῶν καὶ διδασκαλίαν.

S. MATTHEW.

xv. 11 "οὐ¹ τὸ εἰσερχόμενον² εἰς τὸ στόμα

³ κοινοῖ⁴ τὸν ἄνθρωπον,
 ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος †
 τοῦτο⁵ κοινοῖ⁶ τὸν ἄνθρωπον."

[12 Τότε προσελθόντες οἱ μαθηταὶ⁷ λέγουσιν⁸ αὐτῷ "Οἶδας ὅτι οἱ
 Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;" 13 ὁ δὲ ἀπο-
 κριθεὶς εἶπεν "Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ
 οὐράνιος ἐκριζωθήσεται. 14 ἀφετε αὐτοῖς⁹. "τυφλοὶ εἰσω ὁδηγοῦ¹⁰.
 τυφλὸς δὲ τυφλὸν ἐάν ὁδηγῇ¹¹, ἀμφότεροι εἰς βόθρον¹² πεσοῦνται."]

1 (D + πᾶν) 2 (B ἐρχόμενον) 3 (K + τοῦτο) 4 (D † κοι-
 νοῖ) 5 (D ἐκείνη, 11 omit) 6 (C 11 as + αὐτοῦ) 7 (K C 11
 εἶπεν) 8 (D τοὺς τυφλοὺς) 9 K C 11⁸ ὁδηγοὶ εἰσω, K C 1 τυφλοὶ,
 (C 11⁸ + τυφλῶν) 10 (D⁸ ὁδηγῇ) 11 (D βόθρον) 12 (D
 ἐμ., as shall fall with him)

xv. 15 [Ἀποκριθεὶς δὲ

ὁ¹ Πέτρος] εἶπεν αὐτῷ "Φράσον ἡμῖν τὴν παραβολήν²."

16 ὁ δὲ εἶπεν "Ἀκριβὲς καὶ ὑμεῖς ἀσύνετοί ἐστε;

17 οὐ³ νοεῖτε ὅτι

πάν τὸ ἐκπορευόμενον⁴ εἰς τὸ στόμα

εἰς τὴν κοιλίαν χωρεῖ †
 καὶ εἰς⁵ ἀφεδρώνα ἐκβάλλεται;

18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος †

[ἐκ τῆς καρδίας ἐξέρχεται]

κακεῖνα⁷ κοινοῖ⁸ τὸν ἄνθρωπον.

19 ἐκ γὰρ τῆς καρδίας⁹

ἐξέρχονται διαλογισμοὶ πονηροί, †

φόνος, μοιχεύει¹⁰, πορνείαι, κλοπαί, †

[ψευδομαρτυρίαι,]

βλασφημίαι^{11, 12}.

20 ταῦτά ἐστιν¹³

τὰ κοινούντα¹⁴ τὸν ἄνθρωπον,

[τὸ δὲ ἀνίστοις χερσὶν φαγεῖν οὐ κοινοῖ¹⁵ τὸν ἄνθρωπον¹⁶.]"

1 (as Simon) 2 (OD 11 as + ταύτην) 3 (D⁸ Ἀκριβὲς)
 4 (K C 1 + πᾶν) 5 (B εἰσερχόμενον) 6 (K + τὸν) 7 (D 11
 ἐκείνη) 8 (D † κοινοῖ) 9 (K † omits) 10 (1 omits)
 11 (D⁸ 1 βλασφημία) 12 (as genitives) 13 (D † ἐστίν)
 14 (D 11 † κοινούντα) 15 (D 1 † κοινοῖ) 16 (8° but when
 a man eats bread with unwashed hands, the man is not defiled)

xv. 21—28.

Conflation.

21 Καὶ ἐξελθὼν ἐκεῖθεν [ὁ Ἰησοῦς] ἀνεχώρησεν †
 εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

S. MARK.

vii. 15 "οὐδὲν¹ ἔστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευό-
 μενον εἰς² αὐτὸν

† δὲ δύναται κοινῶσαι³ αὐτόν

ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά

⁴ ἔστιν τὰ κοινούντα τὸν ἄνθρωπον."

11

7 (D⁸ † οὐδὲν) 8 (K † ἐπ') 9 (B τὸ κοινῶσαι) 10 (D 11
 + ἐκεῖνα) 11 (D 11⁸ + 16 εἰ τις ἔχῃ ὡς ἀκούει, ἀκούειτω)

21 d. Explanation to the Twelve.

[vii. 17 Καὶ ὅτε εἰσῆλθεν¹ εἰς οἶκον² ἀπὸ τοῦ ὄχλου, (ii)
 ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.

18 καὶ λέγει αὐτοῖς "Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε;

οὐ³ νοεῖτε ὅτι

πάν⁴ τὸ ἔξωθεν εἰσπορευόμενον⁵ εἰς τὸν ἄνθρωπον⁶

οὐ⁷ δύναται αὐτὸν κοινῶσαι⁸,

19 ὅτι οὐκ⁹ ἐκπορεύεται¹⁰ αὐτοῦ εἰς τὴν καρδίαν

ἀλλ' εἰς τὴν κοιλίαν,

καὶ¹¹ εἰς τὸν ἀφεδρώνα¹² ἐκπορεύεται¹³;"

[καθαρίζων¹⁴ πάντα τὰ βρώματα. 15 (iii)]

20 ἔλεγεν δὲ¹⁶ ὅτι] ["Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευό- (ii)
 μενον

ἐκεῖνο¹⁷ κοινοῖ τὸν ἄνθρωπον

21 ἔσθωθεν¹⁸ γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων

οἱ διαλογισμοὶ οἱ¹⁹ κακοὶ ἐκπορεύονται,

πορνείαι²⁰, κλοπαί²¹, φόνος²², μοιχεύει,

23 πλεονεξίαι²⁴, πονηρίαι²⁵, δόλος, ἀσέλγεια,

ὀφθαλμοὶς πονηροί, βλασφημίαι²⁶, ὑπερηφανία²⁷, ἀφροσύνη

28 πάντα ταῦτα τὰ πονηρὰ ἔσθωθεν ἐκπορεύεται

καὶ²⁹ κοινοῖ τὸν ἄνθρωπον."

1 (K εἰσῆλθεν) 2 (K τὸν οἶκον, D τὴν οἰκίαν) 3 (K 1 + πᾶν)
 4 (8° omits) 5 (K omits) 6 (K κοινοῖ τὸν ἄνθρωπον)
 7 (D 11 οὐ γὰρ) 8 (D εἰσερχεται) 9 (8° omits, D εἰς τὸν
 ὄχλον) 10 (K ἐκβάλλεται, D ἐξέρχεται) 11 (D⁸ καθαρίζων,
 1 et purgat) 12 (8° and all meats is purged, 2 11 + et exit in
 rivum) 13 (D⁸ † ἐλεγεν δὲ, 8° omits) 14 (D 11 † ἐκεῖνα)
 15 (D † omits) 16 (D⁸ 11 singular) 17 (D ἐκείνη)
 18 (D⁸ 11 plural) 19 (D⁸ 1 plural) 20 (K κακεῖνα)

22. THE HEALING OF THE SYROPHENICIAN
 WOMAN'S DAUGHTER.

vii. 24—30.

22 a. Journey to Phenicia.

[24 Ἐκείθεν¹ δὲ ἀναστὰς ἀπῆλθεν (ii)

εἰς τὰ ὄρια Τύρου (καὶ Σιδῶνος).²

Καὶ] [εἰσελθὼν εἰς³ οἰκίαν οὐδένα ἦθελεν⁴ γνῶναι, (iii)]

1 (B Ἐκείθεν, 11⁸ omit) 2 D 11⁸ omit 3 (D + τῇ)

4 (K 11 ἠθέλησεν)

S. LUKE.

VARIOUS.

S. Mark's editorial note at the end of verse 19 is curiously Semitic in construction, *καθαρίζω* standing for *ἐκαθάριζεν*. To bring out the meaning we may paraphrase "By speaking thus He made all foods clean." Another example of what a Gentile catechumen, rather than a Jewish catechist, would be likely to remark. Our Lord was not thinking or speaking about swine's flesh or other unclean meat, but yet His words could be used quite naturally to settle that burning question, which caused no small trouble in the controversy between Jew and Gentile. It was the Gentiles who sought relief, and an intelligent Gentile would be the first to fasten on this saying.

1 Cor. viii. 8, *βρώμα δὲ ἡμῶς οὐ παραστήσει τῷ θεῷ, κ.τ.λ.* Rom. xiv. 14, *οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν ἔστι αὐτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.* 1 Tim. iv. 8, *κυλιόστων γαρμῶν, ἀπέχεσθαι βρωμάτων δὲ ὁ θεὸς ἐκτίσεν εἰς μετέληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεργασθεὶς τὴν ἀλήθειαν.* Col. ii. 21, *μὴ εἶψη μηδὲ γέσση μηδὲ θύγη.*

Rom. xiv. 20, *πάντα μὲν καθάρᾳ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίειν.* Tit. i. 15, *πάντα καθάρᾳ τοῖς καθαροῖς.* Acts x. 15=xv. 9, *"ὁ θεὸς ἐκαθάρισεν ὃ μὴ κοῖνου."*

It will be noticed that the catalogue of sins in Mark vii. 21 f. is not arranged in any order, nor does it reach any climax. Like similar catalogues in S. Paul it loses force by want of symmetry. In S. Matthew it has been arranged according to the order of the ten commandments, *ψευδομαρτυρία* being actually added to represent the ninth commandment. This is plainly the deliberate work of an editor and would greatly assist the learner who had the lesson to repeat.

S. MATTHEW.

xv. 22 Καὶ ἰδοὺ γυνὴ Χανααῖα ἀπὸ τῶν ὀρίων ἐκείνων ἐξελη-
 θούσα ἔκραζεν¹ λέγουσα “Ἐλθέσόν με, κύριε [ὡς² Δαυὶδ]³
 ἡ θυγάτηρ μου κακῶς δαιμονίζεται.” [23 ὁ δὲ οὐκ ἀπεκρίθη
 αὐτῇ λέγων. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤρωτουν αὐτὸν
 λέγοντες “Ἀπόλυσον αὐτήν, ὅτι κρᾶζει ὑπὸ τῶν ἡμῶν.” 24 ὁ δὲ
 ἀποκριθεὶς εἶπεν “Οὐκ ἀπεστάνην εἰ μὴ εἰς τὰ πρόβατα⁴ τὰ ἀπολω-
 λέντα οἰκον Ἰσραὴλ.” 25 ἡ δὲ ἐλθοῦσα προσεκύνει⁵ αὐτῷ λέγουσα
 “Κύριε, βοήθει μοι.”]

1 K ll ἐκραξεν, (O ἐκραύγασεν, D ll + ὅπως αὐτοῦ, E ll + αὐτῷ)
 2 NC ὡς 3 (D + ταῦτα) 4 (O ll προσεκύνεισιν)

xv. 26 ὁ δὲ [ἀποκριθεὶς] εἶπεν

“Οὐκ ἔστιν καλὸν” λαβεῖν τὸν ἄρτον τῶν τέκνων
 καὶ βαλεῖν τοῖς κυναρίοις.” †

27 ἡ δὲ εἶπεν

“Ναί, κύριε, καὶ (γὰρ)⁶ τὰ κυνάρια ἐσθίει⁷ ἀπὸ τῶν
 ψυχίων⁸.” †
 τῶν πιπτόντων⁹ ἀπὸ τῆς τραπέζης τῶν κυρίων¹⁰ αὐτῶν.”]

28 τότε [ἀποκριθεὶς ὁ Ἰησοῦς] εἶπεν αὐτῇ
 [“Ὡς¹¹ γούρι, μεγάλη σου ἡ πίστις” γενεθήτω σοι ὡς θέλεις.” καὶ
 ἰδὼν ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.]

1 (D ll ἐξέστιν) 2 B l omit 3 (D ἐσθίουσιν) 4 (D
 ψυχίων) 5 (8^e omits) 6 (D^e ἱ κυναρίων) 7 (ss + and ἔσθω)
 8 (D^e omits)

S. MARK.

vii. (24) καὶ οὐκ ἠδυνάσθη¹ λαβεῖν². 25 ἄλλ’ [εὐθὺς³ (ii)
 ἀκούσασα γυνή⁴ περὶ αὐτοῦ⁵, ἥς εἶχεν τὸ θυγάτριον
 αὐτῆς⁶ πνεῦμα ἀκάθαρτον, ἐλθοῦσα⁷ προσέειπεν (i)
 πρὸς τοὺς πόδας αὐτοῦ· 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς,
 Συροφονικίσσα⁸ τῷ γένει⁹. καὶ ἠρώτα αὐτὸν ἵνα
 τὸ δαιμόνιον ἐκβάλῃ ἐκ¹⁰ τῆς θυγατρὸς αὐτῆς.]

5 (D ἠδυνήθη) 6 (K ἱ λαβεῖν) 7 (D ll γυνὴ δὲ εὐθὺς ὡς
 ἀκούσασα) 8 (ND ll omit) 9 (K ll εἰς, D ll + καὶ)
 10 B Σύρα Φωνικίσσα (D^e l Φοίνισσα, ll Syrophenissa or Syta-
 phenissa) 11 (8^e a widow from the border of Tyre of
 Phoenicia, but the change of one letter would read ‘a gentile’)
 12 (D^e ll ἀπὸ, l omits) 13 (8^e omits)

22 b. Conversation with the Woman.

[vii. 27 καὶ εἰπεν¹ αὐτῇ] (ii)

[“Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα,] (iii)

[οὐ γὰρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων (ii)
 καὶ τοῖς κυναρίοις βαλεῖν.”

28 ἡ δὲ ἀπεκρίθη² καὶ³ λέγει⁴ αὐτῷ

“Ναί, κύριε, καὶ⁵ τὰ κυνάρια ὑποκάτω⁶ τῆς τραπέζης⁷
 ἐσθίουσιν ἀπὸ τῶν ψυχίων⁸ τῶν παιδίων.”]

29 καὶ εἶπεν αὐτῇ

“Διὰ τοῦτον τὸν λόγον ὑπάγε⁹, ἐξεληλυθεν ἐκ τῆς θυγα-
 τρὸς σου τὸ δαιμόνιον¹⁰.” 30 καὶ ἀπελθοῦσα εἰς τὸν¹¹
 οἶκον αὐτῆς¹² εὗρεν τὰ παῖδιον βεβλημένον¹³ ἐπὶ τὴν
 κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.]

1 (D^e ll λέγει) 2 (8^e omits) 3 (D ll λέγουσα) 4 (D ll 8^e
 omit) 5 (D ll ἀλλὰ καὶ, A ll καὶ γὰρ) 6 (K ἱ ἔπε-)
 7 (D ψυχίων, 8^e + which fall from the table of) 8 (D παῖδων)
 9 (D + ll Ὑπάγε, διὰ τοῦτον λόγον) 10 (l contingat tibi de
 illia tua ut oupis) 11 (D omits) 12 (K ἐαντῆς, D ll omit)
 13 (D ll τὴν θυγατέρα βεβλημένην)

23. THE HEALING OF THE DEAF MAN WHO
 HAD AN IMPEDIMENT IN HIS SPEECH.

xv. 29—31.

29 Καὶ μεταβὰς ἐκεῖθεν [ὁ Ἰησοῦς]
 ἦλθεν¹

παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,

[καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσήλθον αὐτῷ ὄχλοι
 πολλοί² ἔχοντες μεθ’ ἑαυτῶν χωλοὺς, κυλλοὺς, τυφλοὺς, κωφοὺς³,
 καὶ ἐτέρους πολλοὺς, καὶ ἔριψαν αὐτοῖς παρὰ⁴ τοῦ πόδας αὐτοῦ⁵,
 καὶ ἐθεράπευσεν αὐτούς⁶. 31 ὥστε τὸν ὄχλον⁷ θαυμάσαι βλέποντας
 κωφοὺς λαλοῦντας⁸ καὶ⁹ χωλοὺς περιπατοῦντας καὶ¹⁰ τυφλοὺς βλέ-
 ποντας¹¹. καὶ ἐδόξασαν¹² τὸν θεὸν Ἰσραὴλ.]

1 (ll + iterum) 2 (ll omit) 3 (D ll omit) 4 (D l ὑπὸ)
 5 (O ἱ πόδας, O ll τοῦ Ἰησοῦ) 6 (O αὐτοῖς, D ll + πάντας)
 7 B ll τοὺς ὄχλους 8 B ἀκούοντας, (D + καὶ) κυλλοὺς ὁμιεῖς
 9 (ll omit) 10 (D + τοῖς) 11 (l omits) 12 K ll ἐδόξαζον

vii. 31—37.

31 [Καὶ πάλιν ἐξελθὼν] [ἐκ τῶν ὀρίων Τύρου] (ii, iii)

[ἦλθεν] [διὰ Σιδῶνος¹] (ii, iii)

[εἰς τὴν θάλασσαν τῆς Γαλιλαίας] (ii)

[ἀνὰ μέσον τῶν ὀρίων² Δεκαπόλεως. 32 Καὶ φέ- (iii)
 ρουσιν αὐτῷ κωφὸν καὶ μογιγᾶλον, καὶ παρακαλοῦσιν
 αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα³. 33 καὶ ἀπολα-
 βόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ’ ἰδίαν ἐβαλεν⁴
 τοὺς δακτύλους αὐτοῦ⁵ εἰς τὰ ὕδα αὐτοῦ καὶ πτύσας⁶
 ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν
 οὐρανὸν ἐστέναξεν⁷, καὶ λέγει αὐτῷ “Ἐφφαθά⁸,” 35
 ἐστὶν Διανοήχθητι⁹. 36 καὶ¹⁰ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί,
 καὶ¹¹ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει

1 (A l^e καὶ Σιδῶνος ἦλθεν) 2 (D + τῆς) 3 (K l τὰς χεῖρας,
 D τὴν² χεῖραν) 4 (K ἱ ἐβαλεν) 5 (K ll omit) 6 (8^e and
 erat in his ears, D ll put πτύσας before ἐβαλεν) 7 (D ἐν-)
 8 (D^e ll Ἐφφαθά) 9 (D^e Διανοήθητι) 10 (A ll + εὐθέως)
 11 (K 8^e + εὐθέως)

S. LUKE.

VARIOUS.

S. Matthew's Aramaic word *Xaravala* is probably original: the trito-Mark has translated it at length. S. Matthew's "Son of David" is found in the history of Bartimæus (Mark x. 48 = Matt. xx. 30, 31 = Luke xviii. 38, 39), also in the case of two other blind men (Matt. ix. 27). The very untheological saying in Mark vii. 29 has been put into theological language in S. Matthew. The connexion between faith and gifts of healing is asserted in Mark v. 34 = Matt. ix. 22 = Luke viii. 48; Mark x. 52 = Luke xviii. 42; Mark ii. 5 = Matt. ix. 2 = Luke v. 20; Matt. ix. 29, Luke vii. 50, xvii. 19. The being healed "from that hour" is found also in Matt. viii. 18, ix. 22, xvii. 18, John iv. 53.

Compare S. John ix. 6, 7.

[ὁ ταῦτα εἰπὼν ἐπενεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτόματος¹, καὶ ἐπέθηκεν² αὐτοῦ³ τὸν πηλόν⁴ ἐπὶ τοῖς ὀφθαλμοῖς⁵, ἡ καὶ εἶπεν αὐτῷ⁶ "Ἦναγε εἶπαι⁷ εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ⁸" ὁ ἔρμη- νεύεται⁹ Ἀπεσταλμένος¹⁰. ἔπειθεν¹⁰ αὐτὸν καὶ ἐτίψατο⁹, καὶ ᾤδεν¹⁰ βλέπων.]

1 (σ + his, D πτόματος) 2 ND II ἐπέχρισεν 3 (D αὐτῷ, O I omit) 4 (σ omits) 5 (D II + αὐτοῦ, O II σ + τοῦ τυφλοῦ) 6 (D II omit) 7 (A II omit, σ + thy face) 8 (D μεθ-) 9 (σ + his face) 10 (B † omits εὖ—ᾤδεν)

In this and the preceding section S. Mark seems to intimate an extended tour through Gentile country from Tyre, northwards to Sidon and then with a wide sweep through Decapolis, probably by way of Damascus, and finally back to the lake of Galilee. The scanty details which are given illustrate the fragmentariness of the Gospel records.

In Ἐφφαθά the letter *θ* has been assimilated to the following *φ*, the normal Aramaic passive being *Ἐθιπηθαλ*. The assimilation is found in Aramaic. (Dalman, *Gr. des jud.-pal. Aramaisch* 59, 5.)

S. MATTHEW.

Compare

xv. 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.

xv. 32—39.

32 [Ὁ δὲ Ἰησοῦς]

προσκαλεσάμενος τοὺς μαθητὰς [αὐτοῦ]· εἶπεν·

“Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον·,

ὅτι (ἤδη)· ἡμέραι· τρεῖς· προσμένουσίν μοι

καὶ οὐκ ἔχουσιν τί φάγωσιν·

καὶ ἀπολύσαι αὐτοὺς νήστες οὐ θέλω,

μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.”

1 (N omits) 2 (C λέγει, NC+αὐτοῖς) 3 (D11+τοῦτον)
 4 B1 omits 5 (N ἡμέρας) 6 (D11+εἰς κλ) 7 (D omits)

S. MARK.

vii. (35) ἐρῶν· 36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ¹⁰ λέγωσιν¹¹. Ἦσαν δὲ αὐτοῖς διεστέλλετο¹², αὐτοὶ μᾶλλον περισσώτερον¹³ ἐκήρυσσον. 37 καὶ ὑπερ-περισσῶς¹⁴ ἐξεπλήσσοντο λέγοντες “Καλῶς πάντα πεποιήκεν, ¹⁵καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ¹⁶ ἀλάλους¹⁷ λαλεῖν.”]

10 (D+μηδεν) 11 (D εἰπωσιν) 12 (D11 ol δι)
 13 (ND -οτέρως) 14 (D ὑπερεκ-) 15 B+ως 16 (D+τοῖς)
 17 (s^o omits)

24. THE FEEDING OF THE FOUR THOUSAND.

viii. 1—10.

24 a. Pity for the multitudes.

1 [Ἐν ἐκείναις· ταῖς ἡμέραις· πάλιν πολλοῦ³ ὄχλου (iii) ὄντος καὶ μὴ ἐχόντων· τί φάγωσιν,]

[προσκαλεσάμενος τοὺς μαθητὰς· λέγει αὐτοῖς (ii)

· “Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον·

ὅτι ἤδη· ἡμέραι· τρεῖς· προσμένουσίν μοι·

καὶ οὐκ ἔχουσιν τί φάγωσιν·

3 καὶ ἔὰν ἀπολύσω⁷ αὐτοὺς νήστες εἰς οἶκον αὐτῶν,

ἐκλυθήσονται¹⁰ ἐν τῇ ὁδῷ·

“καὶ τινες¹² αὐτῶν ἀπὸ μακρόθεν εἰσίν¹³.”]

1 (D11 s^o+δι) 2 (A1 s^o ταμπόλλου) 3 (D+αὐτῶν)
 4 (B1 s^o+αὐτοῦ) 5 (D11 s^o τοῦ ὄχλου τοῦτον) 6 B ἡμέραις
 τρισίν 7 B omits μοι, (D11 εἰσίν ἀπὸ τούτου ὥδε εἰσιν)
 8 (D11 ἀπολύσαι) 9 (D11 omits) 10 (D11 οὐ θέλω μὴ
 ἐκλυθῶσιν) 11 (D11+στι) 12 (D11+εἰ) 13 (ND11 s^o
 ἦκασιν)

24 b. Our Lord feeds them.

[viii. 4 καὶ ἀπεκρίθησαν αὐτῷ· οἱ μαθηταὶ αὐτοῦ ὅτι· (ii)

“Πόθεν τούτους· δυνήσεται τις³ ὧδε· χορτάσαι ἄρτων
 ἐπ’ ἐρημίας;”

5 καὶ ἠρώτα· αὐτοὺς “Πόσους ἔχετε ἄρτους;”

οἱ δὲ εἶπαν “Ἐπτά.”

6 καὶ παραγγέλλει· τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς·

καὶ λαβὼν τοὺς ἑπτὰ· ἄρτους

· εὐχαριστήσας ἐκλασεν καὶ εἰδίδου τοῖς μαθηταῖς αὐτοῦ

ἵνα παρατιθῶσιν· καὶ παρήθησαν τῷ ὄχλῳ.

7 καὶ εἶχαν ἰχθυῖδια ὀλίγα· (i)

καὶ εὐλογήσας¹⁰ αὐτὰ¹¹· εἶπεν καὶ ταῦτα¹² παρατιθέναι¹³.]

1 (N1 omits) 2 (N καὶ εἶπαν, D omits) 3 (s^o αὐτῶν
 ἀβλε) 4 (D11 omits) 5 (D11 ἐπ-) 6 (D11 παρήγγειλεν)
 7 (N †ΣΖ) 8 (OD H+καὶ) 9 (D παραθῶσιν) 10 (D1
 εὐχαριστήσας) 11 (D1 omits) 12 (D s^o ταῦτα ἐκλασεν)
 13 (C παρήθετε) 14 (N παρήθηκεν)

xv. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί·

“Πόθεν· ἡμῖν ἐν ἐρημίᾳ· ἄρτοι τοσοῦτοι ὥστε χορτάσαι
 ὄχλον τοσοῦτον;” †

34 καὶ λέγει αὐτοῖς [ὁ Ἰησοῦς] “Πόσους ἄρτους ἔχετε;” †

οἱ δὲ εἶπαν· “Ἐπτά, καὶ ὀλίγα ἰχθυῖδια.” (i)

35 καὶ παραγγείλας· τῷ ὄχλῳ· ἀναπεσεῖν ἐπὶ τὴν γῆν

36 ἔλαβεν· τοὺς ἑπτὰ ἄρτους [καὶ τοῖς ἰχθύσιν]

καὶ εὐχαριστήσας ἐκλασεν⁹ καὶ εἰδίδου¹⁰ τοῖς μαθηταῖς¹¹

οἱ δὲ μαθηταὶ¹²· τοῖς ὄχλοις¹³.

1 (CD11 s^o+αὐτοῦ) 2 (D11+οὖν) 3 (C ἐρήμῳ τότε)
 4 (D s^o+αὐτῷ) 5 (D11 ἐκλασεν) 6 (D11 τοῖς ὄχλοις)
 7 (D11 καὶ λαβὼν) 8 (N+ὀλίγα) 9 (C εὐχαριστήσας)
 10 (D11 εἰδίδου) 11 (D11 s^o+αὐτοῦ) 12 (D11 s^o+αὐτοῦ)
 13 (CD11 τῷ ὄχλῳ)

S. LUKE

VARIOUS.

The command not to divulge is found in Mark i. 44, iii. 12, v. 43, viii. 26, 30; the disregard of it in Mark i. 45.

The whole narrative should be compared with the similar trito-Mark addition in viii. 22 ff. The introductions are alike, in both there is a retirement from the crowd, in both there is the sacramental use of spittle which is found in John ix.; in both there is a charge to observe secrecy. The Oriental tendency to assimilate probably explains some of these peculiarities. See note on the next section. *δραβίψας* may be borrowed from Mark vi. 41.

We assign the feeding of the four thousand to the deutero-Mark, because there is no trace of it in S. Luke. Some critics, rejecting the oral hypothesis, have regarded it as a mere dittography of the feeding of the five thousand, two records of the same event having been found (as they suppose) by the Evangelist and having been unintelligently copied by him as though they were distinct occurrences; for, they ask, is it credible that the disciples should so completely have forgotten the former miracle as to ask "Whence can one fill these men with bread here in the wilderness?" The objection rests on the assumption that the speeches in the Gospels are *verbatim* reports of what was actually said and are thoroughly trustworthy, whereas the evidence seems rather to show that they are sometimes literary devices to complete the narrative, gaps in the recollections being filled in by commonplaces or by transference from other passages. We have already remarked the Oriental tendency to tell similar stories in the same words, and we suspect that there has been much of that tendency here. S. Mark however has not a few variations: S. Matthew has reduced them by assimilation until in the latter half of the narrative he produces a veritable doublet. It is of course possible that he was so much enamoured of his own changes in xiv. 19 ff., that he turned back and deliberately copied himself instead of following S. Mark, but under the oral hypothesis the assimilation would be made naturally and unconsciously.

The syntax of Mark viii. 2 is Semitic; the ordinary Greek phrase would be *ἡμεῖς ἡμεῖς <εἰς ἐν αὐτῷ> προσέμενεν* μὲν. Others with less probability have supposed *προσέμενεν* to be dative plural of the participle.

The reading of *κ* in verse 6 is noteworthy. If the context did not prove it to be a sheer blunder, a variant *ζ* for *7* might have arisen, so easily are numerals altered when expressed by letters of the alphabet.

S. MATTHEW.

xv. 37 καὶ ἔφαγον [πάντες] καὶ ἐχορτάσθησαν,
καὶ τὸ περισσεύον τῶν κλασμάτων ἦσαν ἐπὶ τὴν σφυρίδα.¹
[πλήρεις]. †
38 [οἱ δὲ ἐσθionτες] ἦσαν² τετρακισχίλιοι [ἄνδρες]³
χωρὶς γυναικῶν καὶ παιδίων⁴.
39 Καὶ ἀπολύσας τοὺς ὄχλους
ἐνέβη⁵ εἰς τὸ πλοῖον,

καὶ ἦλθεν εἰς τὰ ὄρια⁶ Μαγαδάν⁷.

1 (KBC σφυρίδας) 2 B1+ωι 3 (D's original reading lost)
4 (I omits) 5 (D ἐμβαίνει, C ἐνέβη) 6 (D+τῆς)
7 (C1 Μαγδάλαν)

Doublet: assimilated.

xiv. 19—21.

[19 λαβὼν¹ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς
τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς· τοὺς
ἄρτους² οἱ δὲ μαθηταὶ³ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ
ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεύον τῶν κλασμάτων⁴ δώδεκα
κοφίνους πλήρεις. 21 οἱ δὲ ἐσθionτες⁵ ἦσαν ἄνδρες ὡσεὶ⁶ πεντα-
κισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.]

1 (D λαβεν) 2 (I1 omits) 3 (Ias+gave) 4 (D
αἰσθionτες) 5 (D ὡς, I1^o omits)

xvi. 1—12, (xii. 38—40.)

1 Καὶ προσελθόντες (οἱ)¹ Φαρισαῖοι [καὶ Σαδδουκαῖοι]
πειράζοντες ἐπηρώτησαν² αὐτὸν
σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.} †
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς³

4 “Γενεὰ [πονηρὰ καὶ μοιχαλὶς⁴] σημεῖον ἐπιζητεῖ, †
καὶ σημεῖον οὐ δοθήσεται αὐτῇ [εἰ μὴ τὸ σημεῖον· Ἰωνᾶ⁵]. †

Doublet:

xii. 38 [Τότε ἀπεκρίθησαν⁷ αὐτῷ τινεὶ τῶν γραμματέων· καὶ
Φαρισαίων⁸ λέγοντες

“Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.”

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς

“Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ⁹ εἰ μὴ τὸ σημεῖον· Ἰωνᾶ τοῦ
προφήτου.

40 ὥσπερ¹⁰ γὰρ ἦν¹¹ Ἰωνᾶς¹²

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας²,
οὕτως ἔσται¹³ ὁ υἱὸς τοῦ ἀνθρώπου

ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.”]

1 Origen and three cursives omit 2 K-των 3 (D11^o
omit), CD11+ὄψιας γενομένης λέγετε· Ἐόδια, πυρράζει (C πυρράζει)
γὰρ (I1+cum nubibus) ὁ οὐρανός· 3 καὶ πρὸς Ἰσημαρον χειμῶν,
πυρράζει γὰρ στεινὰ ὁ οὐρανός· (D^o ἀήρ). (E11+Ἰσοκριταί,
τὸ μὲν (I1 ergo) πρὸς τὸν οὐρανὸν γινώσκετε διακρίνειν, τὰ
δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε (I1+γινώσκει) 4 (D11 omit)
5 (B αἰτεῖ, D^o ζητεῖ) 6 (C11+αὐτὸν προφήτου) 7 (I^o
came to) 8 (B omits) 9 (D^o σοὶ) 10 (D ὥσπερ)
11 (D^o omits) 12 (I^o+the prophet) 13 (D11^o+καὶ)

xvi. (1) καὶ καταλειπὼν αὐτοὺς ἀπῆλθεν.

3 Καὶ [ἐλθόντες¹ οἱ μαθηταὶ] εἰς τὸ πέραν
ἐπελάθοντο ἄρτους λαβεῖν² †.

1 (I1 cum venisset) 2 B11 λαβεῖν ἄρτους

S. MARK.

24 c. Conclusion.

[viii. 8 καὶ ἔφαγον¹ καὶ ἐχορτάσθησαν, (ii)
καὶ ἦσαν² περισσεύματα³ κλασμάτων ἐπὶ τὴν σφυρίδα⁴.

9 ἦσαν δὲ⁵ ὡς⁶ τετρακισχίλιοι⁷.

καὶ ἀπέλυσεν αὐτούς.

10 Καὶ εὐθὺς⁸ ἐμβὰς⁹ εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν
αὐτοῦ

ἦλθεν εἰς τὰ μέρη¹⁰ Δαλμανουθά¹¹.]

1 (K+πάντες) 2 (KO+τὰ, D+τὸ) 3 (D περισσευμα
τῶν) 4 (BO σφυρίδας) 5 (CD11^o+οἱ φαγόντες)
6 (K omits) 7 (I1+ἄνδρες) 8 (D11 αὐτοῖς) 9 (D ἐνέβη...
καὶ), B+αὐτοῖς 10 (D ὄρια, I^o the hill of) 11 (B Δαλμα-
νουθά, D Μελέγαδα, I^o Magdan, I1 Magadan)

25. THE PHARISEES.

viii. 11, 12.

25 a. A Sign from Heaven demanded and
refused.

[11· Καὶ ἐξῆλθεν¹ οἱ Φαρισαῖοι (ii)
καὶ ἤρξαντο συνζητεῖν² αὐτῷ, ζητοῦντες παρ' αὐτοῦ
σημεῖον³ ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

12 καὶ ἀναστεινάζας τῷ πνεύματι αὐτοῦ⁴ λέγει

“Τί⁵ ἡ γενεὰ αὕτη ζητεῖ σημεῖον;
ἀμὴν λέγω⁶, εἰ δοθήσεται τῇ γενεῇ ταύτῃ σημεῖον.”]

1 (D Καὶ ἐξῆλθοσαν, I omits) 2 (D^o I1+σύν) 3 (D+τὸ)
4 (K1+ἰδὼν) 5 (D11^o omit) 6 (C^o O, τι) 7 KCD+ὁμῶν

viii. 13—21.

25 b. The Leaven of the Pharisees.

[viii. 13 καὶ ἀφείδον αὐτοὺς πάλιν¹ ἐμβὰς² ἀπῆλθεν (ii)
εἰς τὸ πέραν

14 καὶ ἐπελάθοντο³ λαβεῖν ἄρτους,]

1 (I1 omit) 2 (D11^o+εἰς τὸ πλοῖον) 3 (B^o·-θεστο,
D1+οἱ μαθηταί)

• LXX. Jon. ii. 1, καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

S. LUKE.

VARIOUS.

No satisfactory explanation of the word Dalmanutha has been found. Professor Rendel Harris suggested that $\kappa\eta\lambda\upsilon\tau\eta$ is a clerical error of an early scribe, η being the preposition 'of,' λ the preposition 'to' and $\kappa\eta\lambda\upsilon\tau\eta$ meaning 'the parts,' so that the whole sentence runs "He came into the parts of—into the parts." In that case S. Matthew has probably preserved the original reading. *Study of Codex Bezae*, p. 178.

xi. 16, 29, 30.

Scraps from the deutero-Mark: misplaced.

xi. 16 ἔτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ }
ἐξήτουν παρ' αὐτοῦ }

xi. 29 [τὸν δὲ ὄχλον ἐπαθροισμένον ἤρξατο λέγειν

"Ἡ γενεὰ αὕτη γενεὰ¹ πονηρὰ ἐστίν· σημεῖον ζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ· εἰ μὴ τὸ σημεῖον Ἰωῆ². 30 καθὼς
γὰρ³ ἐγένετο (δ)⁴ Ἰωῆς τοῖς Νινευίταις σημεῖον, οὕτως ἐστὶ καὶ
ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεῇ ταύτῃ."]

1 (C omits) 2 (OD ἐπι-) 3 (s^c Marcion omit, Cll s^c
+ τοῦ προφήτου) 4 (K omits) 5 MOD omit 6 (D
Νινευίταις) 7 (l omits, Dll + καὶ καθὼς Ἰωῆς ἐν τῇ κοίλῃ τοῦ
κῆτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ υἱὸς τοῦ
ἀνθρώπου ἐν τῇ γῇ)

xii. 1.

[: Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου¹, ὥστε κατα-
πατεῖν² ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ³ πρῶτον]

1 (Dlls πολλῶν δὲ ὄχλων συμπιεζόντων ἐ κύκλῳ) 2 (D
συμπιέζων) 3 (Dll omit) 4 (l omits)

S. John ii. 18, vi. 30.

[ii. 18 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ "Τί σημεῖον
δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;"]

[vi. 30 εἶπον οὖν αὐτῷ "Τί οὖν¹ ποιεῖς σὺ² σημεῖον, ἵνα ἴδωμεν
καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;"]

1 (Kl omit)

2 (D sei, l omits)

On two occasions, it would seem, the Pharisees demanded from our Lord a sign: on the first they asked for a sign from heaven, i.e. a voice or a thunder-clap, and this as S. Mark says was absolutely refused; on the second they asked for a sign, i.e. a miracle, and they were promised the sign of Jonah; what our Lord meant by this promise is uncertain; S. Luke gives a vague explanation, S. Matthew a very definite explanation which however seems to be due to a later editorial change; see the passage explained under the Second Division.

In S. Matthew by one of his usual assimilations "the sign of Jonah" is introduced from one passage into the other, and they thus become doublets.

S. Luke has preserved some scraps of these sayings. Notice that whereas in the other Gospels the Pharisees receive the severe rebuke, in S. Luke, as usual, the rebuke is addressed to the rabble; cf. Luke iii. 7 = Matt. iii. 7, Luke xii. 54 = Matt. xvi. 1.

S. Matthew's *μοιχαλῆς* is found in S. Mark viii. 88 though in S. Matthew's parallel there *μοιχαλῆς* does not occur (cf. Mark vi. 84 note). The word is common in the sense of 'idolatrous' in the LXX.

Pharisees and Sadducees are coupled together by S. Matthew five times, never by S. Mark or S. Luke, who only name the Sadducees in Mark xii. 18 = Luke xx. 27. S. John does not name them at all. However all the Evangelists frequently refer to them under the name of 'the chief-priests.'

S. MATTHEW.

xvi. 6 [ὁ δὲ Ἰησοῦς] εἶπεν αὐτοῖς²
 “Ὁρᾶτε καὶ³ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
 καὶ Σαδδουκαίων⁴.”
 7, ἡ δὲ⁵ διελογίζοντο ἐν ἑαυτοῖς [λέγοντες]⁶
 ὅτι “Ἄρτους οὐκ ἐλάβομεν.”
 8 γνοὺς δὲ [ὁ Ἰησοῦς] εἶπεν⁷
 “Τί διαλογίζεσθε [ἐν ἑαυτοῖς, ἀλογίστοις,]
 ὅτι ἄρτους οὐκ ἔχετε⁸;
 9 οὐκ ἔχετε, οὐκ ἔχετε,

οὐδὲ μνημονεύετε⁹
 τοὺς πέντε ἄρτους τῶν πεντακισχιλίων¹⁰

καὶ πόσους κοφίνους ἐλάβετε;

10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων¹¹
 καὶ πόσας σφυρίδας¹² ἐλάβετε;

11 πῶς οὐ νοεῖτε [ὅτι οὐ περὶ ἄρτων¹³ εἶπον ὑμῖν¹⁴; προσέχετε
 δὲ¹⁵ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.”] 12 τότε
 συνέκρινεν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης (τῶν ἄρτων)¹⁶ ἀλλὰ
 ἀπὸ τῆς διδαχῆς¹⁷ τῶν Φαρισαίων καὶ Σαδδουκαίων¹⁸.]

2 (N omits) 3 (ll omit) 4 (l omits) 5 (D ll s^c τότε)
 6 (s^c omits) 7 (O ll s^c + αὐτοῖς) 8 (O ll s^c ἐλάβετε) 9 (D † + ἔχετε)
 10 (D ll dative) 11 (NO σφυρ.) 12 (D s^c ἄρτων) 13 (D ll
 omit) 14 (D ll s^c omit) 15 D ll omit, (O ll τοῦ ἄρτου,
 N ll s^c τῶν Φαρισαίων καὶ Σαδδουκαίων) 16 (N διδασκαλίας)

The note of place “καὶ ἔρχονται εἰς” followed by a proper name, a full stop and another καὶ is thoroughly Marcan; x. 46, xi. 15, 27, xiv. 82. With slight variations it is found also in iii. 20, x. 1, xvi. 2; with ἦλθεν or ἦλθεν in i. 9, 14, 29, v. 1, vii. 31, viii. 10, ix. 33, xiv. 16. Other writers would have avoided this simple coordination of sentences.

For the close resemblance in form of this section to vii. 31 ff. see notes there. The distinctive feature of this miracle is that it was wrought in stages, being only partially successful at first. In that respect there is nothing like it in the other Gospels; only the boldness of S. Mark would venture on what enemies could easily pervert into a charge of failure.

That S. Mark in this passage should twice call Bethsaida a village indicates defective local knowledge, for it was a fortified town, and so the Old Latin rendering is *castellum* or *muni-cipium*.

S. MARK.

viii. (14) [καὶ¹ αὐτὸς² ἦν ἄρτον οὐκ³ ἔχον μεθ’⁴ (iii)
 ἑαυτῶν ἐν τῇ πλοῦν.]

[15 καὶ διεστέλλετο⁵ αὐτοῖς λέγων (ii)
 “Ὁρᾶτε⁶, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
 καὶ τῆς ζύμης Ἡρώδου⁷.”

16 καὶ διελογίζοντο πρὸς ἀλλήλους⁸
 ὅτι ἄρτους οὐκ ἔχουσιν⁹.

17 καὶ γνοὺς λέγει αὐτοῖς

“Τί διαλογίζεσθε¹⁰

ὅτι ἄρτους οὐκ ἔχετε;

οὐκ ἔχετε οὐδὲ συνέτε¹¹;

[18 πεπωρωμένην ἔχετε τὴν καρδίαν¹² ὑμῶν; (iii)

19 ὁφθαλμοῦς ἔχοντες οὐ βλέπετε

καὶ¹³ ὦτα ἔχοντες οὐκ ἀκούετε;]

[καὶ οὐ¹⁴ μνημονεύετε (ii)

19 ὅτε¹⁵ τοὺς πέντε ἄρτους¹⁶ ἔκλασα εἰς τοὺς πεντακισ-
 χιλίους,

20 πόσους κοφίνους κλασμάτων πλήρεις¹⁷ ἦρατε;]

λέγουσιν αὐτῷ “Δώδεκα.”

21 ὅτε¹⁸ τοὺς ἑπτὰ¹⁹ εἰς τοὺς τετρακισχιλίους,

22 πόσων σφυρίδων πληρώματα²⁰ κλασμάτων ἦρατε;]

καὶ λέγουσιν αὐτῷ²¹ “Ἐπτά.”

23 καὶ λέγει²² αὐτοῖς “Οὐκ ἔχετε²³ συνέτε.”]

4 (D ll omit, s^c for) 5 (s^c omits) 6 (D ll omit)
 7 (D μετ’²) 8 (N διεστέλλετο) 9 (D ll omit, O ll + καὶ)
 10 (G l τῶν Ἡρώδιαν⁷) 11 (O ll s^c + λέγοντες) 12 (NO ll
 ἔχοντες, D ll ἔχον, s^c ἔχετε ἐν πο θυεσθ) 13 (D ll + ἐν ταῖς
 καρδίαις ὑμῶν) 14 (B * συνέτε) 15 (A ll + ἐτι, ll + αἰο)
 16 (D πεπωρωμένη ἔστιν ἡ καρδία) 17 (N omits) 18 (D οὐδὲ)
 19 (ll s^c omit) 20 (D s^c + τοῦ, ll s^c + οὐ) 21 (NO D ll s^c + καὶ)
 22 (AFGM πλήρεις, see Mark iv. 28, ll omit) 23 (O ll + δὲ καὶ,
 D ll s^c + δὲ), N ll + καὶ 24 (NO ll + ἄρτους) 25 (D ll πόσας
 σφυρίδας) 26 (D ll οὐ δὲ εἶπον) 27 (D ll λέγει) 28 (B ll
 Πῶς οὐ, D ll Πῶς (l + οὐ) οὐκ) 29 (B νοεῖτε, D συνοεῖτε)

26. THE BLIND MAN OF BETHSAIDA.

viii. 22—26.

[22 Καὶ ἔρχονται¹ εἰς Βηθσαιδάν². Καὶ φέρουσιν (iii)
 αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ
 αἰσθῇται. 23 καὶ ἐπιλαβόμενος τῆς χειρὸς³ τοῦ τυφλοῦ
 ἐξήνεγκεν⁴ αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ
 ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτοῦ⁵, ἐπηρώτα⁶
 αὐτόν “Εἶ τι βλέπεις⁷,” 24 καὶ ἀναβλέψας ἔλεγεν⁸
 “Βλέπω τοὺς ἀνθρώπους ὅτι⁹ ὡς δένδρα ὁρῶ¹⁰ περι-
 πατοῦντας.” 25 εἶτα¹¹ πάλιν ἔθηκεν¹² τὰς χεῖρας ἐπὶ
 τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν¹³, καὶ ἀπε-
 κατέστη¹⁴, καὶ ἐνέβλεπεν¹⁵ τηλαυγῶς¹⁶ πάντα¹⁷.
 26 καὶ ἀπέστειλεν αὐτόν εἰς οἶκον αὐτοῦ¹⁸ λέγων
 “Μηδὲ¹⁹ εἰς τὴν κώμην εἰσέλθης²⁰.”]

1 (N s^c ἔρχεται) 2 (O ll Βηθσαιδά, D ll Βηθανίαν)
 3 (D λαβόμενος τὴν χεῖρα) 4 (D ἐξήγαγεν) 5 (s^c omits,
 ll αὐτοῦ) 6 (D ἐπερωτῇ) 7 (N ll εἶ τι βλέπει, (s^c ἴδαι σεεε
 thou ?) 8 (NO ll εἶπεν, D ll λέγει) 9 (D ll omit) 10 (D ll καὶ)
 11 (NO ll ἐπ-, D l ἐπιθείς) 12 (D ll ἤρατο ἀναβλέψαι, A ll
 ἐποίησεν αὐτὸν ἀναβλ.) 13 (B ἀποκ., D ἀποκατεστῆθη)
 14 (O καὶ ἐνέβλεψεν, N καὶ ἐβλεψεν, D ll ὥστε ἀναβλέψαι)
 15 (O καὶ ἐβλεψεν, ll omit) 16 (N εἰς οἶκον αὐτοῦ αὐτοῦ)
 17 (N Μὴ) 18 (D ll καὶ λέγει αὐτῷ “ἴταγε εἰς τὸν οἶκόν σου
 καὶ μηδεὶς εἴπῃ εἰς τὴν κώμην,” O λέγων “Μηδὲ εἰς τὴν κ. εἰς.
 μηδὲ εἴπῃ τῷ ἐν τῇ κώμῃ.”)

S. LUKE.

VARIOUS.

Scrap from the deutero-Mark: misplaced.

xii. (1) "Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, [ἥτις ἐστὶν ἐνέκρισις,] τῶν Φαρισαίων."

On πετυρωμένην see Mark vi. 52 note.

Other editors put a mark of interrogation at the end of Mark viii. 21. It seems better to suppose that our Lord was complaining that their literal answers "Twelve" and "Seven" were not what He wanted but a more intelligent insight, for which He must wait. The variants however favour the common punctuation.

S. Matthew concludes with an editorial interpretation, as he does also in xvii. 18. These notes, like similar notes in John ii. 22, vii. 39, xii. 16, are signs of later reflexion. S. Matthew's *διηγέσται* (v. 8) is found in Matt. vi. 80 = Luke xii. 28, Matt. viii. 26, xiv. 31.

Compare S. John ix. 6, 7.

[6 ταῦτα εἰπὼν ἐπτυσσεν χαμᾶι καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτόματος¹, καὶ ἐπέθηκεν² αὐτοῦ³ τὸν πηλόν⁴ ἐπὶ τοῖς ὀφθαλμοῖς⁵, 7 καὶ εἶπεν αὐτῷ⁶ "Ἔπαγε εἶπαι⁷ εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ"⁸ ὃ ἐρμηνεύεται⁹ Ἀπεσταλμένοι¹⁰. Ἐπελθὼν¹¹ οὖν¹² καὶ ἐτίψατο¹³, καὶ ᾤβη¹⁴ βλέπων.]

1 (σ + his, D πτόματος) 2 ND 11 ἐπέχριεν 3 (D αὐτῷ, Cl omit) 4 (σ omits) 5 (D 11 + αὐτοῦ, O 11 σ + τοῦ τυφλοῦ) 6 (D 11 omit) 7 (All omit, σ + εἰς face) 8 (D μεθ-) 9 (σ + his face) 10 (B † omits οὖν—ᾤβη)

* LXX. Jer. v. 21, ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν, ὥτα αὐτοῖς καὶ οὐκ ἀκούουσιν. Επεκ. xii. 2, οἱ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσιν, καὶ ὦτα ἔχουσιν τοῦ ἀκοῦειν καὶ οὐκ ἀκούουσιν. Cf. Is. vi. 9 f.

S. MATTHEW.

S. MARK.

27. PROFESSION OF FAITH FOLLOWED BY TRIAL.

viii. 27—33.

xvi. 13—23.

Conflation.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς
εἰς τὰ μέρη Καισαρίας¹ τῆς Φιλίππου
ἡρώτα τοὺς μαθητὰς αὐτοῦ² λέγων
✓ “Τίνα³ λέγουσιν οἱ ἄνθρωποι εἶναι [τὸν⁴ υἱὸν τοῦ ἀν-
θρώπου]⁵ ;”

14 οἱ δὲ εἶπαν
“Οἱ μὲν⁶ Ἰωάννην τὸν βαπτιστὴν, ἄλλοι⁷ δὲ Ἡλείαν,
ἕτεροι δὲ [Ἰερειμῶν⁸ ἢ] ἵνα τῶν προφητῶν.”
15 λέγει αὐτοῖς “Ὑμεῖς δὲ τίνα με λέγετε εἶναι ;”

✓ 16 ἀποκριθεὶς δὲ [Σίμων] Πέτρος εἶπεν¹⁰
“Σὺ εἶ ὁ χριστὸς [ὁ υἱὸς] τοῦ θεοῦ [τοῦ Ἰσραὴλ¹¹].”
[17 ἀποκριθεὶς δὲ¹² ὁ Ἰησοῦς εἶπεν αὐτῷ¹³ “Μακάριος εἶ, Σίμων
Βαριωνᾶ, ὅτι¹⁴ σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ’ ὁ πατήρ μου
ὁ ἐν (τοῖς)¹⁵ οὐρανοῖς· 18 καὶ γὰρ δὲ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ
ἐπὶ ταύτῃ τῇ πέτρῃ¹⁶ ἀικοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
ἕδου οὐ κατισχύσουσιν αὐτῆς· 19 δώσω σοι¹⁷ τὰς κλεῖδας¹⁸ τῆς
βασιλείας τῶν οὐρανῶν, καὶ ὃ¹⁹ ἐὰν δήσῃς ἐπὶ τῆς γῆς²⁰ ἔσται
δεσμευμένον²¹ ἐν τοῖς οὐρανοῖς, καὶ ὃ²² ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται
λελυμένον²³ ἐν τοῖς οὐρανοῖς.”]

20 Τότε ἐπετίμησεν²⁴ τοῖς μαθηταῖς ἵνα μηδενὶ εἰπωσιν
[ὅτι αὐτὸς²⁵ ἐστὶν ὁ χριστός²⁶].

1 (B Καισαρίας) 2 (D omits) 3 (CD 11 + με) 4 (D omits)
5 (s^o What do men say concerning me that I am, (saying) ‘Who is this Son of Man?’) 6 (D 11 omits) 7 (B οἱ)
8 (D Ἰερειμῶν) 9 (as others say it is) 10 (D 1 + αὐτῷ)
11 (D σφύροντος) 12 (s^o omits) 13 B omits 14 (D 11 ταύτῃ τῇ πέτρῃ)
15 (D 11 σοὶ δώσω) 16 (D 11 κλεῖς) 17 (11 plural) 18 (B τῇ γῇ) 19 NCD 11 διεσπασμένο
20 (D οὐτος, 1 omits) 21 (D 11 + Ἰησοῦς)

xvi. 21 [Ἀπὸ τότε] ἤρξατο [Ἰησοῦς Χριστὸς]¹ δεικνύειν² τοῖς
μαθηταῖς αὐτοῦ
ὅτι δεῖ αὐτὸν [οἱ Ἱεροσόλυμα ἀπελθεῖν καὶ] πολλὰ παθεῖν
ἀπὸ³ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων

καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ⁴ ἐγερθῆναι⁵.

1 (C ὁ Ἰησοῦς, D Ἰησοῦς) 2 (B δεικνύειν) 3 (D ἀπὸ)
4 (D 11 μετὰ τρεῖς ἡμέρας) 5 (D ἀναστῆναι)

27 a. S. Peter's Confession of Christ.

[27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ (ii)
εἰς τὰς κώμας Καισαρίας¹ τῆς Φιλίππου.]
καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς²
“Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι ;”

28 οἱ δὲ εἶπαν³ αὐτῷ λέγοντες ὅτι⁴
“Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι⁵ Ἡλείαν,
ἄλλοι δὲ ὅτι εἰς⁶ τῶν προφητῶν.”
29 καὶ αὐτὸς ἐπηρώτα αὐτούς⁷ “Ὑμεῖς δὲ τίνα με λέγετε
εἶναι ;”

ἀποκριθεὶς⁸ ὁ Πέτρος λέγει αὐτῷ
“Σὺ εἶ ὁ χριστός.” * * *

30 καὶ ἐπετίμησεν αὐτοῖς¹⁰ ἵνα μηδενὶ λέγωσιν¹¹
περὶ αὐτοῦ.

1 (D 11 + Καισαρίας) 2 (D 11 omits) 3 (D 11 ἀπεκρίθησαν)
4 (C “Οἱ μὲν, D 11 omits) 5 (D 11 ἄλλοι + δὲ) 6 (D 11 (+ ὅς)
εἶνα) 7 (1 omits) 8 (NCD 11 + δὲ) 9 (1 + Iesus, N 1 + ὁ υἱὸς
τοῦ θεοῦ) 10 (1 αὐτῷ) 11 (D 11 εἰπωσιν)

27 b. First Prediction of the Passion.

viii. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι

ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμ-
ματέων¹²

καὶ ἀποκτανθῆναι¹³

καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι¹⁴

[32 καὶ παρηγορεῖ τὸν λόγον ἐλάλει¹⁵.] (iii)

1 (D 11 + ἀπὸ) 2 (1 omits) 3 (1 s^o loqui)

S. LUKE.

VARIOUS.

S. Mark's expression "the villages belonging to Philip's city of Caesarea," though justified by the LXX. "*αὐτῶν καὶ τὰς κώμας αὐτῆς*" (Numb. xxi. 32 and frequently in Joshua; see Swete's 'S. Mark' *ad loc.*), is unusual, and S. Matthew has interpreted it into a more natural phrase. Caesarea was a highly fortified town, of which considerable remains still exist. It was called Paneas, being dedicated to Pan because it lay at the source of the Jordan. We assume that the mention of it belongs to the deutero-Mark, though it may be that the proper name was lost in oral transmission, as so many proper names unquestionably were.

ix. 18—22.

18 Καὶ ἐγένετο [ἐν τῇ εἶναι αὐτὸν¹ προσευχόμενον²] †
κατὰ μόνας] συνῆσαν³ αὐτῷ οἱ μαθηταί,
καὶ ἐπηρώτησεν αὐτοὺς λέγων
"Τίνα με οἱ ὄχλοι⁴ λέγουσιν εἶναι;" †
19 οἱ δὲ ἀποκριθέντες εἶπαν
"Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν,
ἄλλοι δὲ ὅτι προφήτης [τῶν τῶν ἀρχαίων ἀνέστη]⁵."
20 εἶπεν δὲ αὐτοῖς "Ὑμεῖς δὲ τίνα με λέγετε εἶναι;"

"Πέτρος δὲ⁶ ἀποκριθεὶς εἶπεν †
"Τὸν χριστὸν⁷ τοῦ θεοῦ⁸."

1 (D αὐτοῖς) 2 (D11 ⁸ omits) 3 B1 συνήρτησαν
4 (A11 ἀνθρωποι) 5 (D1 ἡ ἐνα τῶν προφητῶν, ⁸ omits)
6 (D+δ) 7 (211 omits) 8 (D1+ὕδω) 9 (⁸ omits,
1+νίβι)

ix. 21 ὁ δὲ ἐπιτιμῆσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν
τουτο,

22 εἰπὼν ὅτι

"Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι
ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων

καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ⁹ ἐγερθῆναι."

1 (D ὑπὸ) 2 (D11 μεθ' ἡμέρας τρεῖς) 3 CD ἀναστῆναι

If the documentary hypothesis be true, it is just possible that S. Luke had a mutilated copy of S. Mark omitting about two chapters here including the first two lines of this section. Otherwise his strange omission of this important proper name demands explanation.

Mark viii. 28 points back to Mark vi. 14 f. Luke ix. 19^a is a repetition of Luke ix. 8^b.

S. Luke mentions our Lord's habit of prayer in iii. 21, v. 16, vi. 12, ix. 18, 28, 29, xi. 1, in none of which passages do the other Gospels support him, but all three Synoptists speak of prayer at Gethsemane.

S. Matthew mentions Jeremiah in ii. 17, xvi. 14, xxvii. 9. He is the only N.T. writer who does so.

Compare S. John vi. 67—69.

[ὁ εἶπεν οὖν¹ ὁ Ἰησοῦς τοῖς δώδεκα "Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;"
ὁ δὲ ἀπεκρίθη² αὐτῷ Σίμων Πέτρος "Κύριε, πρὸς τίνα ἀπολεισόμεθα;
ῥήματα ζωῆς αἰωνίου ἔχεις, ὃ καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώ-
καμεν³ ὅτι σὺ εἶ ὁ ἀγιος⁴ τοῦ θεοῦ⁵."]

1 (D1 δὲ, 1 omits) 2 (D εἶπεν δὲ, E11+ὁδ) 3 (D+σε)
4 (Γ11 χριστὸς ὁ υἱὸς) 5 (Γ1+τοῦ ζῶντος)

The proto-Mark (29 c) seems to have given "ὁ χριστὸς τοῦ θεοῦ."

Compare S. John xi. 27.

"καὶ, κύριε· ἐγὼ πεπιστεύκα¹ ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ."

1 (B πιστεύω, but corrected to πεπιστεύκα)

S. Mark always writes *μετὰ τρεῖς ἡμέρας*, where SS. Matthew and Luke give *τῇ τρίτῃ ἡμέρᾳ*. To our Western thought the two expressions are by no means identical, but according to Eastern inclusive reckoning they are quite synonymous, as may be seen from Matt. xxvii. 63, 64.

Acts x. 40, τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ.

1 Cor. xv. 4, Χριστὸς...ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ.

S. MATTHEW.

S. MARK.

27 c. S. Peter rebukes our Lord.

xvi. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος †
 ἤρξατο ἐπιτιμᾶν αὐτῷ
 [λέγων¹ "Ἰησοῦ² σοι, κύριε· οὐ μὴ ἔσται σοι³ τοῦτο"].
 23 ὁ δὲ στραφεὶς⁴
 εἶπεν τῷ Πέτρῳ
 "Ὑπάγε ὀπίσω μου, Σατανᾶ· [σκάνδαλον εἶ ἐμοῦ⁵].
 ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων⁶."

1 B λέγει αὐτῷ ἐπιτιμῶν, (D ll q. (± αὐ.) ε. καὶ λέγειν, l coepit
 dicere) 2 (D * Bλαῖος) 3 (ll omit) 4 (D ἐπι-)
 5 (D ll ἐμοί, O μου) 6 (D τοῦ ἀνθρώπου, ll sed quae (± sunt)
 hominis)

[viii. (32) καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν¹ (ii)
 ἤρξατο ἐπιτιμᾶν αὐτῷ.

33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ
 ἐπιτίμησεν² Πέτρῳ καὶ λέγει³
 "Ὑπάγε ὀπίσω μου, Σατανᾶ,
 ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων."

1 (D^s omits, s^o + as though he pitied him) 2 (O + τῷ)
 3 (D ll λέγων) 4 (D^s omits)

28. SELF-RENUCINATION.

xvi. 24—28 (x. 38, 39, 32, 33).

24 Τότε [(δ)¹ Ἰησοῦς] * * *
 εἶπεν τοῖς μαθηταῖς αὐτοῦ
 "Εἴ τις θέλει ὀπίσω μου ἔλθειν,
 ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
 καὶ ἀκολουθεῖτω μοι.
 25 ὅς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι
 ἀπολέσει αὐτήν·
 ὅς δ' ἂν ἀπολέσῃ² τὴν ψυχὴν αὐτοῦ
 ζήσκειν ἐμοῦ
 εὐρήσει αὐτήν."

Doublet:

[x. 38 "καὶ ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ
 ὀπίσω μου, οὐκ ἔσται μου ἄξιος.]

39 ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ
 ἀπολέσει αὐτήν,
 καὶ ὁ³ ἀπολέσας τὴν ψυχὴν αὐτοῦ
 ζήσκειν ἐμοῦ
 εὐρήσει αὐτήν."

xvi. 26 "τί γὰρ ὠφελήσεται⁴ ἄνθρωπος
 ἐὰν τὸν κόσμον ὅλον κερδήσῃ †
 τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;
 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

1 B omits 2 (D -σει) 3 (D ὁ δὲ) 4 (OD ll ὠφε-
 λείται)

viii. 34—ix. 1.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον
 σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς¹
 "Εἴ τις θέλει ὀπίσω μου ἔλθειν²,
 ἀπαρνησάσθω³ ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ⁴
 καὶ ἀκολουθεῖτω μοι.
 35 ὅς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν⁵ σῶσαι †
 ἀπολέσει αὐτήν·
 ὅς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ⁶
 ζήσκειν (ἐμοῦ [καὶ]⁷ τοῦ εὐαγγελίου)⁸ (iii)
 σώσει αὐτήν.

36 "τί γὰρ ὠφελεῖ⁹ ἄνθρωπον¹⁰
 κερδήσαι¹¹ τὸν κόσμον ὅλον
 καὶ ζημιωθῆναι¹² τὴν ψυχὴν αὐτοῦ; †
 37 τί γὰρ δοῖ¹³ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ¹⁴;

1 (D ll omit) 2 (CD ll ἀκολουθεῖν) 3 (D ἀρ-)
 4 (B ἑαυτοῦ) 5 NOD ψυχὴν αὐτοῦ 6 (D l omit) 7 D ll
 Origen omit (l δὲ) 8 (l omits) 9 CD ll s^o ὠφελήσει τὸν
 10 (N ἄνθρωπος) 11 (OD s^o ἐὰν κερδήσῃ) 12 (OD s^o
 ζημιωθῇ) 13 (OD ll + ἢ, O ll omit γὰρ) 14 (OD ll δώσει,
 B + δ) 15 (B ἑαυτοῦ, O αὐτῷ)

S. LUKE.

VARIOUS.

Πασις is the Attic form of the adjective Πᾶσις. Supply εἴη δ θεός 'may God be propitious to you.' LXX. 1 Chron. xl. 19 "Πᾶσις μοι δ θεός τοῦ ποιῆσαι. Cf. 2 Sam. xx. 20, xxiii. 17. σπάνδαλον is found in Matt. xiii. 41, xviii. 7 (thrice) = Luke xvii. 1.

Compare S. John vi. 70.

ἀνεκρίθη αὐτοῖς δ Ἰησοῦς "Οὐκ ἐγὼ ὁμῶς τοῖς δώδεκα ἐξελεξάμην; καὶ ἐξ ὁμῶν εἰς διδασκαλὸς ἐστίν."

§ 28. Notice the divergence respecting the persons addressed. S. Matthew indicates the small body of disciples, SS. Mark and Luke the multitude of Jews, unless indeed S. Luke with his usual cosmopolitanism means the whole world.

ix. 23—27 (xvii. 33, xii. 8, 9).

23 "Ἐλεγεν δὲ πρὸς πάντας"

"Εἰ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω² ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ"

[καθ' ἡμέραν]⁴, καὶ ἀκολουθεῖτω μοι.

24 ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν

ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ,

[οὗτοι]⁵ σώσει αὐτήν."

Doublet:

xvii. 33 "ὅτι ἐάν τις ⁶ἑαυτὸν ἀρνησάσθω² ἀπολέσει αὐτήν, ὅς δ' ⁷ἂν ἀπολέσῃ ⁸τὴν ψυχὴν αὐτοῦ ⁹ἐνεκεν ἐμοῦ ¹⁰σώσει αὐτήν."

ζωογονήσει ¹¹αὐτήν."

ix. 25 "τί γὰρ ὠφελεῖται ¹²ἄνθρωπος ¹³κερδήσας ¹⁴τὸν κόσμον ὅλον

ἑαυτὸν δὲ [ἀπολέσας ¹⁵ ἢ] ζημιωθείς ¹⁶;

1 (σ' omit) 2 BC ἀπ- 3 (D ll omit) 4 (CD ll σ' omit) 5 (ll σ' omit) 6 (κ' δ' δ' ἂν ἑλάν) 7 (D θελήσῃ) 8 (κ' ll σῶσαι, D ζωογονῆσαι) 9 (D ll καὶ δ' εἰ) 10 (BD -έσῃ, A ll + αὐτὸν + ἐνεκεν ἐμοῦ) 11 (ll salvam faciet, l inveniet) 12 NCD ὠφελεῖ 13 (D ἄνθρωπον) 14 (D ll infinitive)

S. Luke's καθ' ἡμέραν (23) occurs in Mark xiv. 49 = Matt. xxvi. 55 = Luke xxii. 53. Also in Luke xi. 8, xvi. 19, xix. 47 and six times in the Acts, once also κατὰ πᾶσαν ἡμέραν.

δοῦ is not the optative δοῖν, but the subjunctive δοῦ.

ψυχὴ is the Hebrew נַפְשׁ. S. Luke ix. 25 correctly renders τὴν ψυχὴν αὐτοῦ by *εαυτόν*, and 'himself' in the higher sense is the best equivalent in English, neither 'soul' nor 'life' being quite adequate. This use is common in Syriac and Aramaic.

Compare S. John xii. 25.

[25 "ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει¹ αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει² αὐτήν."]

1 (D ll ἀπολέσει) 2 (ll φυλάσσει)

S. MATTHEW.

xvi. 17 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
ἐρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων αὐτοῦ,
[καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν¹⁷ αὐτοῦ^a.]
18 ἀμὴν λέγω ὑμῖν
ὅτι^a εἰσὶν τινες τῶν ὧδε ἐστῶτων
οἵτινες οὐ μὴ γεύσονται θανάτου
ἕως ἂν ἴδωσιν [τὸν υἱὸν τοῦ ἀνθρώπου]
ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ¹⁸.[†]

Compare x. 32, 33.

[32 "Πᾶς οὖν ὅστις ἐμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
ἐμολογήσω καὶ γὼ ἐν αὐτῷ¹⁰ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς¹¹ οὐρανοῖς" 33 ὅστις δὲ¹² ἀρνήσῃται¹³ με ἔμπροσθεν τῶν ἀν-
θρώπων, ἀρνήσομαι καὶ γὼ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς¹⁴ οὐρανοῖς."]

5 (D1+ἀγίων) 6 (C τῶν ἀγίων) 7 (N11 τὰ ἔργα)
8 (CD11 omit) 9 (Origen π^a βασιλεία καὶ τῇ δόξῃ) 10 (D11
αὐτὸν) 11 (ND omit) 12 ND 8^a ἂν 13 (C ἀπ-)
14 (NCD omit)

S. MARK.

viii. 38 ὅς γὰρ ἂν ἐπαισχυθῇ με³⁸ καὶ τοὺς ἐμὺς λόγους¹⁷
[ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ,] (iii)
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτὸν
ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων τῶν ἀγίων.⁼

ix. 1 [καὶ ἔλεγεν αὐτοῖς] "Ἀμὴν λέγω ὑμῖν (iii)
ὅτι εἰσὶν τινες ὧδε τῶν¹⁰ ἐστηκότων¹⁰ †
οἵτινες οὐ μὴ γεύσονται θανάτου
ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ
ἐληλυθυῖαν ἐν δυνάμει."

16 (D 8^a ἂν ἐπαισχυθήσεται ἐμὲ) 17 (1 omits) 18 (NC
τῶν ὧδε, 211 omits ὧδε) 19 (N ἐστῶτων, D11+μετ' ἐμοῦ)

29. THE TRANSFIGURATION.

ix. 2—29 (i. 11).

29 a. At night on the Mountain.

xvii. 1—20 (iii. 17).
1 Καὶ¹ μεθ' ἡμέρας 2^ξ παραλαμβάνει ὁ Ἰησοῦς
τὸν Πέτρον καὶ³ Ἰάκωβον καὶ⁴ Ἰωάννην [τὸν ἀδελφὸν αὐτοῦ],
καὶ ἀναφέρει⁵ αὐτοὺς εἰς ὄρος ὑψηλὸν⁶ κατ' ἰδίαν⁷.
2 καὶ μετεμορφώθη⁸ ἔμπροσθεν αὐτῶν,
[καὶ⁹ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,]
τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο
λευκὰ
ὡς¹⁰ τὸ φῶς¹⁰.
3 καὶ ἰδοὺ⁹ ὤφθη¹⁰ αὐτοῖς Μωυσῆς¹¹ καὶ Ἠλείας
συνλαλοῦντες μετ' αὐτοῦ.

2 Καὶ μετὰ ἡμέρας 2^ξ παραλαμβάνει ὁ Ἰησοῦς
τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ¹ Ἰωάννην,
καὶ ἀναφέρει² αὐτοὺς εἰς ὄρος ὑψηλὸν³ κατ' ἰδίαν
[μόνους]⁴. (iii)
καὶ μετεμορφώθη⁵ ἔμπροσθεν αὐτῶν,
3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο⁶ στίλβοντα⁷
λευκὰ⁸ λίαν⁸.
[οἱ ἀναγνῶντες ἐπὶ τῆς γῆς οὐ δύναται οὕτως⁹ λευκᾶναι]⁹. (iii)
4 καὶ¹⁰ ὡφθῇ¹⁰ αὐτοῖς Ἠλείας σὺν Μωυσεὶ¹⁰, †
καὶ ἦσαν συνλαλοῦντες¹¹ τῷ Ἰησοῦ.

4 ἀποκριθεὶς δὲ¹⁰ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ
"Κύριε, καλὸν ἐστὶν ἡμῶς ὧδε εἶναι.
[εἰ θελεῖς,] ποιήσω¹² [ὧδε]¹³ τρεῖς σκηνάς,
σοὶ μίαν καὶ Μωυσεὶ¹⁴ μίαν καὶ Ἠλείᾳ μίαν."
1 (8^a omits, D11+ἐγένετο) 2 ND+τὸν 3 (D+τὸν)
4 (D^a ἀνάγει) 5 (D λίαν) 6 (D μετεμορφώθη ὁ Ἰησοῦς)
7 (D omits) 8 (D11^a χιών) 9 (8^a omits) 10 (C11
ὡφθῆσαν) 11 (C Μωσῆ) 12 (D11^a ποιήσωμεν) 13 (11
omits) 14 (C Μωσῆ)

5 καὶ ἀποκριθεὶς⁷ ὁ Πέτρος λέγει¹⁰ τῷ Ἰησοῦ
"Ραββί, καλὸν ἐστὶν ἡμῶς ὧδε εἶναι,
καὶ ποιήσωμεν¹² τρεῖς σκηνάς,
σοὶ μίαν καὶ Μωυσεὶ¹⁴ μίαν καὶ Ἠλείᾳ μίαν."
1 NCD+τὸν 2 (D ἀνάγει) 3 (N11+λίαν) 4 (11
seorsum solus, 1 solus cum solis) 5 (D^a μετεμορφώθη)
6 (D ἐγένετο) 7 (11 omits) 8 (11 omits, D^a 11^a+ὡς χιών)
9 (11^a omits, D11 ὡς οὐ δύναται τις λευκ. ἐπὶ τῆς γῆς) 10 (NB
Μωσῆ, C Μωσῆ) 11 (N11 ἦσαν λαλοῦντες, D^a 11 συνελάλουν)
12 (D11 εἶπεν) 13 (D11 θέλει ποιήσω, C11+ὧδε) 14 (C Μωσεί)

^a LXX. Ps. lxii. 13, σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Prov. xxiv. 12, ὅς ἀποδίδωσιν ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

S. LUKE.

ix. ας δε γὰρ ἂν ἐπαισχυνοῖν¹⁶ καὶ τοὺς ἐμὸν¹⁷ λό-
γους¹⁸,
τοῦτον δὲ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνοῖται,
ὅταν ἔλθῃ ἐν τῇ δόξῃ [αὐτοῦ καὶ]¹⁹ τοῦ πατρὸς²⁰
καὶ τῶν ἀγίων ἀγγέλων²¹. †

† Λέγω δὲ ὑμῖν²² ἀληθῶς, †
εἰσὶν τινες τῶν αὐτοῦ ἐσθηκότων²³
οἱ οὐ μὴ γεύσονται θανάτου
ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ²⁴. †

Compare xii. 8, 9.

[16 "Πᾶς δὲ ἂν ὁμολογήσῃ²⁵ ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἐμπροσθεν τῶν
ἀγγέλων²⁶ τοῦ θεοῦ. 9 "ὁ δὲ ἀρνησάμενός με ἐνώπιον²⁷
τῶν ἀνθρώπων ἀπαρνηθήσεται²⁸ ἐνώπιον²⁹ τῶν ἀγγέλων τοῦ
θεοῦ³⁰."]

15 (D ll^{ss} omit, s¹ illegible) 17 (s¹ omit)
18 (D s¹ + αὐτοῦ) 19 (s¹ + αὐτοῦ) 20 (D + εἰς) 21 (CD
ὡς ἐστὶν) 22 (D τὸν υἱὸν τοῦ ἀνθρώπου, D s¹ + ἐρχόμενον
(s¹ - γρ) ἐν τῇ δόξῃ, D + αὐτοῦ) 23 (N ll - σγ) 24 (N omits)
25 (D ἐμπροσθεν) 26 (N - νήσεται, D ἀρνηθήσεται) 27 (l s¹ omit)

§ 39. "After eight days" means according to the inclusive reckoning, which was generally used, 'after one week.' This common division of time may in oral tradition have thrust out the "six days" of the older sources. More probably S. Luke is preserving the proto-Mark. 88. Peter and John are linked together in Luke viii. 51, xxii. 8, and in the Acts, probably also in John xviii. 16, xx. 2, xxi. 20. In the other Gospels James is always named before John. The same three Apostles accompanied our Lord to the house of Jairus and in Gethsemane.

It is probably with reference to the Transfiguration that Origen quotes the following extract from the Gospel according to the Hebrews: "Ἄρτι ἑλθὲ με ἡ μήτηρ μου τὸ ἅγιον Πνεῦμα ἐν μοῖ τῶν τριῶν μου καὶ ἀπήγαγέ με εἰς τὸ ὄρος τὸ μέγα Θαβὺρ," of which S. Jerome also preserves a rendering "Modo tulit me mater mea, Spiritus Sanctus, in uno capillorum meorum."

ix. 28—43^a (i. 17).

ας [Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥς] ἡμέραι ὀκτὴ¹
παραλαβὼν

Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον² †
ἀνέβη εἰς τὸ ὄρος [προσεύχασθαι].

αγ καὶ [ἐγένετο³ ἐν τῷ προσεύχεσθαι⁴ αὐτῶν]
τὸ εἶδος⁵ τοῦ προσώπου αὐτοῦ ἔφανεν⁶ †

καὶ ὁ ἱματισμὸς αὐτοῦ⁷ †
λευκὸς ἕξαστράπτων⁸. †

αο καὶ ἰδοὺ [ἄνδρες δύο] συνελάλουν αὐτῷ⁹ †
[οἷτινες ἦσαν]¹⁰ Μωυσῆς καὶ Ἡλίας,

[31 οἱ αὐτοὶ ὁφθέντες ἐν δόξῃ ἔλεγον¹¹ τὴν ἐξοδὸν αὐτοῦ ἣν ἡμελλεν¹²
πληροῦν ἐν¹³ Ἱερουσαλὴμ¹⁴. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν
βαβαρημένοι ὑπνῷ διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ
τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ δια-
χωρίζεσθαι¹⁵ αὐτοὺς ἀπ' αὐτοῦ]

εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν¹⁶ †

"Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι,

καὶ¹⁷ ποιήσωμεν¹⁸ σκηνὰς τρεῖς, †

μίαν σοὶ καὶ μίαν Μωυσεὶ¹⁹ καὶ μίαν Ἠλείῳ²⁰. †

1 (CD ll ss + καὶ) 2 (D ll ss Ἰάκωβον καὶ Ἰωάννην)
3 (N προσεύχασθαι) 4 (N transposes after αὐτοῦ) 5 (N προσ-
εύχασθαι) 6 (D ἡ ἰδέα) 7 (D ἡλλοιώθη) 8 (l s¹ + like
σου) 9 (D l ἦν δὲ, O οἱ ἦσαν, ss omit) 10 (D ll omit)
11 (CD l + εἶ) 12 (D μέλλει) 13 (D εἰς) 14 (l omits)
15 (D - μισθῆσαι) 16 (D τῷ Ἰησοῦ, ll omit) 17 (N καὶ
ποιήσωμεν, D θέλει ποιῆσω) 18 (O Μωσεί)

VARIOUS.

S. Matthew uses the phrase *ἀμὲν λέγω ὑμῖν* (or *σεῖ*) thirty times, S. Mark thirteen times, but S. Luke only six times, of which three are in passages peculiar to his Gospel. In the Marcan sections he thrice omits it, twice translates it by *ἀληθῶς*. The evidence points to a certain reluctance in him or his informants to put a Semitic word into a Greek sentence. We observe the same reluctance in the case of the words 'Αββὰ, 'Ραββί, Σατανὰς &c.

The phrase *γενεὰ πονηρὰ καὶ μοιχαλὶς* occurs in Matt. xii. 39, xvi. 4. Cf. James iv. 4, *Μοιχαλίδες, οὐκ οἴσασθε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν*; with Mayor's note on the figurative meaning of the word in O.T.

If the destruction of Jerusalem is as usual 'the coming of the kingdom of God in power,' some few of the audience might live to see it. But our Lord's predictions generally have a second and deeper meaning, and it may well be that 'tasting death' alludes to eternal death. The greatness of the loss will not be felt until the joys of the Kingdom begin.

[S. John i. 14, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦ παρὰ πατρί, πλήρης χάριτος καὶ ἀληθείας.]

[Rom. xii. 2, καὶ μὴ συσχηματίζεσθε τῷ αἵῳι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦ.]

[2 Cor. iii. 18, ἡμεῖς δὲ πάντες ἀνακαλυφμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφοῦμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.]

S. Luke avoids the word *μεταμορφώθη* perhaps because it is incorrect, for there was no change in our Lord's *μορφή*, perhaps because the word was associated with objectionable ideas in Greek poets.

S. Luke tells us that Moses and Elijah described to our Lord in detail the incidents of His departure, as though His human mind needed the information. We have no trace of this idea elsewhere, but it aptly illustrates S. Luke's regular teaching about the *ἐννοεῖς*. On the other hand see Luke ix. 22.

The drowsiness of the disciples is peculiar to S. Luke; possibly it has been borrowed from Gethsemane.

ἐπιστάτης is used seven times by S. Luke, but by no other N.T. writer.

S. MATTHEW.

xvii. 5 ἔτι αὐτοῦ λαλοῦντος
[ιδὼ] νεφέλῃ [φωτεινῇ] ἐπισκίασεν¹⁴ αὐτούς,

καὶ [ιδὼ] φωνὴ ἐκ τῆς νεφέλης¹⁵ λέγουσα
"Οὗτός ἐστιν ὁ γιὸς μου ὁ ἀγαπητός,
[ἐν ᾧ ἐγλόκησα¹⁶. α]
ἀκούετε αὐτοῦ¹⁷."

Doublet (assimilated):

iii. 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν¹⁷ λέγουσα¹⁸ "Οὗτός
ἐστιν¹⁹ ὁ γιὸς μου ὁ ἀγαπητός, ἐν ᾧ ἐγλόκησα²⁰ α."

xvii. 6 [καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν]
καὶ ἐφοβήθησαν σφόδρα. (1) 7 [καὶ προσήλθεν²¹ ὁ Ἰησοῦς
καὶ ἀψάμενος²² αὐτῶν εἶπεν²³ "Ἐγέρθητε²⁴ καὶ²⁵ μὴ φοβεῖσθε."

8 ἐπάραντες²⁶ δὲ τοὺς ὀφθαλμοὺς αὐτῶν
οὐδένα εἶδον

εἰ μὴ [αὐτὸν]²⁷ Ἰησοῦν μόνον.

14 (D ἐπισκίασεν) 15 (ll+audita est) 16 (OD πῶ-
17 (l+audita est) 18 (D ll+πρὸς αὐτὸν) 19 (D l Σδ εἰ)
20 (NC πῶ-) 21 (O l προσελθὼν) 22 (OD ll ἤψατο...καὶ)
23 (ll+eis) 24 (D Ἐγείρεσθε) 25 (8^a raised them up and
said to them) 26 (D *ἐπάραντες) 27 (O+εἰσέτι) 28 D
τὸν, (ll omit)

S. MARK.

ix. 6 οὐ γὰρ ᾔδει τί ἀποκριθῇ¹⁴, ἔκφοβοι γὰρ ἐγένοντο¹⁵. (1)

7 καὶ ἐγένετο νεφέλῃ ἐπισκιάζουσα αὐτοῖς,

καὶ ἐγένετο¹⁶ φωνὴ ἐκ τῆς νεφέλης¹⁷ *
"Οὗτός ἐστιν ὁ γιὸς μου ὁ ἀγαπητός α,

ἀκούετε αὐτοῦ¹⁸."

Compare i. 11,

καὶ φωνὴ (ἐγένετο) ἐκ τῶν οὐρανῶν "Σὺ εἰ ὁ υἱός μου ὁ ἀγα-
πητός, ἐν σοὶ εὐδόκησα."

8 καὶ ἐξάπινα¹⁹ περιβλεψάμενοι
οὐκ εἶδον οὐδένα εἶδον [μεθ' αὐτῶν]²⁰ (iii)
εἰ μὴ²¹ τὸν Ἰησοῦν μόνον.

14 (N Origen ἀπεκρίθη, D ll λαλήσει) 15 (1^a singular)
16 (D ll 8^a ἦλθεν, l omits, l eoos) 17 (D ll+λέγουσα) 18 (D ll
εἰσέτι, l omits) 19 (ll omit) 20 AC ἀλλά

29 b. The Descent from the Mount next day.

9 Καὶ καταβαινόντων αὐτῶν¹ ἐκ τοῦ ὄρους
διεστειλάτο αὐτοῖς [ὁ Ἰησοῦς λέγων]

"Μηδενὶ εἰπῆτε τὸ ὄραμα †

ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ²."

10 Καὶ ἐπηρώτησαν αὐτὸν [οἱ μαθηταὶ³] λέγοντες
"Τί οὖν οἱ γραμματεῖς λέγουσιν †
ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον;"

11 ὁ δὲ [ἀποκριθεὶς]⁴ εἶπεν⁵

"Ἡλείας μὲν ἔρχεται⁶ καὶ ἀποκαταστήσει⁷ πάντα·

12 λέγω δὲ ὑμῖν ὅτι Ἡλείας [ἤδη⁸] ἦλθεν,
καὶ [ὅς ἐπεγίνωσκον αὐτὸν ἀλλὰ] ἐποίησαν ἐν⁹ αὐτῷ } (2)
ὅσα ἠθέλησαν·

οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου } (1)
μέλλει πάσχειν [ὡς αὐτῶν¹⁰]."

(13 τότε συνήκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν
αὐτοῖς.)

1 (D †καταβαινόντες) 2 NC ἀναστῆ 3 (BCD ll+αὐτοῦ)
4 (8^a omits) 5 (NC ll+αὐτοῖς, N+δτι) 6 (O ll+πρῶτον)
7 (D ll ἀποκαταστήσαι) 8 (KD ll omit) 9 (D ll place
after v. 13)

[ix. 9 Καὶ καταβαινόντων αὐτῶν ἐκ¹ τοῦ ὄρους (ii)
διεστειλάτο² αὐτοῖς

ἵνα μηδενὶ δ εἰδόν³ διηγήσωνται,

εἰ μὴ⁴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.] = I

[10 καὶ τὸν λόγον ἐκράτησαν πρὸς αὐτοὺς (iii)
συνζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι⁵.]

[11 καὶ ἐπηρώτων αὐτὸν λέγοντες (ii)

"Ὁ τι λέγουσιν⁶ οἱ γραμματεῖς

ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον;"

12 ὁ δὲ ἔφη⁷ αὐτοῖς

"Ἡλείας μὲν⁸ ἐλθὼν πρῶτον⁹ ἀποκατιστάνει¹⁰ πάντα¹¹,
καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου } (1)
ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ¹²;"

13 ἀλλὰ λέγω ὑμῖν ὅτι¹³ καὶ Ἡλείας ἐλήλυθεν¹⁴, } (2)
καὶ ἐποίησαν αὐτῷ
ὅσα ἠθέλον¹⁵.]

[καθὼς γέγραπται ἐπ' αὐτόν.]¹⁶ (iii)

1 NC ἀπὸ 2 (C διεστειλάτο) 3 (D *εἰδον) 4 (N
†omits) 5 (D ll 8^a ὅταν ἐκ νεκρῶν ἀναστῇ, l omits v. 10)
6 (N ll+οἱ γραμματεῖς καὶ) 7 (D ll omit) 8 (D ll ἀποκριθεὶς
εἶπεν) 9 (D+Et) 10 (D ll omit) 11 (D 8^a πρῶτον)
12 (KD *ἀποκαταστήσει, O ll -στήσει) 13 (N ἐξουδενωθῇ,
C ἐξουδενωθῇ, 8^a vs crucified) 14 (N omits) 15 (O ll ἤδη
ἦλθεν) 16 (l fecit quanta oportebat illum facere)

* LXX. Ps. ii. 7, Κύριος εἶπεν πρὸς με "Τίς μου εἰ σύ, ἐγὼ σήμερον γενήνηκά σε." Isai. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντι-
λήμψομαι αὐτοῦ Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου, which passage is rendered in Matt. xii. 18, Ἰδοὺ ὁ
παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου.

† LXX. Deut. xviii. 15, προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμεῖ ἀναστήσει Κύριος ὁ θεός σου σοί· αὐτοῦ ἀκούσεσθε.

S. LUKE.

ix. (33) μὴ εἰδώς δ' αὖ λέγει.

34 ταῦτα δὲ αὐτοῦ λέγοντος

ἐγένετο νεφέλη καὶ ἐπεσκίαζεν¹⁰ αὐτούς·[ἐφοβήθησαν δὲ (1) ἐν τῷ εἰσελθεῖν αὐτοῖς²⁰ εἰς τὴν νεφέλην]²¹.35 καὶ φωνὴ ἐγένετο²² ἐκ τῆς νεφέλης λέγουσα²³ †"Οὗτός ἐστιν ὁ γιός μου ὁ ἐκλεκτός"²⁴ α,ἀγτοῦ ἀκούετε^b."

Compare

iii. 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ'²⁵ αὐτόν, καὶ φωνὴ ἐξ²⁶ οὐρανοῦ γενέσθαι "Ὁ υἱός ἐστι γιός μου ὁ ἀγαπητός, ἐν σοὶ²⁷ ἐγδόκησα"²⁸ α.

36 καὶ [ἐν τῷ γενέσθαι τὴν φωνὴν]

εὐρέθη

Ἰησοῦς μόνος.

18 (D 3) 19 (CD 11 ἐπεσκίασαν) 20 (D 11 ἐκείνους) 21 (ss when they saw them entering etc.) 22 (D ἤλθεν) 23 (11 omit) 24 (CD 11 αὐτὸν ἀγαπητός, D + ἐν τῷ ἠκούσας) 25 (D εἰς) 26 (D ἐκ τοῦ) 27 (1 φ) 28 (D 11 τίς μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε)

ix. (36) [καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν¹ ὧν εἰράκαον².]

Compare S. Luke i. 17.

"καὶ αὐτὸς προελεύσεται³ ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίας, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα⁴ καὶ ἀπειθεῖν ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατασκευασμένον."

1 (D omit) 2 (N ἐωράκασιν, O ἐοράκασιν, D * ἐθέλσας, corrected to -αυτο) 3 BO προσ-

VARIOUS.

Perhaps S. Luke's ἐκλεκτός was contained in the proto-Mark; S. Mark will then have assimilated the voice to that at the Baptism, as S. Matthew has done.

The word ἐφοβήθησαν occurs in S. Luke before the voice from heaven, in S. Matthew after it; in S. Mark the mention of fear comes still earlier. The differences in order perhaps indicate independent editorial work in all three cases.

[S. John xii. 28, ἤλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ "Καὶ εἰδέξατο καὶ πάντες δοξάζω."]

[2 Pet. i. 17, λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαύτη ἐκ τῆς μεγαλοπρεποῦς δόξης "'Ο υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ὃν ἐγὼ ἐδόξασα,"—18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν σὺν αὐτῷ δοῦναι ἐν τῷ ἁγίῳ ὕμνῳ.]

That our Lord attributed the Baptist's murder to the Jewish rulers rather than to Herod and Herodias see Mark vi. 17 note.

S. Matthew appends an editorial explanation as he does in xvi. 12. Compare with it Matt. xi. 14, "καὶ εἰ θέλετε δεῖσθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι."

S. John i. 21, καὶ ἠρώτησαν αὐτόν, "Τί οὖν; (σὺ) Ἡλίας εἶ;" καὶ λέγει "Οὐκ εἰμι."

* LXX. Mal. iv. 4, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ἡλὴν τὸν Θεοβίτην πρὶν ἔλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανή, ὅς τις ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

S. MATTHEW.

S. MARK.

29 c. *The Demoniac Boy.*

xvii. 14 Καὶ ἐλθόντων¹ πρὸς τὸν ὄχλον

προσῆλθεν αὐτῷ ἄνθρωπος [γονυπετῶν αὐτὸν² 15 καὶ] λέγων
 "Κύριε³, ἐλέησόν μου τὸν υἱόν⁴, †
 [ὅτι σεληνιάζεται καὶ κακῶς ἔχει⁵.]
 πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ [πολλάκις]⁶ εἰς τὸ
 ὕδωρ. (2) †

16 καὶ προσήνεγκα αὐτὸν (1) τοῖς μαθηταῖς σου, } †
 καὶ οὐκ ἠδυνήθησαν⁷ αὐτὸν θεραπεύσαι."

1 (D†ll ss ἐλθὼν, O + αὐτῶν) 2 (Dll ἐμπροσθεν αὐτοῦ,
 ll omit) 3 (K omits) 4 (B † + μου) 5 CDll s^a πᾶσχει
 6 (Dll ἐπίσπε) 7 (B ἠδυνάσθησαν)

ix. 14 Καὶ ἐλθόντες¹ πρὸς τοὺς μαθητὰς εἶδαν² ὄχλον πολὺν
 περὶ³ αὐτοὺς καὶ⁴ γραμματεῖς συζητοῦντας πρὸς αὐτούς⁵.
 [15 καὶ εὐθὺς πᾶς ὁ ὄχλος⁶ ἰδόντες αὐτὸν ἐξεθαμβή- (iii)
 θησαν⁷, καὶ προστρέχοντες⁸ ἤσπάζοντο αὐτόν. 16 καὶ
 ἐπηρώτησεν αὐτούς⁹ "Τί συζητεῖτε πρὸς αὐτούς¹⁰;" 17"]

17 καὶ ἀπεκρίθη¹¹ αὐτῷ εἰς ἐκ τοῦ ὄχλου *
 "Διδάσκαλε, ἤνεγκα τὸν υἱόν μου (1) πρὸς σέ,
 ἔχοντα πνεῦμα ἀλαλόν¹².
 18 καὶ ὅπου ἐὰν¹³ αὐτὸν καταλάβῃ ῥήσσει¹⁴ αὐτόν¹⁵, καὶ
 ἀφρίζει

καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται.
 καὶ εἶπα¹⁶ τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν,
 καὶ οὐκ ἴσχυσαν¹⁷."

1 (CDll s^a ἐλθὼν) 2 (CDll εἶδεν) 3 (Dll πρὸς)
 4 (D + τοῖς) 5 (K πρὸς αὐτούς, D αὐταῖς) 6 (s^a omits,
 D † omits δ) 7 (D ἐθαμβήσαν) 8 (O προ-, Dll προσχαίροντες,
 l cadentes) 9 (O1 τοὺς γραμματεῖς) 10 (K πρὸς αὐτούς,
 Dll ἐν ὧν, l omits) 11 (O ἀποκριθεὶς...εἶπεν) 12 (s^a
 omits) 13 (K † omits) 14 (Dll ῥάσσει) 15 (ND l omits)
 16 (OD εἶπον) 17 (Dll + ἐκβαλεῖν αὐτό)

29 d. *Our Lord's Rebuke.*

19 ὁ δὲ¹ * ἀποκριθεὶς αὐτοῖς² λέγει
 "Ὁ γενεὰ ἄπιστος³, * * *
 ἕως πότε πρὸς ὑμᾶς ἔσομαι;
 ἕως πότε ἀνέξομαι ὑμῶν;
 φέρετε⁴ αὐτὸν⁵ πρὸς μέ⁶.
 20 καὶ ἤνεγκαν⁷ αὐτόν πρὸς αὐτόν⁸."

καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς⁹ συνεσπάραξεν¹⁰ αὐτόν,
 καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

[21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ¹¹ "Πόσος (iii)
 χρόνος ἐστὶν ὡς¹² τοῦτο¹³ γέγονεν αὐτῷ;" ὁ δὲ εἶπεν
 "Ἐκ παιδιᾶς¹⁴."]

[22 καὶ πολλάκις καὶ¹⁵ εἰς πῦρ αὐτὸν ἔβαλεν¹⁶ καὶ εἰς (ii)
 ὕδατα (2)

ἵνα ἀπολέσῃ αὐτόν¹⁷]

[ἀλλ' εἴ τι δύνη¹⁸, βοήθησον ἡμῖν¹⁹ σπλαγχνισθεὶς (iii)
 ἐφ' ἡμᾶς²⁰." 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ "Τὸ²¹ 'Εἰ
 δύνη²², πάντα δυνατὰ τῷ πιστεύοντι." 24 εὐθὺς²³
 κράζας ὁ πατὴρ τοῦ παιδίου²⁴ ἔλεγεν²⁵ "Πιστεύω.
 βοήθει μου τῇ ἀπιστίᾳ."]

1 (Dll καὶ) 2 (O1 omits, 2ll ei) 3 (D ἀπιστε)
 4 (s^a singular) 5 (s^a ἐγγισσον) 6 (K ἐμέ) 7 (Dll omits)
 8 (l omits) 9 (D ἐπάραξεν) 10 (l eum, ll + dicens)
 11 (B εἰ, Oll ἐξ οὗ) 12 (D παιδὶ) 13 (Dll βάλαι)
 14 (O δόνασαι) 15 (Dll + Κόρις) 16 (Dll ss + πιστεύσαι)
 17 (NO καὶ, Dll s^a καὶ εὐθέως) 18 (Dll + μετὰ θαυμάσιον)
 19 (Dll λέγει)

common name for
 μνηστὴς 1525 for
 xx has 14911
 "καὶ δις ἡμέρας μνήμη"

In S. Mark the first sight of our Lord produced a violent fit of convulsions in the boy, and when our Lord spoke the word of power the fit was intensified, till death seemed to intervene. Then our Lord raised the lad up. The miracle therefore consisted of two stages, as in Mark viii. 22—28. In S. Matthew the epileptic fit is not alluded to in any way. In S. Luke its virulence is not insisted on and no trace of it continues when our Lord speaks. We have assigned the difficulty to the trito-Mark in both cases, but it must be confessed that those critics have good reason who say that S. Mark has boldly preserved the original account while the other Evangelists have deliberately cut it down or removed parts of it altogether from theological timidity.

S. LUKE.

VARIOUS.

ix. 37 [Ἐγένετο δὲ ἡ ἑξῆς ἡμέρα] ἡ κατελθόντων αὐτῶν¹³
[ἀπὸ τοῦ ὄρους] συνήντησεν αὐτῷ ὄχλος πολὺς¹⁴.

38 καὶ ἰδοὺ⁵ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων †
"Διδάσκαλε, [θέλω σοι] ἐπιβλέψαι⁶ ἐπὶ τὸν υἱόν σου,
ὅτι [μωσογενὴς μοι ἐστίν], 39 καὶ ἰδοὺ⁵ πνεῦμα λαμβάνει
αὐτόν,
καὶ [ἐξέφθης κράζει⁸, καὶ] σπαράσσει αὐτόν⁹ μετὰ ἄφρονος
[καὶ μάλιστα¹⁰ ἀποχωρεῖ ἀπ' αὐτοῦ¹¹ συντρίβει¹² αὐτόν].
40 καὶ ἰδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν¹³ αὐτόν¹⁴, †
καὶ οὐκ ἠδυνήθησαν."

1 (Oll + ἐν) 2 (Dlles διὰ τῆς ἡμέρας) 3 (D † κατελθόντα
αὐτόν) 4 (D συνελθεῖν αὐτῷ (π' αὐτοῖς) ὄχλον πολόν) 5 (ss
omit) 6 (ND ll ἐπιβλέψων) 7 (ND ss omit) 8 (Dl^{ss}
λαμβάνει γὰρ αὐτόν ἐξαίφνης πνεῦμα καὶ ῥήσσει, Rll + καὶ ῥήσσει)
9 (Dl omit) 10 (NCD μάλιστα) 11 (l omit) 12 (R^{ss} συν-
τρίβει, Dl καὶ συντρίβει) 13 (D ἀπαλλάξωσιν) 14 (D αὐτόν)

ix. 41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
"ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,
ὥς πότε ἔσομαι πρὸς ὑμᾶς¹³ †
καὶ ἀνέξομαι ὑμῶν;
προσάγαγε⁴ ὧδε⁵ τὸν υἱόν σου."
42 ἔτι⁶ δὲ προσερχομένου⁷ αὐτοῦ
ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν⁸.

1 (O omit) 2 (D ἀπιστε) 3 (Rl μεθ' ὑμῶν) 4 (D
προσένεγκε) 5 (D omit) 6 (ll omit) 7 (R προσερχο-
μένου) 8 (D συνεσπάραξεν)

The trito-Mark addition of the amazement of the crowd upon seeing our Lord should be compared with the shining of the face of Moses when he came down from the mount Ex. xxxiv. 29, and with Mark x. 82.

S. Luke's phrase τῇ ἑξῆς occurs four times in S. Luke's writings, τῷ ἑξῆς once; the word ἑξῆς does not occur elsewhere in N.T. By inserting it here S. Luke tells us that the Transfiguration took place at night, which explains (1) the scintillations of light, (2) the 'cloud of light' (Matt.), (3) the drowsiness of the disciples (Luke). The variant δὲ τῆς ἡμέρας "in the course of the day" instead of "on the next day" was probably made by some one who knew that the Jewish day legally began at sunset but did not know that in ordinary talk this legal subtilty was necessarily ignored.

S. Luke's συναρτῶν occurs in Luke ix. 18(?), 87; xxii. 10, Acts x. 25, xx. 22, Heb. vii. 1, 10.

For S. Luke's μωσογενὴς see Mark v. 23 note.

We assume that the proto-Mark contained the words καὶ διεστραμμένη.

Ms. *from B. 1.*

In Mark ix. 20 ἰδὼν, though masculine, probably agrees with τὸ πνεῦμα. In the next line the subject is abruptly changed, as is not uncommon in the best Greek authors. Τὸ Ἐὶ δύνη is probably an accusative of exclamation 'If thou canst!', the article agreeing with the whole phrase; but it may resemble the τό of Eph. iv. 9 and Heb. xii. 27; or if we read τὸ "Ἐὶ δύνη," with W. H. margin, the article will belong to the whole sentence as in Luke i. 62, Rom. viii. 26. The contracted form δύνη for δύνασαι is used in tragedy. On the use of ἀπό with a locative see Mark v. 6 note.

S. MATTHEW.

S. MARK.

xvii. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,

καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· †

καὶ ἐθεραπεύθη ὁ παῖς¹¹ [ἀπὸ τῆς ὥρας ἐκείνης].

19 Τότε προσελθόντες

οἱ μαθηταὶ [τῷ Ἰησοῦ] κατ' ἰδίαν εἶπαν

“Διὰ τί ἡμῶς οὐκ ἡδυνήθημεν⁸ ἐκβαλεῖν αὐτό;”

20 ὁ δὲ λέγει⁴ αὐτοῖς

[“Διὰ τὴν ὀλιγοπιστίαν⁵ ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν⁶, ἐὰν ἔχητε πίστιν ὡς κόκκος⁷ σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβα⁸ ἐνθεν⁹ ἐκεῖ¹⁰, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν¹¹.”]

1 (N omits) 2 (BD * καθ') 3 (B ἐδυν-) 4 (Oll εἶπεν)
5 (OD ll ἀπιστίαν) 6 (O + ὅτι) 7 (D κόκκος) 8 (OD
-βηθι) 9 (O ἐνθεν) 10 (2ll omit) 11 (CD ll + 21
τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ)

29 e. The Healing of the Boy.

ix. 25 [Ἰδὼν δὲ¹¹ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει⁸ ὄχλος] (iii)
ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ [λέγων² αὐτῷ⁴] (iii)
“Τὸ ἄλαλον¹ καὶ κωφὸν³ πνεῦμα, ἐγὼ⁶ ἐπιτάσσω
σοι, ἐξέλθε ἐξ' αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.”]
26 καὶ κράζας καὶ πολλὰ σπαράζας⁵ ἐξῆλθεν⁹. [καὶ (iii)
ἐγένετο ὡς¹⁰ νεκρὸς ὥστε τοὺς¹¹ πολλοὺς λέγειν¹²
ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς κρατήσας¹³ τῆς χειρὸς
αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη¹⁴.]

[28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον (ii)

οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν¹⁵ ἐπηρώτων¹⁶ αὐτόν

“Γ¹⁷· Ο¹⁸ τι¹⁷ ἡμῶς οὐκ ἡδυνήθημεν ἐκβαλεῖν αὐτό;”

29 καὶ εἶπεν αὐτοῖς

“Τοῦτο τὸ γένος¹ ἐν οὐδενί² δύναται ἐξελεῖν εἰ μὴ
ἐν προσευχῇ³.”]

1 (D ll καὶ ὅτι εἶδεν) 2 (N + εἰ) 3 (D εἰπὼν) 4 (2ll
omit) 5 (l immunde) 6 (N omits) 7 (Oll εἶπ')
8 (N ll + αὐτόν) 9 (D ll εἰ + ἀπ' αὐτοῦ) 10 (D ὡς) 11 (OD
omit) 12 (D⁸ + λέγοντας) 13 (O + αὐτόν) 14 (N⁸ + ἀνδ
he delivered him to his father) 15 (D⁸ * ἰαν) 16 (D ἠρώτων,
O⁸ * ἐπερώτων) 17 (D Διὰ τῆ) 18 (D⁸ + ἐν οὐδενί, O εἰ)
19 (OD ll εἰ + καὶ νηστείᾳ)

30. WARNINGS AND ENCOURAGEMENTS.

ix. 30—50.

xvii. 22, 23, xviii. 1—9 (x. 40, 42, v. 29, 30, 13).

22 Ἰνδοστρεφομένων¹ δὲ αὐτῶν² ἐν τῇ Γαλιλαίᾳ

εἶπεν αὐτοῖς [ὁ Ἰησοῦς]

“Μόλλαι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας
ἀνθρώπων,

23 καὶ ἀποκτενοῦσιν³ αὐτόν,

καὶ τῇ τρίτῃ ἡμέρᾳ⁴ ἐγερθήσεται⁵.”

[καὶ ἐλυτρώσεται σφόδρα.]

1 (OD ll Ἄνα-) 2 (l singular) 3 (D⁸ ἀποκτείνουσιν)
4 (D ll μετὰ τρεῖς ἡμέρας) 5 B ἀναστήσεται

Here follows THE COIN IN THE FISH'S MOUTH,
IV. § 22, 4 verses.

30 a. Second Prediction of the Passion.

30 [Κἀκεῖθεν ἐξελθόντες ἐπορεύοντο¹ διὰ τῆς Γαλι- (ii)
λαίας,]

[καὶ οὐκ ἤθελαν ἵνα τις γνοῖ·] (iii)

31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν (αὐτοῖς)²
ὅτι

“Ὁ³ υἱὸς τοῦ ἀνθρώπου * παραδίδοται εἰς χεῖρας ἀ-
νθρώπων⁴,

[καὶ ἀποκτενοῦσιν⁵ αὐτόν, (ii)

καὶ ἀποκτανεῖς⁶ τρεῖς ἡμέρας⁷ ἀναστήσεται.”]

32 οἱ δὲ ἡγνόουν τὸ ῥῆμα,

καὶ ἐφοβοῦντο αὐτόν ἐπερωτῆσαι

1 NOll παρ- 2 B1 omit 3 (D omits) 4 (D⁸ ἀνθρώπου)
5 (D⁸ ἀποκτείνουσιν) 6 (D ll omit) 7 (A ll τῇ τρίτῃ ἡμέρᾳ)

S. LUKE

VARIOUS.

ix. (45) ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκα-
θάρτῳ¹¹⁷⁸,

καὶ ἔλασато τὸν παῖδα⁷⁸ [καὶ ἀπέδωκεν αὐτὸν⁴ τῷ πατρὶ αὐτοῦ].
43 [ἐξεπλήσσωτο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.]

1 (l omits) 2 (D1 τῷ ἀκαθ. πνεύματι) 3 (D1 ἀφῆκεν
αὐτόν) 4 (D τὸν παῖδα)

(Matt. xvii. 20=Luke xvii. 5, 6. IV. § 4.)

S. Mark and S. John use *δ τι* instead of *τι* to ask a direct question.

S. Matthew's "from that hour" occurs also in Matt. ix. 22, xv. 28.

S. Luke's *ἐκπλήσσεσθαι* occurs in Matt. vii. 28, xlii. 54, xix. 25, xxii. 83, Mark i. 22, vi. 2, vii. 37, x. 26, xi. 18, Luke ii. 48, iv. 82, Acts xiii. 12.

Matt. xvii. 20. *διγύμνωτος* is found in Matt. vi. 30=Luke xii. 28, Matt. viii. 26, xiv. 31, xvi. 8.

ix. 43^b—50 (xxii. 24, x. 16).

(43) [Πάντων δὲ θαυμαζόντων ἐπὶ τῶν οἷς ἐποίει]¹

εἶπεν² πρὸς τοὺς μαθητὰς αὐτοῦ³

44 "[Θέσθε ὑμεῖς εἰς τὰ ὧρα⁴ ὅταν τοὺς λόγους τούτους,]
ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδωσθαι εἰς χεῖρας
ἀνθρώπων."

45 οἱ δὲ ἤγνόουν τὸ ῥῆμα τοῦτο,

[καὶ ἦν παρακεκαλυμμένον⁵ ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό,]
καὶ ἐφοβοῦντο ἐρωτῆσαι⁶ αὐτόν⁷ [περὶ τοῦ ῥήματος τούτου].

1 (l Et in mirabilibus quas faciebat, il+dixit ei Petrus,
"Domine, quare nos non potuimus eicere illum?" Quibus
dixit quoniam "Huius modi orationibus et ieiuniis eicitur")
2 (il+autem) 3 (l omits) 4 (l in cordibus) 5 (D κεκα-
λυμμένον) 6 (OD ἐπ.) 7 (D il+omit)

*i.e. a divine holding back - an explanation of the reason the
disciples did not understand.*

For S. Mark's *μετὰ τρεῖς ἡμέρας* see viii. 31 note.

S. Matthew's *λυτῶσθαι σφῶδρα* is repeated in Matt. xviii. 31, xxvi. 22.

S. Luke seems to indicate a supernatural interference with the understanding of the disciples; cf. Luke ii. 50, xviii. 34, xxiv. 16.

S. MATTHEW.

xviii. 1 [Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες]

“Τίς ἄρα μέλλων [ἔστιν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν];”

• καὶ προσκαλεσάμενος παιδίον¹ ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

3 καὶ εἶπεν

[“Ἀμὲν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά², οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τούτου, οὗτός ἐστιν ὁ μέλλων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν”]

5 καὶ ὅς ἐὰν δέξηται ἐν⁶ παιδίον τοιοῦτο⁸ ἐπὶ τῷ ὀνόματί μου⁹,

ἐμελ δέχεται.”

Doublet (from the Charge to the Twelve):

[x. 40 “Ὁ δεχόμενος ὑμᾶς

ἐμελ δέχεται,

καὶ ὁ ἐμελ δεχόμενος

δέχεται τὸν ἀποστείλαντά με.”]

1 B s^c + δὲ 2 (ll as Origen ἡμέρη) 3 (D las + ἐν)
 4 (s^c Jerome one of these children, ll infans iste) 5 (l omits)
 6 (D τοιοῦτων)

Mark ix. 34. Blass (*Grammar of N.T. Greek*, pp. 88, 141) maintains the old-fashioned idea that the comparative is used for the superlative in N.T. Greek, as it is in some modern languages. But it is not probable that the language had already decayed so far. Undoubtedly there is a reluctance to use the superlative, due partly to the old feeling for irony, but still more to the growth of modesty, and in every case in the N.T., where the superlative might have been put, we can see excellent reason why the comparative was preferred. Here for example the disciples would have thought it presumptuous to ask “Τίς μέγας;” still more so to ask “Τίς μέγιστος;” but they would see no impropriety in asking “Τίς μέλλων;” the comparative being a weakened form of the positive as the superlative is a strengthened form; for as the superlative means (1) ‘greatest,’ (2) ‘very great,’ so the comparative means (1) ‘greater,’ (2) ‘somewhat great,’ ‘comparatively great,’ ‘a leading’ or ‘prominent man.’

S. MARK.

30 b. *The Dispute about Precedence.*

ix. 33 Καὶ [ἦλθον¹ εἰς Καφαρναούμ. (iii)

Καὶ ἐν τῇ οἰκίᾳ γενόμενος] ἐπηρώτα αὐτοὺς

“Τί ἐν τῇ ἐδῶ διαλογίζεσθε;”

34 οἱ δὲ ἐσιώπων², πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ἐδῶ³

“Τίς μείζων⁴;”

[35 καὶ⁵ καθίσας ἐφώνησεν τοὺς δώδεκα⁶ καὶ λέγει (iii) αὐτοῖς

“Εἴ τις θέλει πρῶτος εἶναι

ἔσται⁷ πάντων ἑσχατος καὶ πάντων διάκονος⁷.”]

36 καὶ λαβὼν⁸ παιδίον ἔστησεν αὐτὸ⁹ ἐν μέσῳ¹⁰ αὐτῶν

καὶ [ἐναγκαλισάμενος¹¹ αὐτὸ] εἶπεν αὐτοῖς (iii)

37 “Ὃς ἂν (ἐν)¹² τῶν τοιούτων παιδίων¹³ δέξηται ἐπὶ¹⁴ τῷ ὀνόματί μου,

ἐμελ δέχεται.

“καὶ ὅς ἂν¹⁵ ἐμελ δέχεται¹⁵,”

οὐκ ἐμελ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.”

1 (D * ἦλθον, O ll s^c ἦλθεν) 2 (O ἐσιώπων) 3 (D ll s^c omit)
 4 (N + ἐστίν, D ll + γένηται αὐτῶν) 5 (D ll τότε) 6 (ll flat)
 7 (D l omit) 8 (D + τὸ) 9 (D αὐτῶν) 10 (O ἐμέσῳ)
 11 (O † ἀναγκ-, D * ἀνακλις-, s^c looked at) 12 D ll † omit
 13 (N O l παιδίων τούτων) 14 (D ll ἐν) 15 (N l omit)
 16 (N δέχεται, O D ll δέξηται) 17 (s^c omits)

30 c. *The Stranger who exorcised in the Name of our Lord.*

ix. 38 Ἐφη¹ αὐτῷ² δ³ Ἰωάννης⁴ “Διδάσκαλε, εἶδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια⁵, καὶ ἐκωλύμεν⁶ αὐτόν, ὅτι οὐκ ἠκολούθει⁷ ἡμῖν⁸.”

39 ὁ δὲ Ἰησοῦς⁹ εἶπεν “Μὴ κωλύετε αὐτόν¹⁰, [οὐδεὶς γὰρ ἔστιν ὃς ποιήσει δύναμιν¹¹ ἐπὶ τῷ ὀνόματί μου (iii)

καὶ δυνήσεται ταχὺ¹² κακολογῆσαί με.”]

40 ὅς γὰρ οὐκ ἔστιν καθ’ ἡμῶν¹³, ὑπὲρ ἡμῶν¹³ ἔστιν.”

1 (D ll Ἀπεκρίθη, ll + autem, O s^c Ἀποκριθεὶς δὲ εἶπεν) 2 (2 ll omit)
 3 (D omits) 4 (D ll + καὶ εἶπεν) 5 (D ll + οὐκ ἀκολουθεῖ μεθ’ ἡμῶν)
 6 (O ll ἐκωλύσαμεν) 7 (O ἀκολουθεῖ) 8 (D ll omit)
 9 (D ll ἀποκριθεὶς) 10 (l eos, D ll omit) 11 (s^c auge)
 12 (ll omit) 13 (D ll ὑμῶν)

S. LUKE.

ix. 46 Ἐισήλθεν δὲ διαλογισμὸς ἐν αὐτοῖς,¹
τὸ "Τίς ἂν εἴη μείζων αὐτῶν;"
Doublet (from the history of the Passion):
[xii. 24 Ἐγένετο δὲ καὶ² φιλονεικία ἐν αὐτοῖς³,
τὸ "Τίς αὐτῶν δοκεῖ εἶναι⁴ μείζων;"]

ix. 47 ὁ δὲ [Ἰησοῦς εἰδὼς⁵ τὸν διαλογισμὸν τῆς καρδίας αὐτῶν⁶]

ἐπιλαβόμενος παιδίον⁷ ἕστησεν αὐτὸ⁸ παρ' ἑαυτοῦ⁹,

καὶ εἶπεν αὐτοῖς¹⁰

"Ὅς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου
ἐμὲ δέχεται,

καὶ¹¹ ὅς ἂν¹² ἐμὲ δέξηται¹³
δέχεται¹⁴ τὸν ἀποστελλαντά με¹⁵
Doublet (from the Charge to the Seventy):

[x. 16 ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,
καὶ ὁ ἀθετῶν ὑμῶν ἐμὲ ἀθετεῖ¹⁶.]
"ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστελλαντά με¹⁷."
ix. (48) [ὁ γὰρ μικρότερος ἐν πᾶσι¹⁸ ὑμῶν ὑπάρχει¹⁹ οὗτος ἐστίν²⁰
μέγας."]

1 (D 1 omits) 2 (N 11 omits) 3 (N eis heautois) 4 (D 11
an eia) 5 CD 11 idon 6 (1st their thoughts) 7 (N παιδίου)
8 (D 11 omits) 9 (D εαυτῶν) 10 (D 11 ss omits) 11 (1 omits)
12 (N omits) 13 (N δέχεται) 14 (D omits) 15 (S 11 + et
eum qui me misit) 16 (D 11 s^o ὁ δὲ ἐμοῦ ἀκούων ἀκούει τοῦ
ἀποστελλαντός με, s^o conflates, giving both clauses, 1 omits)
17 (s^o omits) 18 (D^o 1 omits, s^o + like this boy) 19 (D 11
ἐστιν)

ix. 49 [Ἀποκριθεὶς δὲ²¹] Ἰωάννης εἶπεν "Ἐπιστάτα²², †
εἵδαμέν τινα ἐν²³ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια,
καὶ ἐκωλύομεν²⁴ αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν."
so εἶπεν δὲ [πρὸς αὐτὸν]²⁵ Ἰησοῦς²⁶ "Μὴ κωλύετε²⁷, †

ὅς γὰρ οὐκ ἐστὶν καθ' ὑμῶν ὑπὲρ ὑμῶν²⁸ ἐστίν²⁹."
1 (O? omits, NC? + ὁ) 2 (O Διδάσκαλε) 3 (CD ἐπὶ)
4 (OD 11 ἐκωλύομεν) 5 (D 1 omits, 11 πρὸς αὐτοῦ, CD + ὁ)
6 (2 11 + Sinite eum et) 7 (CD + αὐτῶν) 8 (N ἡμῶν)
9 (11 + nemo est enim qui non faciat virtutem in nomine meo
+ et poterit male loqui de me)

Here follows the great Travel Narrative, 351 verses (ix. 51—
xviii. 14), which contains nothing Marcan except a few scraps
of the deutero-Mark.

VARIOUS.

S. Matthew's usual desire to save the credit of the Twelve
has led to some serious changes here, for in S. Mark the
disciples, who regularly walked in a company some distance
behind our Lord, had disputed amongst themselves as to
which of them was a leading man. We suppose that the
supporters of Judas (see last note on p. 81) were becoming
jealous of the honour lately bestowed on S. Peter. Our Lord
rebukes the spirit of all such inquiries and declares that
leadership involves greater service, not ease and personal ad-
vantage. But S. Matthew has altered all this, as in his
editing of Mark x. 35. Probably however the proto-Mark
contained no more than Luke ix. 46—48 minus the bracketed
clauses.

S. Luke's statement that our Lord knew the thoughts of
their hearts is paralleled in Mark ii. 8, Matt. ix. 4, Luke v. 22,
and in Luke vi. 8 &c.

The saying "If any man willeth to be first" or some
equivalent of it is found in all the Synoptists twice. It is the
only case of a doublet in S. Mark, which doublet we assign to
the trito-Mark. The next saying is one of the very few Marcan
utterances which are repeated in S. John, as recorded below.

Of. Matt. xxiii. 11.

"ὁ δὲ μείζων ὑμῶν
ἐστὶν ὑμῶν διάκονος."

Doublet: Matt. xx. 26.

"ὅς ἂν θέλῃ ἐν ὑμῶν μέγας γενέσθαι
ἐστὶν ὑμῶν διάκονος,

καὶ ὅς ἂν θέλῃ ἐν ὑμῶν εἶναι πρῶτος ἐστὶν ὑμῶν δοῦλος."

Of. Mark x. 43, 44.

"ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῶν, ἐστὶν ὑμῶν διάκονος,
καὶ ὅς ἂν θέλῃ ἐν ὑμῶν εἶναι πρῶτος, ἐστὶν πάντων δοῦλος."

Of. Luke xxii. 26.

"ὁ μείζων ἐν ὑμῶν γενέσθω ὡς ὁ νεώτερος,
καὶ ὁ ἡγούμενος ὡς ὁ διακωνῶν."

S. John

[xii. 44, Ἰησοῦς δὲ ἐκραξεν καὶ εἶπεν "Ὁ πιστεύων εἰς ἐμὲ
οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με."]

[xiii. 20, "ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ
λαμβάνων λαμβάνει τὸν πέμψαντά με."]

[xv. 24, "καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἐστὶν ἐμὸς ἀλλὰ τοῦ
πέμψαντός με πατρὸς."]

[xv. 28, "ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ."]

80 c. We can readily conjecture why S. Matthew, who is
so jealous for the authority of the Twelve, should omit this
passage.

The words seem to belong to a time of general desertion,
when neutrality indicated some degree of belief. The other
saying "He who is not with me is against me" (Matt. xii. 30
= Luke xi. 28) belongs rather to a time of popularity, when
neutrality marked unbelief. ✓

On S. Luke's ἐπιστάτης see Mark iv. 38 note.

S. MATTHEW.

Logion from the Charge to the Twelve.

x. 42 "καὶ ὅς ἂν ποτίσῃ [ἐνα τῶν μικρῶν¹ τούτων]
 ποτήριον ψυχροῦ² [μύλου]³ εἰς ὄνομα μαθητοῦ⁴,
 ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν⁵ αὐτοῦ."

1 (D II λαχίστων) 2 (D II ms + ὕδατος—the addition is
 necessary to the sense in Syriac, and almost so in Latin, but
 1 omits) 3 (D ms omit) 4 (ll meo) 5 (D II ms ἀπόληται
 ὁ μισθός)

xviii. 6 "ὅς δ' ἂν σκανδαλίσῃ
 ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ],
 συμφέρει αὐτῷ
 ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ¹ τὸν τράχηλον αὐτοῦ
 καὶ καταποντισθῇ [ἐν τῷ πελάγει] τῆς θαλάσσης.
 [7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων² ἀνάγκη γὰρ³ εἶναι τὰ
 σκάνδαλα, πλὴν⁴ οὐαὶ τῷ ἀνθρώπῳ⁵ δι' οὗ τὸ σκάνδαλον ἔρχεται.]
 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε,
 ἔκκοψον⁶ αὐτὸν [καὶ βάλε ἀπὸ σοῦ]
 καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ
 χυλὸν⁷, †
 ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα
 βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον⁸.

xviii. 9 "καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει¹⁰ σε,
 ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ]
 καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, †

ἢ δύο ὀφθαλμοὺς ἔχοντα
 βληθῆναι εἰς τὴν γέενναν τοῦ πυρός¹¹."
Doublet (from the Sermon on the Mount):
 [v. 29 "εἰ δὲ ὁ ὀφθαλμός σου [ὁ δεξιός] σκανδαλίζει σε,
 ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ¹² εἰς γέενναν."
 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε,
 ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 καὶ μὴ¹³ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπελθῇ¹⁴."]

1 (D ἐπὶ, E ll εἰς) 2 (ms + which are coming) 3 (ND II
 + ἐστιν) 4 (D † + δέ) 5 (B II + ἐκείνῳ) 6 (K ἔξελε)
 7 (1 omits) 8 (ls^e, Origen, the Gehenna of fire, 1 Gehennam
 aeternam) 9 (D † + τὸ αὐτό) 10 (B * σκανδαλεῖ)
 11 (D omits, 2 ll aeternam) 12 (D II ἀπελθῇ) 13 (K ἢ)
 14 (D omits v. 30)

Here follow

- (1) Four fragments, 8 verses. IV. §§ 40, 42—44.
 (2) THE LOST SHEEP, 8 " II. § 12.
 (3) THE UNMERCIFUL SERVANT, 15 " II. § 18.

26 "

* LXX. Isaiah lvi. 24, καὶ ἐξελεύσονται καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκώληξ
 αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς δραςιν τέση σαρκί.

S. MARK.

30d. *The Cup of Cold Water in the Name
 of a Disciple.*

[ix. 41 "Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς (iii)
 ποτήριον ὕδατος ἐν' ὀνόματι¹ ὅτι Χριστοῦ² ἐστί,
 ἀμὴν λέγω ὑμῖν ὅτι³ οὐ μὴ ἀπολέσῃ⁴ τὸν μισθὸν
 αὐτοῦ."]

1 (D + τῷ) 2 (ND II + μου) 3 (K † ἐμὸν) 4 (ll omits)
 5 (D ἀπολέσει)

30e. *Of causing Scandals.*

[ix. 42 "Καὶ ὅς ἂν σκανδαλίσῃ¹ (i) (ii)
 ἓνα τῶν μικρῶν τούτων² τῶν πιστευόντων³, (a)
 καλὸν ἐστὶν⁴ αὐτῷ μᾶλλον
 εἰ περὶκεῖται⁵ ἡ μύλος ὀνικὸς⁶ περὶ⁷ τὸν τράχηλον αὐτοῦ
 καὶ βέβληται⁸ εἰς τὴν θάλασσαν.

43 Καὶ ἐὰν σκανδαλίσῃ⁹ σε ἡ χεὶρ σου,
 ἀπόκοψον αὐτήν
 καλὸν ἐστὶν σε¹⁰ κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν
 ἢ τὰς¹¹ δύο χεῖρας ἔχοντα
 ἀπελθεῖν¹² εἰς τὴν γέενναν¹³, εἰς¹⁴ τὸ πῦρ τὸ ἀσβεστον¹⁵.
 45 καὶ ἐὰν ὁ πούς σου σκανδαλίῃ¹⁶ σε,
 ἀπόκοψον αὐτόν
 καλὸν¹⁷ ἐστὶν σε¹⁸ εἰσελθεῖν εἰς τὴν ζωὴν¹⁹ χυλὸν
 ἢ τοὺς δύο πόδας ἔχοντα
 βληθῆναι εἰς τὴν γέενναν²⁰.
 47 καὶ ἐὰν²¹ ὁ ὀφθαλμός σου σκανδαλίῃ²² σε,
 ἔκβαλε αὐτόν
 καλὸν σέ²³ ἐστὶν μονόφθαλμον εἰσελθεῖν²⁴ εἰς τὴν βασι-
 λεῖαν²⁵ τοῦ θεοῦ
 ἢ δύο ὀφθαλμοὺς ἔχοντα
 βληθῆναι²⁶ εἰς²⁷ γέενναν²⁸.]

[48 ὅπου ὁ σκώληξ ἀΐτων οὐ τελεγγεῖ (iii)
 καὶ τὸ πῦρ οὐ σβέννυται²⁹.]

1 (D* σκανδαλίζῃ) 2 (1 omits) 3 (O? D I πιστὺν ἔχοντων,
 B II s^e + εἰς ἐμέ) 4 (ll omit) 5 (D II περὶκεῖται) 6 (1 mola,
 1 lapis molaris) 7 (D ἐπὶ) 8 (D ἐβλήθη) 9 OD II
 σκανδαλίζῃ 10 (D II σοι) 11 (D omits) 12 (K εἰσελθ.,
 D II βληθῆναι) 13 (s^e omits) 14 (D II ὅπου ἐστὶν) 15 (In
 D II v. 48 becomes a thrice repeated refrain, forming vv. 44,
 46 and 48) 16 (K † σκανδαλίζει) 17 (A I + γὰρ) 18 (D † ll
 + αἰώνιον, K + κυλλὸν ἢ) 19 (D I + εἰς, 3 ll + ubi, D II + τὸ πῦρ τὸ
 ἀσβεστον) 20 (D εἰ) 21 (D σκανδαλίζει) 22 (OD II σοὶ)
 23 (K † omits) 24 (K † ἡσυχίαν) 25 (D I ἀπελθεῖν)
 26 NCD + τὴν 27 (C II + τοῦ πυρός, 1 + inextinguibilia)

S. LUKE.

VARIOUS.

xvii. 1, 2.

(Scrap from the deutero-Mark; misplaced.)

[1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ¹ "Ἀνδρεῖ, ἔστω τοῦ τὰ σκάνδαλα μὴ εἰσελθεῖν, ἵνα οὐ εἰσέλθῃς· δι' οὗ οὐ ἐρχεται·]2 λυσιστελεῖ² αὐτῷ³4 εἰ λίθος μυλῶν περικείται⁴ περὶ τὸν τράχηλον αὐτοῦ †καὶ ἔρριπται⁵ εἰς τὴν θάλασσαν

ἢ ἵνα σκανδαλίσῃ (2)

τῶν μικρῶν τούτων ἵνα." † (2)

1 (1 omits) 2 (A ll οὐαὶ δέ) 3 (D¹ σὺ φέρει, D² ll + δέ)
4 (ll + ne nasceretur aut) 5 (D ll περιέκειτο) 6 (D ll ἔριπτο)

It is open to a believer in the oral hypothesis to hold that this verse belongs to the trito-Mark and has been borrowed from S. Matthew's *Logia*. According to the documentary hypothesis it probably existed in the Marcan source and also in the Matthaean *Logia*.

S. Matthew's *εἰς ὄνομα μαθητοῦ* seems to be primitive, for *Χριστός* used as a proper name without the article belongs rather to the post-Ascension period and is not very likely to have been used by our Lord (cf. Mark i. 84 note). The Semitic "One of these little ones" sounds original, it is found however in S. Mark's next verse and in Matt. xviii. 6, 14. The idea of wages occurs six times in the Sermon on the Mount and three times in the Charge to the Twelve; S. Luke uses it thrice, S. Mark here only.

1 Cor. iii. 8, *ἕκαστος δὲ τὸν ἴδιον μισθὸν λάμψεται κατὰ τὸν ἵδιον κόπον... 14 εἰ τις τὸ ἔργον μὴ εἴ... μισθὸν λάμψεται.*

S. Luke has altered the 'donkey millstone' into a millstone.

S. Mark's simple triplet, in the form of Hebrew poetry into which our Lord's most weighty utterances are cast, is very striking and is fitly rounded off by a quotation from Isaiah which is perhaps borrowed from the Christian pulpit, as in Mark i. 2. S. Matthew for brevity has in the one case lumped hand and foot together, in the other he omits the foot. The insertion of *δεξιὰς* to heighten the distress may be compared with Luke vi. 6.

A good example of assimilation is seen in S. Matthew's addition of *καὶ βάλῃς εἰς τὸν σκόλον* in all three sentences.

καταπαύσασθαι (Matt. xviii. 6) occurs elsewhere only in Matt. xiv. 30.

μυλῶν in Classical Greek would be *ἐτερόφθαλμος*.

S. MATTHEW.

(Logion from the Sermon on the Mount.)

v. 13 “[Τῷ αὐτῷ] τὸ ἀλας¹ [τῆς γῆς]
 ἐὰν δὲ τὸ ἀλας² μωρανθῇ,
 ἐν τίνι ἀλισθήσεται;

[eis oúden ischýei éti³ ei mh blagthén⁴ éxw katapatéisthai úpò tῶn
 anthrῶpwn.”]

1 (ND *ἀλα) 2 (N *ἀλα) 3 (D II omit) 4 (D II
 blagthénai...kai)

xix. 1—9 (v. 31, 32).

1 Καὶ [ἐγένετο ὅτε ἐτέλεσεν¹ ὁ Ἰησοῦς τοὺς λόγους τούτους,]
 μετήρην ἀπὸ [τῆς Γαλιλαίας] †
 καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας
 πέραν τοῦ Ἰορδάνου.

2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι [πολλοί], †
 καὶ ἰσθράπευσεν αὐτοὺς [ἐκεῖ].³

1 (D II ἐλάλησεν) 2 (s^c transposes to next sentences)

3 Καὶ προσῆλθαν αὐτῷ¹ Φαρισαῖοι
 πειράζοντες αὐτὸν [καὶ λέγοντες] (a)

“Εἰ ἔξεστιν² ἀπολύσαι τὴν γυναῖκα [αὐτοῦ κατὰ πᾶσαν
 αἰτίαν];” (1) †

4 ὁ δὲ ἀποκριθεὶς εἶπεν⁴

“[Ὅτε ἀνέγνωτε οὗτοι] ὁ κτίσας⁵ ἁπ’ ἀρχῆς⁶ †
 ἄρσεν καὶ θῆλυ⁷ ἐποίησεν ἀνδρὸς⁸ 5 [καὶ εἶπεν]⁹
 “ΕΝΕΚΑ¹⁰ τοῦτο καταλείψει ἄνθρωπος
 τὸν πατέρα¹¹ καὶ τὴν μητέρα
 [καὶ κολληθήσεται¹² τῇ γυναικὶ ἀνδρὸς],
 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν¹³;
 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία.
 6 οὗν¹⁴ ὁ θεὸς συνέζευξεν¹⁵ ἄνθρωπος μὴ χωριζέτω¹⁶.”
 7 [λέγουσιν αὐτῷ] “Τί [οὗν]¹⁷ Μωυσῆς¹⁸ ἐνετείλατο †

ἀοφῆναι βιβλίον ἀποστασίας καὶ ἀπολύσαι¹⁹ αὐτὴν;” †

8 λέγει αὐτοῖς ὅτι

“[Μωυσῆς]²⁰ πρὸς τὴν σκληροκαρδίαν ὑμῶν
 ἐπέτρεψεν ὑμῖν ἀπολύσαι [τὰς γυναῖκας ὑμῶν,
 ἀπ’ ἀρχῆς δὲ οὐ γέγονεν]²¹ οὕτως.

1 (ND + oi) 2 (D λέγουσιν, D II + αὐτῷ) 3 (CD II + ἀν-
 θρώπων) 4 (C II ss + αὐτοῦ) 5 (NOD II ποιήσας) 6 (s^c omits)
 7 (D *θῆλυ) 8 (ss omits) 9 (CD *Ενεκεν) 10 (C ss + αὐτοῦ)
 11 (NC προσ-) 12 (D II + εἰς ἐν) 13 (D ἀπο-) 14 (D + οὗν)
 15 (NC Μωυσῆς) 16 (D II + αὐτὴν) 17 (D + καὶ) 18 (D + καὶ)
 19 (C Μωυσῆς) 20 (D οὐκ ἐγένετο)

* LXX. Deut. xxiv. 1, ἐὰν δὲ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὖρῃ χάριν ἐναντίον αὐτοῦ ὅτι εὖρῃ ἐν
 αὐτῇ δοχῆμον πρᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίας καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας
 αὐτοῦ, 2 καὶ ἀπελθούσα γένηται ἀνδρὶ ἑτέρῳ κ.τ.λ.

S. MARK.

30 f. Three Utterances respecting Salt.

A.

[ix. 49 “Ἦπᾶς γὰρ¹ πυρὶ ἀλισθήσεται.” (iii)]

B.

50 “Καλὸν τὸ ἀλας²

ἐὰν δὲ τὸ ἀλας³ ἀναλον γένηται⁴,

ἐν τίνι αὐτὸ⁵ ἀρτύσεται⁶;

C.

“Ἐχετε ἐν ἑαυτοῖς ἀλα⁷,

καὶ εἰρηνεύετε ἐν ἀλλήλοις.”]

1 (NO + ἐν) 2 (D II πᾶσα γὰρ θυρία ἐλὶ ἀλισθήσεται,
 C II confiate, giving both clauses connected by καὶ, I omnes...
 examinantur, I + omnia substantia consumitur) 3 (N *ἀλα)
 4 (D^c γενήσεται) 5 (I omits) 6 (OD I ἀρτύσεται, an
 itacism, but s^c shall he flavour it) 7 (C ἀλας)

31. ON THE QUESTION OF DIVORCE.

x. 1—12.

31 a. Final Removal from Galilee.

[x. 2 Καὶ (ii)]

ἐκείθεν ἀναστὰς¹

ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας

καὶ² πέραν τοῦ Ἰορδάνου,

καὶ συνπορεύονται πάλιν ὄχλοι³ πρὸς αὐτόν,

καὶ ὡς εἰώθει⁴ πάλιν⁵ ἐδίδασκεν αὐτούς.]

1 (D *ἀστὰς) 2 (D II omit) 3 (D II συνέρχεται (+ πάλιν)
 ὁ ὄχλος) 4 (D II ὡς εἰώθει καὶ) 5 (s^c + he healed and)

31 b. Malicious question of the Pharisees.

[x. 2 Καὶ (προσελθόντες¹ Φαρισαῖοι)² ἐπηρώτων³ αὐτόν (ii)]

“Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι;” (1)

πειράζοντες αὐτόν. (2)

3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς

“Τί ὑμῖν ἐνετείλατο⁴ Μωυσῆς⁵;

4 οἱ δὲ εἶπαν “Ἐπέτρεψεν⁶ Μωυσῆς⁷
 βιβλίον ἀποστασίας γράψαι⁸ καὶ ἀπολύσαι⁹ αὐτήν.” (3)

5 ὁ δὲ Ἰησοῦς¹⁰ εἶπεν αὐτοῖς¹¹

“Πρὸς τὴν σκληροκαρδίαν ὑμῶν
 ἔγραψεν¹² ὑμῖν¹³ τὴν ἐντολὴν ταύτην·

6 ἀπὸ δὲ ἀρχῆς κτίσεως¹⁴

ἄρσεν καὶ θῆλυ¹⁵ ἐποίησεν (ἀνδρὸς)¹⁶.

7 ἔνεκεν τοῦτο καταλείψει ἄνθρωπος

τὸν πατέρα ἀνδρὸς¹⁷ καὶ τὴν μητέρα¹⁸,

11

8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν¹⁹.

ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ·

9 ὁ οὖν²⁰ ὁ θεὸς συνέζευξεν²¹ ἄνθρωπος μὴ χωριζέτω.”]

1 (NO + ei) 2 D II ss omit 3 (C + ἐπέρχον) 4 (D ἐτεῖλατο)
 5 (C Μωυσῆς) 6 (I omits) 7 (II omit, C Μωυσῆς) 8 (D
 + δοῦναι γράψαι, II dare scriptum, s^c writes and give it to her)
 9 (D II καὶ ἀποκριθεὶς ὁ Ἰ.) 10 (D omits) 11 (D II + Μωυσῆς,
 s^c permitted) 12 (D II omit) 13 (D *θῆλυ) 14 (D II s^c ὁ θεός,
 D II + καὶ (I + bene) εἶπεν) 15 (D omits) 16 (D + αὐτοῦ,
 N II + αὐτοῦ) 17 (CD II + καὶ προσκολληθήσεται, D II + πρὸς τὴν
 γυναῖκα, C + *γυγυναικί) 18 (D^c I omits) 19 (D ἐζευξεν)

S. LUKE.

VARIOUS.

(Scrap from the dextero-Mark; misplaced.)

xiv. 34, 35.

34 "Καλὸν οὖν¹ τὸ ἄλας².ἐὰν δὲ καὶ τὸ ἄλας³ μωρανθῇ,

ἐν τίνι ἀρτυθήσεται;

[35 οὐτε εἰς⁴ [γῆν οὐτε εἰς κοιλίαν] ἐσθενὲν ἔσται·

ἐξω βάλλουσιν αὐτό. †

[Ὁ ἔχων ὕτα ἀκούειν ἀκούτω.]"

1 (D II omit)

2 (KD *ἄλα)

3 (D + τῆν)

§ 80 f. S. Mark, who heaped five independent *Logia* together in iv. 21 ff., has here collected three. But whereas in the former case no visible connexion of thought holds them together, in this case they are bound by the common metaphor of Salt. We regard them as utterances of our Lord spoken on widely different occasions and here grouped together for convenience of Church teaching. The first speaks also of fire and is therefore placed next to the quotation from Isaiah in which fire is mentioned. These *Logia* are not welded into a conflation, but remain, like S. Mark's sentences, simply coordinated.

It is open to believers in the oral hypothesis to hold that all three *Logia* belong to the trito-Mark, the second being borrowed from S. Matthew's (oral) *Logia*. S. Luke's scrap has *μωρανθῆναι* in common with S. Matthew and *ἀρτύναι* in common with S. Mark; such mixture is easily accounted for under the oral hypothesis.

The third *Logion* gives the Attic form *ἄλας* instead of the Hellenistic *ἄλας*; an indication of a different source.

S. Matthew's *Καὶ ἐγένετο ὅτε ἐπέλεσεν κ.τ.λ.* (xix. 1) occurs in Matt. vii. 28, xi. 1, xiii. 58, xix. 1, xxvi. 1. In every case it marks an important division in his Gospel—here the final departure from Galilee for Jerusalem.

ix. 51, xiii. 22, xvii. 11.

[ix. 51: ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστῆρσεν τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ.]

[xiii. 22 καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορεύων ποιούμενος εἰς Ἱερουσόλυμα.]

[xvii. 11 καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ.]

(These passages are collected here to show that although SS. Matthew and Mark record only one journey of our Lord to Jerusalem during His ministry, S. John records several. Whether S. Luke intended several journeys or (more probably) several stages in one journey, is uncertain.)

S. John ii. 13, v. 1, xi. 7, xii. 12.

[ii. 13 ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.]

[v. 1 ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.]

[xi. 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς: "Ἄγωμεν εἰς τὴν Ἱουδαίαν πάλιν."]

[xii. 12 ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱερουσόλυμα.]

S. Matthew's *οὐκ ἀπέγνωρε* (4) is found in Matt. xii. 8 = Mark ii. 25 = Luke vi. 8; Matt. xxi. 42 = Mark xii. 10; Matt. xxii. 51 = Mark xii. 26; Matt. xii. 5, xix. 4, xxi. 16; cf. Luke x. 26.

The conversations of Mark x. 8—5 are attributed to other speakers in Matt. xix. 7, 8 (cf. Mark xii. 9, 28 ff.), but the startling thing about this section is that divorce is absolutely forbidden by our Lord according to the united testimony of SS. Mark, Luke, and Paul, but it is conceded according to S. Matthew in case of *πορνεία*. Attempts have been made to prove that *πορνεία* means pre-nuptial sin, but they seem to us to fail, for that a married woman who takes to promiscuous vice for hire (whether from extreme poverty or evil propensity) can correctly be called *πόρνη* is shown from Amos vii. 17, "Thy wife shall be a harlot, *πορνείσα*, in the city." The word *πορνεία* also is used by S. Paul of incest (1 Cor. v. 1 ff.). It is a darker word than *μοιχεία*.

¹ LXX. Gen. i. 27, καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. Gen. ii. 24, ἐκεκεν τοῦτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ προσκολληθήσεται τῇ γυναίκι αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Cf. Eph. v. 31.

S. MATTHEW.

S. MARK.

31 c. Further conversation with the Disciples
 (Pharisees).

xix. 9 "λέγω δὲ ὑμῖν ὅτι"
 "Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ [μὴ ἐπὶ πορνείᾳ]"
 "καὶ γαμήσῃ ἄλλην"
 μοιχᾶται¹³."

Doublet:

v. 31 "Ἐρρήθη δέ
 "Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 ὡς ἂν ἀποστᾷ ἀπὸ τοῦ
 32 "Ἐγὼ δὲ λέγω ὑμῖν ὅτι"
 "πᾶς ὁ ἀπολύων¹⁴ τὴν γυναῖκα αὐτοῦ [παρεκτός λόγου πορνείας]
 ποιεῖ αὐτὴν μοιχευθῆναι,

[(καὶ οἱ ἐν ἀπολελυμένῃ γαμήσῃ μοιχᾶται)]¹⁵."
 [xix. 10 λέγουσιν αὐτῷ¹⁶ οἱ μαθηταί¹⁷ "Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀν-
 θρώπου¹⁸ μετὰ τῆς γυναίκης, οὐ συμφέρει γαμήσαι." 11 ὁ δὲ εἶπεν
 αὐτοῖς "Οὐ πάντες χωροῦσι τὸν λόγον¹⁹, ἀλλ' οἱ δέδοται²⁰. 12 εἰσὶν
 γὰρ²¹ εὐνοῦχοι ὅτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν
 εὐνοῦχοι ὅτινες εὐνοχίσθησαν²² ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦ-
 χοί²³ ὅτινες εὐνοχίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.
 ὁ δυνάμενος²⁴ χωρεῖν χωρεῖτω."]

1 BD II omit 2 BD παρεκτός λόγου πορνείας 3 BD II
 ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην (B γαμήσας, C γαμῶν)
 μοιχᾶται 4 (BD Ἐρρήθη) 5 (D II omit) 6 (D II δὲ ἂν
 ἀπολύσῃ) 7 D II omit, (B καὶ ὁ ἀπολ. γαμήσας μοιχᾶται)
 8 (K omit) 9 (OD II + αὐτοῦ) 10 (D II τοῦ ἀνδρός, I omit) 11
 (NOD II + τοῦτον) 12 (9^o + by God) 13 (D ἡδύ-)
 14 (I as omit) 15 (B * δυνάμενος)

[x. 10 Καὶ¹ εἰς τὴν οἰκίαν² πάλιν (iii)
 οἱ μαθηταί³ περὶ τούτου⁴ ἐπηρώτων⁵ αὐτόν.]
 [11 καὶ λέγει αὐτοῖς (ii)
 "Ὁς ἂν⁶ ἀπολύσῃ τὴν γυναῖκα αὐτοῦ
 καὶ γαμήσῃ ἄλλην
 μοιχᾶται ἐπ'⁷ αὐτήν,

12 καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς¹⁸ γαμήσῃ
 ἄλλον μοιχᾶται¹⁹."]

1 (D + I et) 2 (O II ἐν τῇ οἰκίᾳ, D εἰς τὴν οἰκίαν, I omits)
 3 (D II + αὐτοῦ, 2 II + secreto) 4 (K τούτων, D II τοῦ αὐτοῦ
 ± λόγου) 5 (O -των, D II ἐπηρώτησαν) 6 (I si vir
 7 (O I αὐτοῦ) 8 (D II γυνὴ ἐξέλθῃ ἀπὸ τοῦ ἀνδρός καὶ)
 9 (II + super illum, similiter et qui dimissam (± a viro) ducit
 moechatur)

32. BLESSING LITTLE CHILDREN.

xix. 13—15.

13 [Τότε] προσηνέχθησαν αὐτῷ παιδιά,
 ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς [καὶ προσεῖχται (α)][†]
 οἱ δὲ μαθηταὶ ἐπετίμησαν¹ αὐτοῖς.
 14 ὁ δὲ Ἰησοῦς εἶπεν²
 "Ἀφετέ τὰ παιδιά³ καὶ μὴ κωλύετε⁴ αὐτὰ ἔλθειν πρὸς
 με⁵,[†]
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν."

13 καὶ
 ἐπιθεῖς τὰς χεῖρας αὐτοῖς⁶ [ἐπορεύθη ἐκείθεν].
 1 (O II ἐπετίμων) 2 NOD II as + αὐτοῖς 3 (9^o + to come
 unto me) 4 (D κωλύετε) 5 (K ἐμὲ) 6 (K ἐπ'
 αὐτοῖς)

x. 13—16.

13 Καὶ προσέφερον αὐτῷ παιδιά
 ἵνα αὐτῶν ἀψηται.
 οἱ δὲ μαθηταὶ¹ ἐπετίμησαν² αὐτοῖς.
 14 ἰδὼν (α) δὲ ὁ Ἰησοῦς ἠγαπάκησεν καὶ εἶπεν αὐτοῖς
 "Ἀφετέ τὰ παιδιά³ ἔρχεσθαι πρὸς με, *⁴ μὴ κωλύετε
 αὐτά,
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 15 ἄμην λέγω ὑμῖν,
 ὅς ἂν μὴ δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
 οὐ μὴ εἰσέλθῃ⁵ εἰς αὐτήν."
 [16 καὶ ἐναγκαλισάμενος⁶ αὐτὰ⁷ κατευλόγει (α)] (iii)
 [τιθεῖς τὰς χεῖρας ἐπ' αὐτά⁸.] (ii)

1 (D II 9^o + αὐτοῦ) 2 (D II ἐπετίμων) 3 (D II 9^o τοῖς
 προσφύρουσιν) 4 (D παιδάριον) 5 (KOD II 9^o + καὶ)
 6 (D εἰσελεύσεται) 7 (D II 9^o προσκαλεσάμενος) 8 (D II 9^o
 ἐτίθει τὰς χεῖρας ἐπ' αὐτὰ καὶ εὐλόγει αὐτά)

S. LUKE.

xvi. 18.

(Scrap from the deutero-Mark: misplaced.)

18 "Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
καὶ γαμῶν ἑτέραν

μοιχεύει,

[καὶ ὁ ἀπολειψάμενος τὸν ἀνδρῆ¹ γαμῶν μοιχεύει."]

1 (N+πδ)

2 (D omits)

VARIOUS.

Anyone who will look carefully at these passages, as they are printed here, will see at once that there is good reason for our contention that the exception in S. Matthew is in both cases a later interpolation. For (1) it stultifies the argument. In the passage from the Sermon on the Mount our Lord maintains that Christians must have a higher standard of morality than that which satisfied the Jews. Their life must be ideally pure. He gives several examples of which this is one: Moses (He said) permitted divorce under certain circumstances and with certain safeguards: but his rules were a concession to the hardness of the Jews' hearts, a departure from primitive purity. Our Lord does not say that the interpreters of Moses were wrong and that Shammal was better than Hillel in this matter. He goes to the root of the matter and declares the Mosaic legislation to be temporary and time-serving. The Church must have a purer rule. But the introduction of the words in question simply reasserts the Mosaic rule. (2) If our Lord had permitted divorce at all, He would surely have granted it to that sex which most needed it. Here it is conceded to that sex alone which had the voting power and was able to extort it.

Our contention is that the church (of Alexandria?) introduced these two clauses into the Gospel in accordance with the permission to legislate which our Lord gave to all Churches (Matt. xviii. 18). In the East to this day men passionately demand divorce. The same hardness of heart, of which our Lord complained in the Jews, is conspicuous there.

The reader may object that it is inconceivable that any Church should thus have tampered with the sacred deposit. Our answer is that as a matter of fact the thing has been done—in less important cases—scores of times. The various readings which confront us in such numbers are often deliberate changes. But we can say more. The proto-Mark is by no means always strictly followed by the other Evangelists. They claim a liberty in dealing with it which it is difficult to defend. The reassuring fact is that in spite of these clauses in S. Matthew and the door which they open to license, the Church has been faithful in upholding what our Lord indisputably taught—the indissolubility of the marriage-tie. Even at Alexandria they did not pass the rule that *μοιχεία* gave a claim to divorce, but only granted it when the wife became so lost to shame as to ply for hire in the streets.

1 Cor. vii. 10, 11, τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι—ἐὰν δὲ καὶ χωρισθῇ, μετέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω—καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.

Rom. vii. 3, ἄρα οὖν ἢ ὅταν τοῦ ἀνδρὸς μοιχαλὶς χρηματίζῃ ἐὰν γένηται ἀνδρὶ ἑτέρῳ.

1 Cor. vii. 39, γυνὴ δέδεσται ἐφ' ὅσον χρόνον ἢ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρη ἐστὶν ὥς θέλει γαμηθῆναι.

xviii. 15—17.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη¹

ἵνα αὐτῶν² ἅπτηται⁴.[ὁ δὲ εἰς³ (1)] δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.16 ὁ δὲ Ἰησοῦς [προσεκαλίσσατο⁵ (αὐτὰ)]⁷ λέγων⁸

"Ἄφετε τὰ παῖδιά ἔρχεσθαι πρός με καὶ μὴ κωλύετε⁹
αὐτά,

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ¹⁰.17 ἅμην¹¹ λέγω ὑμῖν,

ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παῖδιον,
οὐ μὴ εἰσέλθῃ εἰς αὐτήν."

1 (D ll omits) 2 (D παῖδια) 3 (B omits) 4 (π^o bless)5 (π^o omits) 6 (D -λίσσας) 7 B omits 8 (A ll προσκαλε-

σάμενος αὐτὰ εἶπεν) 9 (D -σητε) 10 (ll τῶν οὐρανῶν)

11 (D+γάρ)

S. Mark's ἐπαγγελισμένοι (16) occurs also in Mark ix. 36, but not elsewhere in N.T.

Cf. Matt. xviii. 3, 4, "ἅμην λέγω ὑμῖν ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παῖδια οὐ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τῶν οὐρανῶν."

S. MATTHEW.

S. MARK.

33. ON LEAVING ALL TO FOLLOW CHRIST.

x. 17—31.

xix. 16—30.

33 a. The great refusal.

16 Καὶ [ἰδοὺ]¹
 εἰς προσελθὼν αὐτῷ εἶπεν² †

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν
 πρὸς ἡριμῶν¹ εἰς καὶ² γονυπετήσας³ αὐτὸν⁴ ἐπηρώτα⁵
 αὐτόν⁶

“Διδάσκαλε⁷, τί [ἀγαθόν]⁸ ποιήσω ἵνα⁹ σχῶ¹⁰ ζωὴν
 αἰώνιον;” †

“Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρο-
 νομήσω;”

17 ὁ δὲ εἶπεν αὐτῷ “Τί με ἠρωτᾷ περὶ τοῦ¹¹ ἀγαθοῦ¹²;
 † εἰς ἐστὶν ὁ¹³ ἀγαθός¹⁴.” †

18 ὁ δὲ Ἰησοῦς¹⁵ εἶπεν αὐτῷ “Τί με λέγεις ἀγαθόν;
 οὐδείς ἀγαθός ἐστι μὴ¹⁶ εἰς ὁ¹⁷ θεός.

[εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν¹⁸, ἄρῃ¹⁹] τὰς ἐντολάς.”

19 τὰς ἐντολάς οἶδας

20 [λέγει²⁰ αὐτῷ “Ποίας²¹;” ὁ δὲ Ἰησοῦς ἐφη²²

“Μὴ φονεύσῃς²³, Μὴ μοιχεύσῃς²⁴, Μὴ κλέψῃς²⁵,
 Μὴ ψευδομαρτυρήσῃς²⁶, [Μὴ ἀποστερήσῃς²⁷],” (iii)

“Τὸ²⁸ ὅς φονεύσεις²⁹, ὅς μοιχεύσεις³⁰, ὅς κλέψεις³¹,
 ὅς ψευδομαρτυρήσεις³²,

Τίμα τὸν πατέρα σου³³ καὶ τὴν μητέρα³⁴.”

21 τίμα τὸν πατέρα καὶ τὴν μητέρα,
 [καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν³⁵.]”

τίμα τὸν πατέρα σου³³ καὶ τὴν μητέρα³⁴.”

22 λέγει αὐτῷ ὁ [νεανίσκος]³⁶

20 ὁ δὲ³⁷ ἐφη³⁸ αὐτῷ³⁹

“Ταῦτα πάντα ἐφύλαξα⁴⁰. τί ἐτι ὑστερεῖ;” (i)

“Διδάσκαλε, ταῦτα πάντα ἐφύλαξα⁴¹ ἐκ νεότητός⁴²
 μου⁴³.”

23 ἐφη⁴⁴ αὐτῷ ὁ Ἰησοῦς “Ἐὰν θέλεις τελείος εἶναι⁴⁵,]

21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν⁴⁶

24 ὅς ἐφη⁴⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι⁴⁸,]

καὶ εἶπεν αὐτῷ⁴⁹ “Ἐὰν σε⁵⁰ ὑστερεῖ⁵¹ (i)

25 ὅς ἐφη⁵² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι⁵³,]

ὅσα ἔχεις πώλησον καὶ δός (τοῖς)⁵⁴ πτωχοῖς,
 καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς⁵⁵, καὶ δεῦρο ἀκολουθεῖ μοι⁵⁶.”

26 ὅς ἐφη⁵⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι⁵⁸,]

καὶ εἶπεν αὐτῷ⁵⁹ “Ἐὰν σε⁶⁰ ὑστερεῖ⁶¹ (i)

27 ὅς ἐφη⁶² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι⁶³,]

ὅσα ἔχεις πώλησον καὶ δός (τοῖς)⁶⁴ πτωχοῖς,
 καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς⁶⁵, καὶ δεῦρο ἀκολουθεῖ μοι⁶⁶.”

28 ὅς ἐφη⁶⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι⁶⁸,]

καὶ εἶπεν αὐτῷ⁶⁹ “Ἐὰν σε⁷⁰ ὑστερεῖ⁷¹ (i)

29 ὅς ἐφη⁷² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι⁷³,]

καὶ εἶπεν αὐτῷ⁷⁴ “Ἐὰν σε⁷⁵ ὑστερεῖ⁷⁶ (i)

30 ὅς ἐφη⁷⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι⁷⁸,]

καὶ εἶπεν αὐτῷ⁷⁹ “Ἐὰν σε⁸⁰ ὑστερεῖ⁸¹ (i)

31 ὅς ἐφη⁸² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι⁸³,]

καὶ εἶπεν αὐτῷ⁸⁴ “Ἐὰν σε⁸⁵ ὑστερεῖ⁸⁶ (i)

32 ὅς ἐφη⁸⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι⁸⁸,]

καὶ εἶπεν αὐτῷ⁸⁹ “Ἐὰν σε⁹⁰ ὑστερεῖ⁹¹ (i)

33 ὅς ἐφη⁹² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι⁹³,]

καὶ εἶπεν αὐτῷ⁹⁴ “Ἐὰν σε⁹⁵ ὑστερεῖ⁹⁶ (i)

34 ὅς ἐφη⁹⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι⁹⁸,]

καὶ εἶπεν αὐτῷ⁹⁹ “Ἐὰν σε¹⁰⁰ ὑστερεῖ¹⁰¹ (i)

35 ὅς ἐφη¹⁰² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁰³,]

καὶ εἶπεν αὐτῷ¹⁰⁴ “Ἐὰν σε¹⁰⁵ ὑστερεῖ¹⁰⁶ (i)

36 ὅς ἐφη¹⁰⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁰⁸,]

καὶ εἶπεν αὐτῷ¹⁰⁹ “Ἐὰν σε¹¹⁰ ὑστερεῖ¹¹¹ (i)

37 ὅς ἐφη¹¹² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹¹³,]

καὶ εἶπεν αὐτῷ¹¹⁴ “Ἐὰν σε¹¹⁵ ὑστερεῖ¹¹⁶ (i)

38 ὅς ἐφη¹¹⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹¹⁸,]

καὶ εἶπεν αὐτῷ¹¹⁹ “Ἐὰν σε¹²⁰ ὑστερεῖ¹²¹ (i)

39 ὅς ἐφη¹²² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹²³,]

καὶ εἶπεν αὐτῷ¹²⁴ “Ἐὰν σε¹²⁵ ὑστερεῖ¹²⁶ (i)

40 ὅς ἐφη¹²⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹²⁸,]

καὶ εἶπεν αὐτῷ¹²⁹ “Ἐὰν σε¹³⁰ ὑστερεῖ¹³¹ (i)

41 ὅς ἐφη¹³² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹³³,]

καὶ εἶπεν αὐτῷ¹³⁴ “Ἐὰν σε¹³⁵ ὑστερεῖ¹³⁶ (i)

42 ὅς ἐφη¹³⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹³⁸,]

καὶ εἶπεν αὐτῷ¹³⁹ “Ἐὰν σε¹⁴⁰ ὑστερεῖ¹⁴¹ (i)

43 ὅς ἐφη¹⁴² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁴³,]

καὶ εἶπεν αὐτῷ¹⁴⁴ “Ἐὰν σε¹⁴⁵ ὑστερεῖ¹⁴⁶ (i)

44 ὅς ἐφη¹⁴⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁴⁸,]

καὶ εἶπεν αὐτῷ¹⁴⁹ “Ἐὰν σε¹⁵⁰ ὑστερεῖ¹⁵¹ (i)

45 ὅς ἐφη¹⁵² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁵³,]

καὶ εἶπεν αὐτῷ¹⁵⁴ “Ἐὰν σε¹⁵⁵ ὑστερεῖ¹⁵⁶ (i)

46 ὅς ἐφη¹⁵⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁵⁸,]

καὶ εἶπεν αὐτῷ¹⁵⁹ “Ἐὰν σε¹⁶⁰ ὑστερεῖ¹⁶¹ (i)

47 ὅς ἐφη¹⁶² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁶³,]

καὶ εἶπεν αὐτῷ¹⁶⁴ “Ἐὰν σε¹⁶⁵ ὑστερεῖ¹⁶⁶ (i)

48 ὅς ἐφη¹⁶⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁶⁸,]

καὶ εἶπεν αὐτῷ¹⁶⁹ “Ἐὰν σε¹⁷⁰ ὑστερεῖ¹⁷¹ (i)

49 ὅς ἐφη¹⁷² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁷³,]

καὶ εἶπεν αὐτῷ¹⁷⁴ “Ἐὰν σε¹⁷⁵ ὑστερεῖ¹⁷⁶ (i)

50 ὅς ἐφη¹⁷⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁷⁸,]

καὶ εἶπεν αὐτῷ¹⁷⁹ “Ἐὰν σε¹⁸⁰ ὑστερεῖ¹⁸¹ (i)

51 ὅς ἐφη¹⁸² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁸³,]

καὶ εἶπεν αὐτῷ¹⁸⁴ “Ἐὰν σε¹⁸⁵ ὑστερεῖ¹⁸⁶ (i)

52 ὅς ἐφη¹⁸⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁸⁸,]

καὶ εἶπεν αὐτῷ¹⁸⁹ “Ἐὰν σε¹⁹⁰ ὑστερεῖ¹⁹¹ (i)

53 ὅς ἐφη¹⁹² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁹³,]

καὶ εἶπεν αὐτῷ¹⁹⁴ “Ἐὰν σε¹⁹⁵ ὑστερεῖ¹⁹⁶ (i)

54 ὅς ἐφη¹⁹⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι¹⁹⁸,]

καὶ εἶπεν αὐτῷ¹⁹⁹ “Ἐὰν σε²⁰⁰ ὑστερεῖ²⁰¹ (i)

55 ὅς ἐφη²⁰² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι²⁰³,]

καὶ εἶπεν αὐτῷ²⁰⁴ “Ἐὰν σε²⁰⁵ ὑστερεῖ²⁰⁶ (i)

56 ὅς ἐφη²⁰⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι²⁰⁸,]

καὶ εἶπεν αὐτῷ²⁰⁹ “Ἐὰν σε²¹⁰ ὑστερεῖ²¹¹ (i)

57 ὅς ἐφη²¹² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι²¹³,]

καὶ εἶπεν αὐτῷ²¹⁴ “Ἐὰν σε²¹⁵ ὑστερεῖ²¹⁶ (i)

58 ὅς ἐφη²¹⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι²¹⁸,]

καὶ εἶπεν αὐτῷ²¹⁹ “Ἐὰν σε²²⁰ ὑστερεῖ²²¹ (i)

59 ὅς ἐφη²²² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι²²³,]

καὶ εἶπεν αὐτῷ²²⁴ “Ἐὰν σε²²⁵ ὑστερεῖ²²⁶ (i)

60 ὅς ἐφη²²⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι²²⁸,]

καὶ εἶπεν αὐτῷ²²⁹ “Ἐὰν σε²³⁰ ὑστερεῖ²³¹ (i)

61 ὅς ἐφη²³² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι²³³,]

καὶ εἶπεν αὐτῷ²³⁴ “Ἐὰν σε²³⁵ ὑστερεῖ²³⁶ (i)

62 ὅς ἐφη²³⁷ αὐτῷ “Ἐὰν θέλεις τελείος εἶναι²³⁸,]

καὶ εἶπεν αὐτῷ²³⁹ “Ἐὰν σε²⁴⁰ ὑστερεῖ²⁴¹ (i)

63 ὅς ἐφη²⁴² αὐτῷ “Ἐὰν θέλεις τελείος εἶναι²⁴³,]

καὶ εἶπεν αὐτῷ²⁴⁴ “Ἐὰν σε²⁴⁵ ὑστερεῖ²⁴⁶ (i)

* LXX. Exod. xx. 12, τίμα τὸν πατέρα σου καὶ τὴν μητέρα * * * * *, 13 οὐ μοιχεύσεις, 14 οὐ κλέψεις, 15 οὐ φονεύσεις, 16 οὐ ψευδομαρτυρήσεις * * *, 17 οὐκ ἐπιθυμήσεις * * * = Deut. v. 16 ff. But Deut. agrees with S. Luke's order, except that it puts the fifth commandment before the others. Deut. xxiv. 14, οὐκ ἀποστερήσεις (a. v. l.) μισθὸν πένητος, cf. 1 Cor. vi. 7, 8.

S. LUKE

xviii. 18—30.

18 Καὶ

ἐπηρώτησέν τις αὐτὸν [ἄρχων¹ λέγων²]

“Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;”

19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς “Τί με λέγεις ἀγαθόν³; † οὐδαὶς ἀγαθὸς εἰ μὴ εἰς (ὁ)⁴ θεός.

20 τὰς ἐντολὰς οἰδας

†Μὴ μοιχεύῃς^{5a}, †Μὴ φονεύῃς^{5b}, †Μὴ κλέψῃς⁶, †
†Μὴ ψευδομαρτυρήσῃς⁷,

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα⁸.”

21 ὁ δὲ εἶπεν

“Ταῦτα πάντα⁹ ἐφύλαξα¹⁰ ἐκ νεότητος¹¹.”

22 [ἀκούσας] δὲ ὁ Ἰησοῦς

εἶπεν αὐτῷ “Ἔτι¹² ἐν σοὶ λείπει·

[πάντα] ὅσα ἔχεις πώλησον καὶ διάδος¹⁴ πτωχοῖς,
καὶ ἔξεις θησαυρὸν ἐν (τοῖς)¹⁵ οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ
μοι.”

23 ὁ δὲ ἀκούσας ταῦτα¹⁶περίλυπος ἐγενήθη¹⁷, ἦν γὰρ πλούσιος σφόδρα.

1 (II omit, s^c + of the Pharisees) 2 (D omits) 3 (s^c + and why askest thou me concerning the good?) 4 NB omit
5 (D II + ὁ δὲ εἶπεν “Πόλλας;” D I + εἶπεν δὲ ὁ Ἰησοῦς “Τό, s^c + If thou wilt enter into life) 6 (D II Od -eis) 7 (I omits)
8 (B + ψευδομαρτυρήσῃς) 9 (N II + σου) 10 (s^c omits)
11 (D -ἀμην) 12 (N II + μου) 13 (N δτι) 14 (ND II δδς, D + τοῖς) 15 N omits 16 (N + πάντα) 17 (D ἐγένετο)

xviii. 24 Ἰδὼν δὲ [αὐτόν] (ὁ)¹ Ἰησοῦς² εἶπεν

“Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες
εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται.”

1 B omits 2 (D II s^c + περίλυπος γενόμενος) 3 (ND II εἰσελεύσονται)

VARIOUS.

S. Luke alone makes this man a prince, i.e. a member of the Sanhedrin. S. Matthew alone makes him young, twice calling him νεανίσκος, and most significantly omitting the words “from my youth.” Some of the chief priests may have been young, but see Mark v. 22 note. The (oral) tradition seems to have fluctuated.

S. Matthew's νεανίσκος occurs in Mark xiv. 51, xvi. 5, Luke vii. 14.

S. Matthew, probably from his usual fear of misleading the young and giving a handle to unbelievers, has so altered the wording as not to make our Lord even seem to decline the title “good.”

S. Matthew's “Thou shalt love thy neighbour as thyself” is borrowed by assimilation from Matt. xxii. 39, Mark xii. 31, Luke x. 27. But compare

Rom. xiii. 9, τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἰ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιώθαι, (ἐν τῷ) Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

S. Matthew has restored οὐ φονεύσεις as used in the LXX., though to a Greek this would mean ‘you will never kill.’

For an exposition of this passage see ‘N.T. Problems,’ pp. 135—138.

^b LXX. Levit. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

S. MATTHEW.

xix. (24) "εὐκοπώτερόν ἐστιν
 κάμηλον διὰ τρήματος⁴ ραφίδος εἰσελθεῖν⁵
 ἢ πλοῦσιον⁶ εἰς τὴν βασιλείαν τοῦ θεοῦ⁷."
 25 ἀκούσαντες δὲ⁸ οἱ μαθηταὶ ἐξεπλήσσοντο⁹ σφόδρα
 λέγοντες †

"Τίς [ἄρα] δύναται σωθῆναι;"
 26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς †
 "Παρὰ ἀνθρώποις¹⁰ τοῦτο ἀδύνατόν ἐστιν,
 παρὰ δὲ¹¹ θεῷ πάντα ἀγνατά¹²."^a

8 (l camillam) 4 D, Origen, τρυφήματος, (U τρυμαλιῆς)
 5 BD ll διελθεῖν 6 BOD ll + εἰσελθεῖν 7 (Z ll s^c τῶν οὐρανῶν)
 8 (N ll omits) 9 (D ll s^c + καὶ ἐφοβήθησαν) 10 (N omits)
 11 (D + τῷ) 12 (D ll + ἐστιν)

xix. 27 [Τότε¹ ἀποκριθεὶς] ὁ Πέτρος εἶπεν αὐτῷ †
 "Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν² σοι.
 [τί ἄρα ἔσται ἡμῖν;]" 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς³
 "Ἀμὴν λέγω ὑμῖν ὅτι
 [ὅμοις οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ
 υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε⁴ καὶ ὑμεῖς⁵
 ἐπὶ δώδεκα⁶ θρόνους κρινόντες τὰς⁷ δώδεκα φυλὰς τοῦ Ἰσραὴλ.]
 29 καὶ πᾶς ὅστις ἀφήκεν οἰκίαν⁸ ἢ ἀδελφοὺς ἢ ἀδελφὰς
 ἢ πατέρα⁹ ἢ μητέρα¹⁰ ἢ τέκνα ἢ ἀγροὺς †
 ἔνεκεν¹¹ τοῦ ἰμοῦ ὀνόματος¹²,
 πολλαπλασίου¹³ λήμψεται

9 M. 10-33
 αὐτὸν τὸν
 δουλεύει ἡμ.

καὶ¹⁴ ζωὴν αἰώνιον [κληρονομήσει].
 30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ¹⁵ ἔσχατοι
 πρῶτοι."

1 (U omits) 2 (D -καμέν) 3 (D αὐτῷ) 4 ND αὐτοῖ
 5 (D δεκάδω) 6 (D omits) 7 (N omits) 8 (D ll s^c
 omits) 9 (NO ll s^c + ἡ γυναῖκα) 10 (ND ἔνεκα) 11 (CD
 ὀνόματος μου) 12 (NO ll ἐκατονταπλασίονα, D ἐκατονταπλά-
 σιον) 13 (s^c + in the world to come) 14 (O + οἱ)
 15 CD καθίσεσθε

xx. 17—28.

17 [Μωλὼν] δὲ ἀναβαίνειν¹ Ἰησοῦς εἰς Ἱερουσόλυμα †

Ο μ.

παρελαβὼν τοὺς δώδεκα [(μαθητὰς)² κατ'³ ἰδίαν],
 καὶ ἐν τῇ ὁδῷ⁴ (1) εἶπεν αὐτοῖς

1 NOD ll s^c καὶ ἀναβαίνων ὁ 2 ND omits 3 (B * καθ')
 4 (ll omits)

^a LXX. Gen. xviii. 14, "Μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥήμα;" Job xlii. 2, "Οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δὲ σοι οὐθέν."
 Cf. Zech. viii. 6.

S. MARK.

x. 25 "εὐκοπώτερόν ἐστιν
 κάμηλον διὰ¹ τρυμαλιῆς² ραφίδος διελθεῖν³
 ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν⁴."⁵
 26 οἱ δὲ * περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς
 αὐτόν⁶

"Καὶ τίς δύναται σωθῆναι;"
 27 ἐμβλέψας⁷ * αὐτοῖς ὁ Ἰησοῦς λέγει⁸
 "Παρὰ ἀνθρώποις ἀδύνατον * ἀλλ' οὐ παρὰ θεῷ,
 πάντα γὰρ ἀγνατά παρὰ (τῷ)⁹ θεῷ."¹⁰

9 B + τῇ 10 (N τρήματος) 11 B + τῇ 12 (N 2 ll
 εἰσελθεῖν) 13 (S ll omits) 14 (D ll omits here: but see
 above) 15 (D ll αὐτοῖς) 16 (s^c omits) 17 (D ll + δέ)
 18 (N ll εἶπεν, l omits) 19 B omits 20 (D ll τοῦτο ἀδύνα-
 τόν ἐστιν, παρὰ δὲ τῷ θεῷ δυνατὸν)

33 c. The Rewards of Discipleship.

x. 28 "Ἦρξατο λέγειν¹ ὁ Πέτρος αὐτῷ
 "Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν² σοι."³
 29 ἔφη * ὁ Ἰησοῦς †
 "Ἀμὴν λέγω ὑμῖν, *

οὐδεὶς ἔστιν ὅς ἀφήκεν οἰκίαν⁴ ἢ ἀδελφοὺς ἢ ἀδελφὰς
 ἢ μητέρα⁵ ἢ πατέρα⁶ ἢ τέκνα ἢ ἀγροὺς⁷
 ἔνεκεν⁸ ἰμοῦ καὶ⁹ (ἔνεκεν)¹⁰ τοῦ εὐαγγελίου,
 30 ἔαν¹¹ μὴ λάβῃ¹² ἑκατονταπλασίονα νῦν¹³ ἐν τῷ καιρῷ
 τούτῳ
 [14 οἰκίας¹⁵ καὶ ἀδελφοὺς καὶ ἀδελφὰς (iii)
 καὶ μητέρας¹⁶ καὶ τέκνα καὶ ἀγροὺς¹⁷ μετὰ διωγμῶν¹⁸,]
 καὶ¹⁹ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον²⁰.
 [31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ (οἱ)²¹ ἔσχατοι (ii)
 πρῶτοι.]"

1 (D ll + Καὶ) 2 (s^c λέγει) 3 (D s^c omits) 4 (N -σα-
 μέν) 5 (N l + τί ἄρα ἔσται ἡμῖν;) 6 (C ll s^c καὶ ἀποκριθεὶς...
 εἶπεν, N + αὐτῷ, D † ἀποκριθεὶς δέ) 7 (D ll omits) 8 (D ll
 omits, C ll + ἡ γυναῖκα) 9 (ll omits) 10 (D ἢ) 11 (N
 omits) 12 B ll omits, (D ἔνεκα) 13 (D ὅς ἐν, ll qui)
 14 (N ἀπο-) 15 (D s^c ll omits) 16 (D ll + ὅς δὲ ἀφῆκεν)
 17 (D ll οἰκίαν, l + αὐτὸν καὶ τὰς ἀδελφὰς) 18 CD H s^c μητέρα 19 (N ll
 omits) 20 (N l omits, D μετὰ διωγμῶν) 21 (B * αἰώνιον,
 D ll s^c + λήμψεται) 22 ND omits

34. A PAINFUL CONTRAST: THE MASTER'S
 THOUGHTS AND THE DISCIPLES.

x. 32—45.

34 a. Third Prediction of the Passion.

[32 Ἦσαν δὲ ἐν τῇ ὁδῷ (1) ἀναβαίνοντες εἰς Ἱεροσό- (ii)
 λυμα,]
 [καὶ ἦν προάγων² αὐτοῖς ὁ Ἰησοῦς³, καὶ ἔθαμ- (iii)
 βούντο,

"οἱ δὲ ἀκολουθοῦντες ἐφοβούντο⁴."⁵
 καὶ παραλαβὼν πάλιν⁶ τοὺς δώδεκα
 ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν 33 ὅτι
 1 (D s^c * προσ-) 2 (l omits) 3 (D ll omits)

S. LUKE.

xviii. 25 "εὐκοπώτερον [γάρ] ἔστιν
κάμηλον διὰ τρηματος βελόνης εἰσελθεῖν"
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν."
26 εἶπαν δὲ οἱ ἀκούσαντες

"Καὶ τίς δύναται σωθῆναι;"

27 ὁ δὲ εἶπεν

"Τὰ ἀδύνατα παρὰ ἀνθρώποις }
δυνατὰ παρὰ τοῦ θεοῦ ἐστίν." }

4 (I autem) 5 (D II ss δι-) 6 (II omit) 7 (I omits)
8 (D II ἀκούσαντες) 9 (D omits)

28 Εἶπεν δὲ ὁ Πέτρος

"Ἴδοὺ ἡμεῖς ἀφέντες τὰ ἴδια" ἠκολουθήσαμέν σοι."

29 ὁ δὲ εἶπεν αὐτοῖς

"Ἀμὴν λέγω ὑμῖν" ὅτι

(Matt. xix. 28 b = Luke xxii. 30. IV. § 7.)

οὐδεὶς ἔστιν ὃς ἀφῆκεν οἰκίαν⁸ [ἢ γυναῖκα] ἢ ἀδελφοὺς⁴
ἢ γονεῖς ἢ τέκνα⁷

εἵνεκεν⁵ τῆς βασιλείας τοῦ θεοῦ,
30 ὅς οὐχὶ¹⁰ μὴ λάβῃ¹⁰ πολλαπλασίονα¹¹ ἐν τοῦ καιροῦ
τούτου

καὶ ἐν τοῦ αἰῶνι τοῦ ἐρχομένου ζῶν αἰώνιον¹²."

1 (N I ss ἀφῆκεν πάντα καὶ, II reliquit omnibus (= rebus,
1 rebus) nostris) 2 (X 2 II + τὶ ἄρα ἐστὶν ἡμῶν;) 3 (ss singu-
lar) 4 (KD II omit) 5 (D oīkas) 6 (D + ἢ ἀδελφούς)
7 (D + ἐν τοῦ καιροῦ τούτου) 8 (D ἔνεκεν) 9 (D II ἐάν)
10 N ἀπο-, (I recipias, I recipias) 11 (D II ἐπτα-) 12 (II +
possidebit)

VARIOUS.

The 'needle's eye' is differently expressed in the three Gospels.

S. Matthew has neglected to alter βασιλεία τοῦ θεοῦ into βασιλεία τῶν οὐρανῶν here and in xii. 28, xxi. 31, 43.

Here S. Luke (27) probably preserves the wording of the proto-Mark, the tendency from very early times being to multiply allusions to the O.T.

S. Mark's *ἐκατονταπλασίονα* (80) occurs in Luke viii. 8. The Western reading *ἐπταπλασίονα* (Luke xviii. 30) may be compared with Matt. xviii. 31 f., Luke xvii. 4, and with other passages in which the number seven is used to signify completeness. S. Luke's addition of the 'wife' is also found in Luke xiv. 26.

The refrain about 'first being last' is found in Matt. xx. 16, Luke xiii. 30. It is peculiarly appropriate here, if Judas was in any sense the chief of the Apostles, as appears from Mark xiv. 10 (see note there).

Judas 'ο ἑρς' ὡς ἐν κιν

Judas probably knew a special source
by 9th - "I" ... a special source

xviii. 31—34 (xii. 50, xxii. 24—27).

31 Παραλαβὼν δὲ τοὺς δώδεκα¹
εἶπεν πρὸς αὐτούς²

1 (B II + μαθηταί) 2 (D II αὐτοῖς)

S. Matthew's *κατ' ἰσὺν* (17) occurs in Matt. xiv. 18 = Mark vi. 33 = Luke ix. 10; Matt. xvii. 1 = Mark ix. 2; Matt. xvii. 19 = Mark ix. 28; Matt. xxiv. 8 = Mark xiii. 8; Matt. xiv. 28, xx. 17, Mark iv. 34, vi. 31, vii. 33, Luke x. 23.

S. MATTHEW.

xx. 18 "Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
 τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν,
 καὶ κατακρινούσιν αὐτὸν (θανάτῳ)⁵,
 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
 εἰς τὸ ἐμπαῖξαι
 καὶ μαστιγῶσαι καὶ σταυρῶσαι,
 καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται⁷."

5 B omits, (N eis thanaton) 6 (N ? omits) 7 BD ανα-
 στήσεται

S. MARK.

x. (33) "Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
 τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν⁴,
 καὶ κατακρινούσιν αὐτὸν θανάτῳ⁵
 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
 34 καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν⁶ αὐτῷ
 καὶ μαστιγώσουσιν αὐτὸν⁷ καὶ ἀποκτενοῦσιν⁸,
 καὶ μετὰ τρεῖς ἡμέρας⁹ ἀναστήσεται."

4 (N omits, CD omits τοῖς) 5 (D θανάτῳ) 6 (N ἐμ-
 πτύσουσιν, D ἐμπάξουσιν) 7 (D ll omit) 8 (D l omit, Cl
 + αὐτῶν) 9 (ll tertio die)

34 b. *The ambitious Request.*

✓ xx. 20 [Τότε] προσῆλθεν αὐτῷ
 [ἡ μήτηρ] τῶν υἱῶν Ζεβεδαίου [μετὰ τῶν υἱῶν αὐτῆς
 προσκυνούσα καὶ] αἰτοῦσά τι ἀπ' αὐτοῦ.
 21 ὁ δὲ εἶπεν αὐτῇ "Τί θέλεις;"
 "λέγει αὐτῷ"² "Εἰπὲ ἵνα καθίσωσιν [οὗτοι³ οἱ δύο υἱοὶ μου]
 εἰς ἐκ δεξιῶν⁴ καὶ εἰς ἐξ ἐνωπύμων σου⁵ } +
 ἐν τῇ βασιλείᾳ σου⁶."

1 NC παρ' 2 B ll ἡ δὲ εἶπεν 3 (Cl omit) 4 (CD ll
 + σου) 5 (D ll omit) 6 (s^e + and in thy glory)

[x. 35 Καὶ προσπορεύονται¹ αὐτῷ (ii)
 Ἰάκωβος καὶ Ἰωάννης οἱ (δύο)² υἱοὶ Ζεβεδαίου
 λέγοντες³ αὐτῷ⁴
 "Διδάσκαλε, θέλομεν ἵνα⁵ ὁ ἑὸν⁶ αἰτήσωμέν⁷ σε⁸
 ποιήσῃς ἡμῖν."
 36 ὁ δὲ εἶπεν⁹ αὐτοῖς "Τί θέλετε¹⁰ ποιήσω ὑμῖν;"
 37 οἱ δὲ εἶπαν αὐτῷ "Δὸς ἡμῖν¹¹ ἵνα
 εἰς σου⁴ ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν¹¹ καθίσωμεν
 ἐν τῇ δόξῃ σου."

1 (N παρα-) 2 ND omit 3 (D l καὶ λέγουσιν)
 4 (ll omit) 5 (D^s l omit) 6 (C εἰ τι εἶ) 7 (D ἐρωτήσω-
 μέν) 8 (D^s λέγει) 9 (D omits, ll omit θέλετε, l omits the
 verse), B + με 10 (N omits) 11 (NCD ἐνωπύμων, NC ll +
 σου)

34 c. *The reply to the two Apostles.*

xx. 22 [ἀποκριθεὶς] δὲ ὁ Ἰησοῦς εἶπεν¹ "Οὐκ οἰδατε τί
 αἰτεῖσθε².
 δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ [μὲν] πίνειν³;"
 23 λέγουσιν αὐτῷ⁴ "Δυνάμεθα."
 23 λέγει αὐτοῖς "Τὸ [μὲν] ποτήριόν μου πίεσθε,
 24 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ⁵ ἐξ ἐνωπύμων
 οὐκ ἔστιν ἐμὸν⁶ δοῦναι⁷,
 ἀλλ' οἷός⁸ ἡτοίμασται [ὑπὸ τοῦ πατρὸς μου]."

1 (ll + αὐτοῖς, l s^e + to her) 2 (D αἰτεῖτε) 3 (B πιεῖν)
 4 (Cl + καὶ αὐτὸ) τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι
 5 (D ss omit) 6 (Cl + καὶ) 7 (Cl + καὶ τὸ βάπτισμα ὃ
 ἐγὼ βαπτίζομαι βαπτισθῆσθε) 8 B ll ἡ 9 CD l + τοῦτο
 10 (ll + nobis) 11 (l ἄλλως)

x. 38 ὁ δὲ Ἰησοῦς¹ εἶπεν αὐτοῖς "Οὐκ οἰδατε τί αἰτεῖσθε².
 δύνασθε πιεῖν³ τὸ ποτήριον ὃ ἐγὼ πίνω,
 ἡ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;"
 39 οἱ δὲ εἶπαν αὐτῷ⁴ "Δυνάμεθα."
 40 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς "Τὸ⁵ ποτήριον ὃ ἐγὼ πίνω
 πίεσθε
 καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆσθε,
 40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἡ⁶ ἐξ ἐνωπύμων
 οὐκ ἔστιν ἐμὸν δοῦναι⁷,
 ἀλλ' οἷός⁸ ἡτοίμασται⁹."

1 (D ll s^e + ἀποκριθεὶς) 2 (D πιεῖν) 3 (D ll omit) 4 (B
 * δυνάμεθα) 5 (D ll + μὲν) 6 (Cl καὶ) 7 (ll + nobis)
 8 (ll ἄλλως, s^e ἄλλως) 9 (D * ἡτοίμασται, Cl + ὑπὸ τοῦ πατρὸς
 μου)

34 d. *The reply to the other ten Apostles.*

xx. 24 καὶ ἀκούσαντες οἱ δέκα
 ἠγανάκτησαν¹ περὶ τῶν δύο ἀδελφῶν.
 1 (N ἤρξαντο ἀγανακτεῖν)

x. 41 καὶ¹ ἀκούσαντες οἱ² δέκα
 ἤρξαντο ἀγανακτεῖν³ περὶ⁴ Ἰακώβου καὶ Ἰωάννου.
 1 (D^s omits) 2 (D ll + λοιποὶ) 3 (A 2 ll ἠγανάκτησαν,
 N + καὶ) 4 (D + τοῦ)

Mark X. 33—41.

S. LUKE.

VARIOUS.

xviii. (31) "Ἴδου ἀναβαίνομεν εἰς Ἱερουσαλὴμ
καὶ [τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν]
τῷ υἱῷ τοῦ ἀνθρώπου

On S. Mark's *μὴ τρεῖς ἡμέρας* (84) see Mark viii. 31 note.
For S. Luke's supernatural blinding of their eyes (84) see
Luke ix. 45, xxiv. 16.
For ascents to Jerusalem in SS. Luke and John see § 81
note.

31 παραδοθήσεται γὰρ¹⁴ τοῖς ἔθνεσιν
καὶ ἐμπαιχθήσεται [καὶ ὑβρισθήσεται]⁵ καὶ ἐμπυθθήσεται,
33 καὶ μαστιγώσαντες ἀποκτενοῦσιν⁶ αὐτόν, †
καὶ τῇ ἡμέρᾳ τῇ τρίτῃ⁷ ἀναστήσεται.” †
[34 Καὶ αὐτοὶ οὐδὲν τούτων σωθήκαν, καὶ⁸ ἦν τὸ ῥῆμα τοῦτο⁹
κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον¹⁰ τὰ λεγόμενα.”¹¹.]

8 (D II περὶ τοῦ υἱοῦ) 4 (D I ἐτι π-) 5 (D II as omit)
6 (D I ἀποκτείνουσιν) 7 (I post tres dies) 8 (D II ἀλλ’)
9 (D II omit) 10 (I omits) 11 (I quod dicebatur)

Probably a desire to save the credit of the Twelve against the attacks of unbelievers has caused S. Matthew to throw the blame of this request upon the mother, who disappears from the narrative in the sequel. The unusual phrase "the mother of the sons of Zebedee" is repeated in Matt. xxvii. 56.

According to S. Mark our Lord was already drinking of the cup; S. Matthew postpones His doing so until some future time, probably at Gethsemane (Mark xiv. 26, where the phrase recurs).

The phrase *ὁ πατήρ μου* does not occur in S. Mark, but four times in S. Luke and often in S. Matthew.

[vi. 22 ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ "Αἰτήσόν με ὅ ἐάν θέλῃς, καὶ δώσω σοι." 23 καὶ ᾤκτισεν αὐτῇ "Ὁ τι ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμέσου τῆς βασιλείας μου.")]

Jerusalem always used
Jerusalem as the religious center
Judaea. The other as a general
center.

Compare S. Luke xii. 50.

**["βάπτισμα δὲ ἔχω βαπτισθῆναι,
καὶ πῶς συνέχομαι ἕως οὗτου τελεσθῆναι."]**

1 (ll omit)

(Scrap from the deutero-Mark: much misplaced.)

1 (N l l omit) 2 (N e l s d a u r o o s) 3 (D l d e e f n)

S. Luke is in perfect accord with S. John (xiii. 4 ff.) in asserting that the Twelve were liable to jealousy of one another and to other unchristian failings even at the time of the Last Supper. But the particular conversation which follows is too closely similar to S. Mark's not to be identified with it. For the transference compare § 50 a.

S. MATTHEW.

xx. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν[†] †
 “Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἔθνων
 κατακυριεύουσιν αὐτῶν
 καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.
 26 οὐχ οὕτως ἐστὶν[†] ἐν ὑμῖν
 ἀλλ’ ὅς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι †
 ἔσται ὑμῶν διάκονος,

Doublet:

[xxiii. 10 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.]
 xx. 27 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι[†] πρῶτος
 ἔσται ὑμῶν δοῦλος
 28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου
 οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι
 καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν[†].

2 (D1 s^r + αὐτοῖς) 8 (B † - σουσιν) 4 (C1 + δέ)
 5 (Noll s^r ἔσται) 6 (ll ἔστω) 7 B εἶναι ὑμῶν 8 (B
 ἔστω) 9 (D11 s^r + ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ ἀεξῆσαι καὶ [s^r + οὐκ
 as the sense requires] ἐκ μεγάλου ἐλαττον εἶναι. εἰσερχόμενοι
 δὲ καὶ παρακληθέντες δεῖπνῆσαι, μὴ ἀνακλινέσθε εἰς τοὺς ἐξέχοντας
 τόπους, μὴ ποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ [D11 + προσελθὼν,
 s^r omits] ὁ δεῖπνοκλήτωρ εἰπῇ σοι “Ἐπὶ κάτω χώρει,” καὶ κατα-
 σχυνθήσῃ [s^r + in the sight of those that sit at meat]. ἐὰν δὲ
 ἀναπέσῃ εἰς τὸν ἥττωτα τόπον καὶ ἐπέλθῃ σου ἥττω, εἰπῇ σοι ὁ
 δεῖπνοκλήτωρ “Σύναγε ἐπὶ ἐμῷ” [D11 + καὶ ἔσται σοι τοῦτο χρῆ-
 σιμον, 1 s^r + and thou shalt have more excellent honour in the
 sight of those that sit at meat]. Cf. Luke xiv. 8 ff.)

xx. 29—34.

29 Καὶ ἔκπορευομένων αὐτῶν[†] ἀπὸ Ἱερειχῶ
 [ἡκολούθησεν αὐτῶν] ὄχλος πολὺς[†].

30 [καὶ ἰδοὺ ὁ υἱὸς] τυφλοὶ
 καθημένοι παρὰ τὴν ὁδόν,
 ἀκούσαντες[†]
 ὅτι Ἰησοῦς παράγει,

ἔκραζαν λέγοντες “[Κύριε,] ἐλέησον ἡμᾶς, υἱὸς[†]
 Δαυεὶδ.” †

31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν †
 οἱ δὲ μείζον[†] ἔκραζαν[†] [λέγοντες
 “Κύριε[†],] ἐλέησον ἡμᾶς, υἱὸς[†] Δαυεὶδ.” †
 32 καὶ στὰς (δ)[†] Ἰησοῦς ἐφώνησεν αὐτοὺς

1 (2 ll singular) 2 (N omits) 3 (D - θησαν αὐτῶ ὄχλοι
 πολλοί) 4 (s^r omits) 5 (D11 φκουν... + καὶ) 6 (ND11 s^r
 omit) 7 (N11 + Ἰησοῦ) 8 CD υἱὸς 9 (N πολλῶ μάλλον)
 10 (C11 ἔκραζον) 11 (l Iesus) 12 CD υἱὸς (N † γγ i.e. υἱοῦ,
 corrected into υἱὸς) 18 B omits

S. MARK.

x. 42 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς
 “Οἴδατε ὅτι οἱ δοκοῦντες ἄρχαι τῶν ἔθνων
 κατακυριεύουσιν αὐτῶν
 καὶ οἱ μεγάλοι αὐτῶν[†] κατεξουσιάζουσιν αὐτῶν.
 43 οὐχ οὕτως δέ[†] ἐστὶν[†] ἐν ὑμῖν
 ἀλλ’ ὅς ἂν θέλῃ μέγας γενέσθαι[†] ἐν ὑμῖν[†],
 ἔσται[†] ὑμῶν διάκονος[†],

44 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν[†] εἶναι πρῶτος,
 ἔσται πάντων[†] δοῦλος
 45 καὶ γὰρ[†] ὁ υἱὸς τοῦ ἀνθρώπου
 οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι
 καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.”]

5 (N omits) 6 (D + καὶ) 7 (D s^r † - σουσιν) 8 (NO?
 βασιλεῖς, ll principes, s^r omits the line) 9 (D11 omit)
 10 (l erit) 11 (D11 εἶναι) 12 NC ἔστω 18 (l omits)
 14 (D as ὑμῶν) 15 (D11 ὑμῶν) 16 (s^r even as) 17 (2 ll omit)

35. THE HEALING OF THE BLIND MAN
BARTIMEUS.

x. 46—52.

46 Καὶ ἔρχονται[†] εἰς Ἱερειχά.[†]
 Καὶ [ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχῶ[†] (ii)
 καὶ τῶν μαθητῶν αὐτοῦ[†] καὶ ὄχλου ἱκανοῦ]
 [ὁ υἱὸς Τιμαίου Βαρτιμαίου][†] (iii)
 τυφλὸς[†] προσαίτης[†]
 ἐκάθητο παρὰ τὴν ὁδόν[†].
 47 καὶ ἀκούσας
 ὅτι Ἰησοῦς ὁ Ναζαρενός[†] ἔστιν

ἤρξατο κρᾶζειν καὶ λέγειν “Υἱὸς[†] Δαυεὶδ Ἰησοῦ[†], ἐλέ-
 ησόν με.”

48 καὶ ἐπετίμων αὐτῶ[†] πολλοὶ ἵνα σιωπήσῃ †
 ὁ δὲ πολλῶ μάλλον ἔκραζεν[†]
 “Υἱὸς[†] Δαυεὶδ, ἐλέησόν με.”

49 καὶ στὰς ὁ Ἰησοῦς εἶπεν “Φωνήσατε αὐτόν[†].”
 [καὶ φωνοῦσι[†] τὸν τυφλὸν λέγοντες αὐτῶ[†] (iii)
 “Θάρσει, ἔγειρε, φωνεῖ σε.”

1 (D11 as ἔρχεται) 2 (B omits) 3 (D11 ἐκείθεν)
 4 (l † omits) 5 (D11 μετά) 6 (2 ll omit) 7 (D1[†] Βαρ-
 τιμαῖος, or -ας, C + δ) 8 (l omits) 9 (N + καὶ) 10 (CD11
 omit) 11 (D11 + ἐπαιτῶν) 12 (N11 Ναζωραῖος, D1 Ναζο-
 ρηνός) 13 (D Τιός) 14 (B † αὐτοῖ) 15 (D ἔκραζον)
 16 (D11 αὐτόν φωνηθῆναι, s^r to be brought) 17 (s^r he calls)
 18 (D11 s^r αὶ δὲ λέγουσιν τῷ τυφλῷ)

S. LUKE.

xxii. 25 ὁ δὲ εἶπεν αὐτοῖς
 "Οἱ βασιλεῖς τῶν ἐθνῶν
 κυριεύουσιν αὐτῶν
 καὶ οἱ ἑξουσιάζοντες αὐτῶν¹⁴ [εὐεργέται καλοῦνται].
 26 ὑμεῖς δὲ οὐχ οὕτως, †
 ἀλλ' ὁ μείζων ἐν ὑμῖν
 γινέσθω ὡς ὁ νεώτερος¹⁵,

καὶ ὁ ἡγούμενος
 ὡς ὁ διακονῶν¹⁶.

27 [τίς γὰρ¹⁷ μείζων¹⁸, ὁ ἀνακείμενος ἢ ὁ διακονῶν¹⁹; "οὐχὶ ὁ ἀνα-
 κείμενος²⁰; ἐγὼ δὲ²¹ ἐν μέσῳ ὡς εἰμι²² ὡς ὁ διακονῶν²³]."

4 (N ἀρχόντες τῶν ἑξουσιάζουσιν αὐτῶν καὶ, as + and who do
 well) 5 (D omits) 6 (D² || μικρότεροι) 7 (D || διακονοί)
 8 (D μᾶλλον 8) 9 (D² omits, || in gentibus quidem qui
 recumbit, in vobis autem non sic sed qui ministrat) 10 (D²
 γὰρ) 11 (D || Origen ἦλθεν οὐχ ὡς ὁ ἀνακείμενος ἀλλ'
 12 (D + καὶ ὑμεῖς πρόξενον ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν)
 18 (N + δ)

xviii. 35—43.

35 [Ἐγένετο δὲ ἐν τῇ] ἐγγίζειν αὐτὸν εἰς Ἱερουσόλ²⁴
 οὐκ ἔγνωσεν αὐτὸν εἰς Ἱερουσόλ²⁵
 τυφλὸς τις
 ἐκάθηντο παρὰ τὴν ὁδὸν ἐπαιτῶν. } †
 36 ἀκούσας δὲ [ἄχλον διαπορευομένου] ἐπυνθάνετο τί²⁶ εἴη τοῦτο.
 37 ἀπεγγεῖλαν δὲ²⁷ αὐτῷ ὅτι "Ἰησοῦς ὁ Ναζωραῖος" παρ-
 ἔρχεται."
 38 καὶ ἐβόησεν λέγων "Ἰησοῦ υἱὲ Δαυειδ, ἐλέησόν με." †

39 καὶ [οἱ²⁸ προάγοντες] ἐπετίμων αὐτῷ ἵνα σιγήσῃ.
 αὐτὸς δὲ²⁹ πολλῶς μᾶλλον ἐκραζεν
 "Υἱὲ Δαυειδ, ἐλέησόν με."
 40 σταθεὶς δὲ³⁰ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι ἔμπρο-
 σθεν³¹.

1 (D || παρα-) 2 D || + ἀν 3 (N οἱ δὲ ἀπ-) 4 (D² ||
 Ναζωρεὺς, || Nazoreus, || Nazareus) 5 (D || δὲ) 6 (D ||
 οἱ δὲ) 7 (N σιωπῆσαι) 8 (N || δὲ) 9 (D || omit)
 10 (N + Ἰησοῦ) 11 (D || τίς) 12 (I omits) 18 (N + δ)
 14 (D || omits)

VARIOUS.

1 Pet. v. 8, μὴδ' ὡς κατακυριεύοντες τῶν ἀλλήλων ἀλλὰ τότε
 γινόμενοι τοῦ ποιμνίου. Acts xix. 16, κατακυριεύσας ἀμφοτέρων.

Compare S. John.

x. 15, "τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων."

xv. 18, "μείζων ταύτης ἀγάπης οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν
 αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ."

The word λῦτρον occurs here only in N.T., but ἀντὶλῦτρον,
 ἀπολῦτρωσις, λῦτρωσις, λυτρωτής and λυτρωθῆναι are found.
 1 Tim. ii. 6, "Ἀνθρώπος (cf. ὁ υἱὸς τοῦ ἀνθρώπου, 46) Χριστὸς
 Ἰησοῦς, ὁ ὁδοῦ ἐαυτὸν ἀντὶλῦτρον ὑπὲρ πάντων.

§ 85. For S. Mark's note of place (46) see Mark viii. 22 note.

The blind man was healed according to S. Luke as our
 Lord approached Jericho, but according to the other Gospels
 as He left that city. On the hypothesis that S. Luke had a
 written copy of S. Mark's Gospel before him it is difficult
 (1) to account for this discrepancy, (2) to account for the
 omission of the name of Bartimaeus from SS. Matthew and
 Luke. But under the Oral hypothesis with its proto-Mark the
 whole mystery is clear.

We assign the name Bartimaeus to the trito-Mark, but of
 course it may belong to the proto-Mark and have been lost
 during oral transmission (cf. Mark viii. 27 note).

S. Matthew's "two" (80) may be compared with the two
 demoniacs at Gadara (viii. 28), the two blind men (ix. 27) and
 the two asses in the Triumphal procession (xii. 2). In none
 of these cases is the number Two found in the other Gospels;
 in some it is highly improbable. We must recognise a tendency
 to heighten by doubling in S. Matthew. A simple plural seems
 to be used for the same purpose in Matt. xxi. 14 (§ 87 b, note).

The title "Son of David," which is found in three Gospels
 here, is in S. Matthew's Gospel found also in the case of the
 two blind men (ix. 27), of the blind and dumb man (xii. 22),
 of the Canaanitish woman (xv. 22), and at the triumphal entry
 (xvi. 9, 15). In none of these cases is S. Matthew supported
 by SS. Mark or Luke. The fact that three of the cases deal
 with blindness suggests the possibility of transference, and
 there are special difficulties about the use of this title in the
 triumphal entry, for which see note on "Hosanna" page 111.
 The title "Son of David" was in very common use at the
 time as the prophetic name for the Messiah, and S. Matthew
 is probably right in saying that it was often applied to our
 Lord; the difficulties are in detail.

S. MATTHEW.

xx. (30) καὶ εἶπεν

“Τί θέλετε ποιῶσω ὑμῖν;” †

33 λέγουσιν αὐτῷ “Κύριε, ἵνα ἀνοιγῶσιν¹² οἱ ὀφθαλμοὶ ἡμῶν¹³.”

34 [σπλαγχνισθεὶς] δὲ ὁ Ἰησοῦς [ἥψατο τῶν ὀφθαλμῶν¹⁴ αὐτῶν¹⁵],

καὶ εὐθὺς ἀνέβλεψαν¹⁶ καὶ ἠκολούθησαν αὐτῷ.

12 (O ἀνοιγῶσιν) 13 (α + and that we may see thee)
 14 (NO ὀφθαλμῶν) 15 (N † αὐτοῦ) 16 (O1 + αὐτῶν οἱ ὀφθαλμοὶ)

S. Matthew's σπλαγχνισθεὶς (34) is found in Mark vi. 34 = Matt. xiv. 14, Mark viii. 3 = Matt. xv. 32; Mark i. 41, ix. 22, Matt. ix. 36, xviii. 27, Luke vii. 13, x. 33 (not of our Lord).

S. Matthew's 'touching their eyes' (34) is perhaps transferred from the account of the two blind men (ix. 29), but our Lord's habit of touching is recorded concerning the leper (Mark i. 41 = Matt. viii. 3 = Luke v. 13), the deaf man of Decapolis (Mark vii. 33), S. Peter's wife's mother (Mark i. 31 = Matt. viii. 15), the disciples at the Transfiguration (Matt. xvii. 7), the bier of the widow's son (Luke vii. 14) and the ear of Malchus (Luke xxii. 51). Cf. [Mark] xvi. 18, Acts xxviii. 8.

S. MARK.

x. 30 ὁ δὲ διὰ ἀποβαλὼν¹⁰ τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας²⁰ ἦλθεν πρὸς τὸν Ἰησοῦν²¹].

31 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν

“Τί σοι θέλεις ποιῶσω;”

ὁ δὲ τυφλὸς εἶπεν αὐτῷ “Ῥαββουνι²², ἵνα ἀναβλέψω.”

32 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ

“Ὑπάγε, ἡ πίστις σου σέσωκέν σε.”

καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

19 (α + ἐπι-) 20 (O ἀναστὰς) 21 (D11 αὐτόν) 22 (D11 Κύριε ραββεί)

(S. John places the anointing (Mark xiv. 3 ff.) here.)

36. THE TRIUMPHAL ENTRY INTO JERUSALEM.

xi. 1—11.

xxi. 1—11.

Conflation.

· Καὶ ὅτε ἤγγισαν¹ εἰς Ἱεροσόλυμα

[καὶ ἦλθον²] εἰς Βηθφαγῇ

εἰς³ τὸ ὄρος τῶν Ἐλαιῶν,

[τότε⁴ Ἰησοῦς] ἀπέστειλεν δύο μαθητὰς⁵ λέγων αὐτοῖς

“Πορεύεσθε⁶ εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,

καὶ εὐθὺς⁷

εὐρήσετε [θνον] δεδεμένην [καὶ] πῶλον [μετ' αὐτῆς]. †

λύσαντες ἀγάγετέ⁸ μοι.

3 καὶ εἰάν τις ὑμῖν εἴπῃ τι⁹,

ἔρεῖτε ὅτι ὁ κύριος αὐτῶν¹⁰ χρειάν ἔχει,

εὐθὺς δὲ ἀποστελεῖ¹¹ αὐτούς. †”

4 [Τοῦτο δὲ¹² γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν διὰ¹³ τοῦ προφήτου λέγοντος

· Εἶπατε τῇ θυγατρὶ Σειῶν

“Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι

πραΐς καὶ¹⁴ ἐπιβεβηκὼς ἐπὶ ὄνον

καὶ ἐπὶ¹⁵ πῶλον γίνῃ ὑποζυγίου¹⁶ α. v.]

1 (211 ἤγγισεν) 2 (N11 α + ἦλθεν) 3 (ND11 πρὸς)

4 (N + δ) 5 (O Πορεύεσθε) 6 (11 omit, α + behold) 7 BD

ἀγέτε 8 (D Ἰησοῦς) 9 (N αὐτοῦ) 10 (O11 -σελ-

λει) 11 (B11 + εἰς) 12 (11 + Ζαχαρίου) 13 (D11 omit)

14 (CD11 omit) 15 (D11 † ὑποζυγίου)

6 Πορεύθεντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες

1 (D11 ἐποίησαν...καὶ)

36 a. Instructions to two disciples.

· Καὶ ὅτε ἐγγίξουσιν¹ εἰς Ἱεροσόλυμα

εἰς Βηθφαγῇ² καὶ³ Βηθανίαν⁴

πρὸς τὸ ὄρος τῶν Ἐλαιῶν,

ἀποστέλλει⁵ δύο τῶν μαθητῶν αὐτοῦ⁶ καὶ λέγει⁷ αὐτοῖς

“Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν⁸,

καὶ εὐθὺς εἰσπορευόμενοι⁹ εἰς αὐτήν¹⁰

εὐρήσετε πῶλον δεδεμένον

ἐφ' ὃν οὐδεὶς οὐπώ¹¹ ἀνθρώπων¹². ἐκάθισεν¹³.

ῥύσατε αὐτὸν καὶ φέρετε¹⁴.”

3 καὶ εἰάν τις ὑμῖν εἴπῃ ὅτι¹⁵ ὁ κύριος αὐτοῦ¹⁶ χρειάν ἔχει,

εὐθὺς δὲ ἀποστελεῖ¹⁷ αὐτούς. †” (ii)

[καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν¹⁸ ὡς¹⁹.] (ii)

1 (D11 ἤγγισεν) 2 (B Βηθφαγῇ) 3 (α + εἰς, NO + εἰς)

4 D11, Origen, καὶ εἰς (11 omits καὶ) 5 (B Βηθανιά) 6 B τὸ

7 (O ἐπεμψεν) 8 (D εἶπεν) 9 (N omits) 10 (D11 omits)

11 (1 omits) 12 (D ἐκάθισεν) 13 (D εἰς αὐτὸν καὶ

ἀγάγετε) 14 (D11 λύετε τὸν πῶλον) 15 (O ?1 + καὶ)

16 (NCD11 + εἰς) 17 (11 omit)

36 b. The Procession.

· καὶ ἀπῆλθον¹ καὶ² εὐρον³ πῶλον

[δεδεμένον πρὸς⁴ θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου,] (iii)

καὶ λύουσιν αὐτόν.

1 (1 + 1111 duo, 1 omits foll. to end of v. 5) 2 (D11 ἀπελθόν-

τες) 3 (NC + τὸν) 4 (NCD + τὸν)

* LXX. Zech. ix. 9, Χαῖρε σφόδρα, θύγατερ Σειῶν [κήρυσσε, θύγατερ Ἱερουσαλήμ] ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι [δικαίως καὶ σφύζων], αὐτὸς πραΐς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζυγίου καὶ πῶλον νέον.

S. LUKE.

xviii. (40) ἐγγίσαντος δὲ αὐτοῦ
ἐπηρώτησεν αὐτὸν¹⁸
41 "Τί σοι θέλεις ποιῆσω;"
ὁ δὲ εἶπεν "Κύριε", ἵνα ἀναβλέψω."
42 καὶ¹⁹ ὁ Ἰησοῦς εἶπεν αὐτῷ
"Ἄναβλεψον" ἡ πίστις σου σέσωκέν σε."
43 καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ²⁰
[δοξάζων τὸν Θεόν. Καὶ πᾶς ὁ λαὸς ἰδὼν ἔθαυεν αὐτὸν²¹ τῷ Θεῷ].
15 (A II + λέγων) 16 (D II + ἀποκριθεὶς) 17 (N + αὐτὸν)
18 (D δόξαν)

Here follow

THE HISTORY OF ZACCHAEUS, 10 verses. III. § 17.
THE PARABLE OF THE POUNDS, 18 " II. § 18 I.

28 "

§ 36. It is generally held that our Lord's Triumphal Entry into Jerusalem took place on Palm Sunday, but our view of the dates makes rather for Monday in Holy week. S. John, as usual, is our authority. S. Mark says (xiv. 1) that the supper at which our Lord was anointed took place "two days before the passover." S. John silently corrects this error (which is probably due to a wrong arrangement of the sections) into "six days" (xii. 1) and adds that the entry took place "on the morrow" (xii. 12). Now according to the universal way of counting, the days must be reckoned thus:

a.d. VI. festum Paschale	Sunday Nisan 9th (the supper).
a.d. V. " "	Monday " 10th (the entry).
a.d. IV. " "	Tuesday " 11th.
a.d. III. " "	Wednesday " 12th.
pridis " "	Thursday " 13th.
Festum Paschale	Friday " 14th.

That this is the true way of reckoning is proved by the simple consideration, that otherwise our Lord must have journeyed on the Sabbath:—which is not to be thought of.

S. Mark's "two days before the Passover" must be understood as *pridis*, i.e. as one day before, according to our notions: and this leaves too little time for the events.

xix. 29—40.

29 Καὶ [ἐγένετο] ὥς¹ ἤγγισεν
εἰς Βηθφαγὴ καὶ Βηθανίαν,
πρὸς τὸ ὄρος [τὸ καλούμενον] Ἐλαιῶν²,
ἀπέστειλεν δύο τῶν μαθητῶν³ πο λέγων
"Ὑπάγετε εἰς τὴν κατέναντι κώμην, †
ἐν ᾗ⁴ εἰσπορευόμενοι
εὐρήσετε πῶλον⁵ δεδεμένον,
ἐφ' ὃν οὐδεὶς πώποτε⁶ ἀνθρώπων⁷ ἐκάθισεν,
καὶ⁸ λύσαντες αὐτὸν ἀγάγετε."⁹
31 καὶ ἰδὼν τις ὑμᾶς ἐρωτᾷ "Διὰ τί λέετε;"¹⁰
[οὕτως]¹¹ ἐραῖτε ὅτι "Ὁ κύριος αὐτοῦ χρεῖαν ἔχει."¹²
1 (S omits) 2 (1S omit) 3 (II Oliveti) 4 (D τῶν
ἐλαιῶν καλούμενον) 5 (D II + αὐτοῦ) 6 (D III καὶ) 7 (II pul-
lum asinae, I asinam cum pullum (sic)). 8 (II S omit)
9 (II omit) 10 (N II omit) 11 (D omits, but adds above
line) 12 (D II omit)

32 ἀπαλθόντες δὲ οἱ ἀπεσταλμένοι εὗρον¹ [καθὼς εἶπεν
αὐτοῖς].

33 λυόντων δὲ [αὐτῶν τὸν πῶλον]

1 (II + pullum (or asinam) stantem)

VARIOUS.

S. Mark's Παββουεῖ (51) is found in John xx. 16.

The refrain "Thy faith hath saved thee" occurs in the account of the woman with the issue of blood (Mark v. 34 = Matt. ix. 22 = Luke viii. 48), of the woman who anointed our Lord's feet (Luke vii. 50), and of the thankful Samaritan (Luke xvii. 19).

S. Luke's δοξάζων τὸν Θεόν is found in Mark ii. 12 = Matt. ix. 8 = Luke v. 25, 26; Matt. xv. 81, Luke ii. 20, vii. 16, xiii. 18, xvii. 15, xviii. 43, xxi. 47. S. Luke is particularly fond of it to emphasize the mystery of *κένωσις*, that our Lord's Miracles were wrought by an act of faith in the power of the Holy Spirit and not by His own inherent Divinity.

Though S. Luke and (except in the Western text) S. Mark give two names, S. Matthew gives one, and in the sequel all three speak of only one village. If Bethphage was, as I have long suspected, another name for Bethany, all difficulty disappears. Otherwise there is reason to think that the Western reading in S. Mark is right, and the reading in S. Luke will then be a primitive, or very early, conflation. There may have been two traditions about the name of the village.

On S. Matthew's mention of two asses, see § 35 note. It seems clear that he does so to secure a better fulfilment of Zechariah's prophecy, though in that prophecy, when correctly interpreted, only one animal seems to be mentioned.

The deuterio-Mark addition to v. 8 seems to contain an assurance that a loan, for a short time only, was desired; the animal would presently be returned.

S. MATTHEW.

xxi. (6) καθὼς συνέταξεν^a αὐτοῖς ὁ Ἰησοῦς †
 ἡ γαγον [τὴν ὄνον κ.λ.] τὸν πῶλον,
 καὶ ἐπέθηκαν ἐπ'^a αὐτῶν^a τὰ ἱμάτια^a,
 καὶ ἐπεκάθισεν^a ἐπάνω^a αὐτῶν^a.
 8 ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν^a τὰ ἱμάτια ἐν τῇ
 ὁδῷ,
 ἄλλοι δὲ ἔκοπτον κλάδους [ἀπὸ τῶν δένδρων †
 καὶ ἐστρώνον^a ἐν τῇ ὁδῷ].
 9 οἱ δὲ [ὄχλοι οἱ] προάγοντες [αὐτῶν] καὶ οἱ ἀκολουθοῦντες
 ἔκραζον
 λέγοντες
 “Ὡσαννὰ^a [τῷ υἱῷ Δαυὶδ]:
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου^a.”

‘Ωσαννὰ^a ἐν τοῖς υἱίστοις^a.
 2 (N προσ-) 3 (O ἐπάνω, s^a omits) 4 (D ll αὐτῶν, s^a omits)
 5 (O ll + αὐτῶν) 6 (D ἐκάθιστο, N ll ἐκάθισαν) 7 (N + ἐπ’)
 8 (D ll αὐτοῦ, 2 ll omit) 9 (D αὐτῶν) 10 (N D ll ἔστρωσαν)
 11 (D ‘Οσσανά) 12 (s^a + and many came forth to meet him
 and they were rejoicing and praising God for all that they had
 seen)

xxi. 10 καὶ εἰσελθόντος^a αὐτοῦ εἰς Ἱεροσόλυμα
 [εἰσελθὼν πᾶσα ἡ πόλις λέγουσα “Τίς ἐστὶν οὗτος;” 11 οἱ δὲ ὄχλοι^a
 ἔλεγον^a “Οὗτός ἐστιν ὁ προφῆτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς
 Γαλιλαίας.”]
 1 (N ἐλθόντος) 2 (D ll πολλοί) 3 (D ll εἶπον)
 4 (D omits)

xxi. 12—22 (vi. 14, 15, xvii. 20).
 (Slightly misplaced.)
 12 [Πρωί]^a δὲ ἐπαναγαγὼν^a [εἰς τὴν πάλιν]
 ἐπεύωσεν. 13 καὶ ἰδὼν συκὴν μίαν [ἐπὶ τῆς ὁδοῦ]
 ἦλθεν ἐπ’ αὐτήν,
 καὶ οὐδὲν εὗρεν^a ἐν αὐτῇ εἰ μὴ φύλλα [μόνον]. †
 καὶ λέγει αὐτῇ
 “Οὐ^a μηκέτι ἐκ σοῦ^a καρπὸς γένηται^a εἰς τὸν αἰῶνα.” †
 1 (O Πρωίαι) 2 O ἐπανάγω, (D ll παράγω) 3 (N
 ἱοmits) 4 (NOD omits) 5 (D ‘ἐξοῦ) 6 (N γέναιτο)

^a LXX. Ps. xcvi. 25, ὦ Κύριε, σῶσον δὴ, ὦ Κύριε, εὐδόσωσον δὴ. ^a εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

S. MARK.

xi. 5 καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς
 “Τί ποιεῖτε λύνοντες τὸν πῶλον;”
 6 οἱ δὲ εἶπαν αὐτοῖς^a καθὼς εἶπεν^a ὁ Ἰησοῦς·
 καὶ ἀφῆκαν αὐτοῦ.
 7 καὶ φέρουσιν^a τὸν πῶλον πρὸς τὸν Ἰησοῦν,
 καὶ ἐπιβάλλουσιν^a αὐτῷ τὰ ἱμάτια αὐτῶν^a,
 καὶ ἐκάθισεν^a ἐπ’ αὐτόν.
 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν^a ἔστρωσαν^a ἐν τῇ ὁδῷ, †
 [ἄλλοι δὲ στιβάδας^a κόψαντες^a ἐκ τῶν ἀγρῶν^a. (ii)
 9 καὶ οἱ προάγοντες^a καὶ οἱ ἀκολουθοῦντες] ἔκραζον
 * 11
 “Ὡσαννὰ^a.
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου^a.
 10 “Εὐλογημένη ἡ ἐρχομένη^a βασιλεία^a τοῦ πατρὸς
 ἡμῶν Δαυὶδ.”
 ‘Ωσαννὰ^a ἐν τοῖς υἱίστοις^a.”

5 (D ll omit) 6 (D ll εἰρήκει αὐτοῖς, A ll ἐνετελεστο αὐτοῖς)
 7 (N O καὶ φέρουσιν, D ll καὶ φέρουσιν, ll ducere, l f omits) 8 (A ll
 ἐπέβαλον) 9 B αὐτῶν, (D^a αὐτοῦ, ll omit) 10 (D^a καθίσει,
 N ἐκάθισαν) 11 (B αὐτῶν) 12 (D ll ἐστρώνον) 13 (D
 * ἐστιβάδας, O στιβάδας) 14 (O D ll ἔκοπτον) 15 (D ll
 δένδρων + καὶ ἐστρώνον τὴν ὁδόν (ll in via)) 16 (D * προσ-)
 17 (D ll s^a + λέγοντες) 18 (D ll omit, ll + in excoisias,
 l + eminentissimo) 19 (D + καὶ) 20 (l omits) 21 (A l
 + ἐν ὀνόματι Κυρίου) 22 (D ‘Οσσανά)

36 c. Entry into Jerusalem.
 [xi. 11 Καὶ εἰσῆλθεν^a εἰς Ἱεροσόλυμα^a] (ii)
 [εἰς τὸ ἱερόν^a καὶ^a περιβλεψάμενος πάντα, ὁψέ^a ἤδη (iii)
 οὐσῆς^a τῆς^a ὥρας^a], ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν
 δώδεκα^a.]
 1 (D ll εἰσελθὼν) 2 (D l + καὶ) 3 (D^a ll omit) 4 BD
 ὁψίας 5 (D * ὁσας) 6 (D^a omits) 7 B omits
 8 (D ll + μαθητῶν)

37. THE MESSIAH ASSERTS HIS AUTHORITY.
 xi. 12—25.

37 a. The Sight of the Barren Fig-Tree.
 [12 Καὶ τῇ ἐπαύριον^a ἐξεληθόντων αὐτῶν^a ἀπὸ Βηθανίας (ii)
 ἐπεύωσεν^a. 13 καὶ ἰδὼν συκὴν^a ἀπὸ μακρόθεν ἔχουσαν
 φύλλα
 ἦλθεν εἰ ἄρα τι εὐρήσει^a ἐν αὐτῇ, καὶ ἔλθων ἐπ’ αὐτήν^a
 “οὐδὲν εὗρεν^a εἰ μὴ φύλλα.”]
 [ὁ γὰρ καιρὸς οὐκ ἦν σύκων.] (iii)
 [14 καὶ^a ἀποκριθεὶς^a εἶπεν^a αὐτῇ (ii)
 “Μηκέτι εἰς τὸν αἰῶνα^a ἐκ σοῦ^a μηδαὶς καρπὸν φάγοι^a.”
 καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.]
 1 (D^a f om + ἐξεληθόντα, ll cum exisset, or -iret) 2 (N
 ἱοmits) 3 (N + μίαν) 4 (D ll ἰδὼν + ἐάν τι ἐστω, Origen ll
 ὡς εὐρήσων τι) 5 (D ll omit) 6 (D ll μηδὲν εὐρίσκω) 7 (N ll
 + μόνον) 8 (D ll s^a omit) 9 (ll omit) 10 (l maladixit
 diceps) 11 (D * ἐξοῦ) 12 (D φάγοι)

S. LUKE.

xi. (33) εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτοῦ
 "Τί λύτετε τὸν πῶλον;"
 34 οἱ δὲ εἶπαν· ὅτι· "Ὁ κύριος αὐτοῦ χρεῖαν ἔχει."

35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν,
 καὶ ἐπιβάντες¹⁴ αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον¹⁵ †
 ἐπεβίβασαν τὸν Ἰησοῦν· 36 [πορευομένου δὲ αὐτοῦ]
 ὑπεστράννυνον τὰ ἱμάτια αὐτῶν¹⁶ ἐν τῇ ὁδῷ¹⁷.
 37 [ἔγγιζοντες δὲ αὐτοῦ¹⁸ ἤδη¹⁹ πρὸς τῇ καταβάσει²⁰ τοῦ ὄρου
 τῶν Ἐλαιῶν ἤρξαντο²¹ ᾄδαν²² τὸ πλῆθος τῶν μαθητῶν²³ χαί-
 ροντες αὐτῶν τὸν θεὸν φωνῇ μεγάλῃ²⁴ περὶ πάντων²⁵ ὧν εἶδον
 δουλέμεν²⁶.]

38 λέγοντες

"Εὐλογημένος ὁ ἐρχόμενος¹⁸, [ὁ¹⁷ βασιλεὺς,] ἐν ὀνό-
 ματι Κυρίου¹⁹ α."

[ἐν ὁρᾷ εἰρήῃ καὶ δόξῃ] ἐν ὑψίστοις¹⁸."
 [39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν
 "Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου²⁰." 40 καὶ ἀποκριθεὶς
 εἶπεν²¹ "Ἄγετε ὑμῶν²², ἐάν οὗτοι σιωπήσουσιν²³, οἱ λίθοι κρέ-
 ζουσιν²⁴."]

2 (D ἀπεκρίθησαν, s^o omits from οἱ κύριοι to εἶπαν, l omits
 from the τὸν πῶλον which immediately follows λυόντων δὲ αὐτῶν
 p. 109 to οἱ δὲ, s^o found so, and when they asked them, they
 answered) 8 (ll omit) 4 (D ll as ἀγαγόντες τὸν πῶλον
 ἐπέβησαν) 5 (D ll as ἐπ' αὐτὸν καὶ) 6 (ND αὐτῶν) 7 (D
 omit) 8 (D as ἐγγιζόντων δὲ αὐτῶν) 9 (D ll as omit)
 10 (D τὴν κατάβασιν) 11 (D ll ἤρξαντο) 12 (D πᾶν)
 13 (ll s^o omit, 2 ll discentium, 1 descendentium) 14 (B† D
 πᾶντων) 15 (D γυμνόμενον) 16 (ll omit) 17 (All omit)
 18 (D ll ἐν ὀνόματι Κυρίου, εὐλογημένος ὁ βασιλεὺς) 19 (ll omit)
 20 (ll illos) 21 (D ll λέγει αὐτοῖς, s^o + "Amen") 22 (ND + ὅτι
 23 (D σιγήσουσιν) 24 (D κρέζονται)

Here follows Christ's *WAIL OVER THE CITY*, 4 verses.
 IV. § 122.

§ 37 a. Some critics compare with this the parable of the
 barren fig-tree, S. Luke xiii. 6—9. III. § 8.

Notice how the wish in S. Mark is changed into the pro-
 phesy in S. Matthew, presumably from the desire to heighten
 our Lord's authority. In the sequel both Gospels tell that our
 Lord regarded the withering of the tree as a triumph of faith,
 i.e. of His own faith; for this miracle, like all others, was
 wrought in the power of the Holy Spirit; see § 35 note. The
 common notion that the act was symbolical, the fig-tree being
 the type of the Jewish nation, finds no support in the Gospels.
 Those however who cling to the common interpretation are
 entitled to plead that our Lord's official acts had usually an
 inner meaning, being acted parables; and the Evangelists
 seldom explain the mystery.

S. JOHN.

xii. 12—15.

12 Τῇ ἐπαύριον δ' ὄχλος πολλὸς δ' ἐλθὼν εἰς τὴν ἑορτήν,
 ἀκούσαντες ὅτι ἔρχεται¹ Ἰησοῦς εἰς Ἱερουσόλυμα²,
 13 ἔλαβον τὰ βάτα τῶν φοινίκων
 καὶ ἐξέθλυνον εἰς ὑπάντησιν³ αὐτοῦ⁴,

καὶ ἐκραύγαζον⁵

"Ὡσαννά⁶,

εὐλογημένος¹⁰ ὁ ἐρχόμενος¹¹ ἐν ὀνόματι Κυρίου¹² α¹¹,
 καὶ¹³ ὁ βασιλεὺς τοῦ Ἰσραὴλ¹⁴."

14 εὐρὼν δὲ ὁ Ἰησοῦς ὀνείριον ἐκάθισεν ἐπ' αὐτό,

καθὼς ἐστιν γεγραμμένον

15 Μὴ φοβοῦ, θγατήρ¹⁵ Σειῶν·

ἰδοὺ ὁ βασιλεὺς σοῦ ἔρχεται¹⁶,

καθήμενος ἐπὶ πῶλον ὄνου¹⁷.

1 (ND omit) 2 (N omits) 3 (B + d) 4 (D Ἱερουσα-
 λῆμ) 5 (D σω-, A ἀπ-) 6 (D αὐτοῦ) 7 (B ἐκράγασαν)
 8 (ND ll + λέγοντες) 9 (D Ὀσσαῖν) 10 (D εὐλογητός)
 11 (l omits) 12 (D omits) 13 (N θύγατερ) 14 (l + tibi
 mitis, l + mansuetus)

The word "Hosanna" is sometimes rendered in the LXX.
σῶσον δὲ, sometimes *βοήθησον*. In the former case the Heb.
 takes accusative, in the latter the prep. *ל*. It is therefore correct
 Hebrew to say, as S. Matthew does, "Hosanna to the Son
 of David." The sense however would be 'Help the Son of
 David,' as though He were in distress (Deut. xxii. 27 &c.),
 and as this does not give the required sense, we infer that the
 redactor of S. Matthew's Gospel understood the word to mean,
 as S. Augustine thought it to mean (*De Doct. Christ.* ii. xi. 16),
 'Hurrah for the Son of David.' This would betray ignorance
 of Hebrew and is therefore a point of some importance in
 determining the genesis of the first Gospel. The words "to
 the Son of David" are no part of the psalm which the people
 are quoting. It is difficult to believe that they were used by a
 Palestinian crowd in or about 29 A.D. It is a relief to be able
 to regard them as a foreigner's mistake. See last note on
 page 107. S. Mark's "Save now *in*," not *from*, "the highest
 heavens" may perhaps be defended as an abbreviation of
 "Hear us in Heaven Thy dwelling-place and when thou hearest
 save." Cf. Dalman, *Words of Jesus*, p. 220.

On the "Son of David" see § 35 note.

S. Luke's *ὁ βασιλεὺς* (88) may be borrowed from S. John's
 oral teaching, but both Evangelists more probably took it from
 Zechariah's prophecy. The title 'King' is applied to our Lord
 in Mark xv. 2=Matt. xxvii. 11=Luke xxiii. 3; Mark xv. 18=
 Matt. xxvii. 29; Mark xv. 26=Matt. xxvii. 37=Luke xxiii. 38;
 Mark xv. 32=Matt. xxvii. 42; Matt. ii. 2, Mark xv. 9, 12,
 Luke xxiii. 37.

With S. Luke's "ἐν ὁρᾷ εἰρήῃ καὶ δόξῃ ἐν ὑψίστοις" com-
 pare Luke ii. 14, "δόξα ἐν ὑψίστοις θεῷ καὶ πατρί γῆς εἰρήνῃ."

^b LXX. Zech. ix. 9, see page 108 footnote.

U lacks John i. 42—iii. 32.
D — John i. 16 b—iii. 26 a.
s^a — Matt. xx. 25—xxi. 20.
— John i. 47—ii. 15.
s^a — Mark except xvi. 17—20.
— John i. 43—iii. 5 b.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

S. Matthew, by a slight change in the order of the sections, puts the cleansing of the Temple on the same day as the triumphal entry and before the cursing of the fig-tree. S. Mark puts it a day later and after the cursing.

37 b. The Cleansing of the Temple.

xxi. 12 Καὶ εἰσῆλθεν [Ἰησοῦς] εἰς τὸ ἱερόν², καὶ ἐξέβαλεν
[πάντας] τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ
καὶ τὰς τραπέζας τῶν κολλυβιστῶν
κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περι-
στεράς, †

13 καὶ λέγει [αὐτοῖς] "Γέγραπται
"Ὁ³ οἶκος μου οἶκος προσευχῆς κληθήσεται⁴,

ὁμοίως δὲ αὐτὸν ποιεῖτε⁵ σπήλαιον ληστῶν⁶."
[14 Καὶ προσῆλθεν αὐτῷ τυφλὸς καὶ χωλὸς ἐν τῷ ἱερῷ, καὶ ἐθερά-
πευσεν αὐτούς.]

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
[τὰ θαυμάσια ἃ ἐποίησεν καὶ τοῖς παιδαῖς τοῖς⁷ κρίζοντας ἐν τῷ
ἱερῷ καὶ λέγοντας "Ὡς οὐκ ἔστιν ὁ⁸ Δαυὶδ"]

ἠγανάκτησαν
[16 καὶ εἶπαν αὐτῷ "Ἀκούεις τί οὗτοι λέγουσιν;" ὁ δὲ Ἰησοῦς
λέγει αὐτοῖς "Ναί· οὐδέποτε ἀνέγνωτε ὅτι⁹ "Ἐκ στόματος
νηπιῶν καὶ θηλαζόντων κατηρτίσω αἰῶνα";]

17 Καὶ [καταλιπὼν¹⁰ αὐτοῖς] ἐξῆλθεν ἔξω τῆς πόλεως¹¹
[εἰς Βηθανίαν¹², καὶ ἠρόσθη ἐκεῖ¹³.]

1 (D + δ) 2 (CD ll s^a + τοῦ θεοῦ) 3 (D^s omits) 4 (s^a +
to all nuptials) 5 (CD ll ἐποίησατε) 6 (C omits) 7 (D
"Ὁσσανά) 8 (Origene οὐκ) 9 (D^s τὸ αὐτῷ) 10 (ND ll
omits) 11 (CD -λείπων) 12 (N omits) 13 (B Βηθανιά)
14 (C ἠρόσθησαν)

Here follows THE CURSING OF THE FIG-TREE, § 37 a.

xxi. (12) καὶ ἐξηράνθη [παραχρῆμα] } †
"ἡ συκῇ". 10 καὶ ἰδόντες
οἱ μαθηταὶ ἐθαύμασαν λέγοντες
"[Πῶς παραχρῆμα] ἐξηράνθη ἡ συκῇ¹²;" †
11 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς
"Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν †
καὶ μὴ διακριθῇτε (1), [ὁ μόνον τὸ τῆς συκῆς ποιῆσετε,
ἀλλὰ] καὶ ἐν τῷ ὄρει τούτῳ εἰπητε †
"Ἀρθῇτι καὶ βλήθῃτι εἰς τὴν θάλασσαν,"
γενήσεται.

Doublet:

[xvii. 20 "Ἀμὴν γὰρ λέγω ὑμῖν,³ ἐὰν ἔχητε πίστιν ὡς κόκκος⁴
συνάπτεται, εἰρήνη τῷ ὄρει τούτῳ. Μετάβα⁵ ἔσθην⁶ ἐκεῖ⁷," καὶ
μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν."]

1 (I omits) 2 (II omits) 3 (C + ὅτι) 4 (D κόκκος)
5 (CD Μετάβηθι) 6 (C ἐντεύθεν) 7 (2 ll omits)

[xi. 15 Καὶ ἔρχονται¹ εἰς Ἱεροσόλυμα.] (iii)
Καὶ εἰσελθὼν εἰς τὸ ἱερόν² ἤρξατο ἐκβάλλειν³
τοὺς πωλοῦντας καὶ τοὺς⁴ ἀγοράζοντας ἐν τῷ ἱερῷ⁵,
καὶ τὰς τραπέζας τῶν κολλυβιστῶν
καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς κατέ-
στρεψεν⁶
[16 καὶ οὐκ ἦφεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ (iii)
ἱεροῦ,]

17 καὶ ἐδίδασκεν⁷ καὶ ἔλεγεν⁸ "Ὁ⁹ γέγραπται ὅτι¹⁰
"Ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται πᾶσιν
τοῖς ἔθνεσιν¹¹;
ὁμοίως δὲ πεποιήκατε¹² αὐτὸν¹³ σπήλαιον ληστῶν¹⁴." †

18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς,
καὶ¹⁵ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν¹⁶
ἐφοβούντο γὰρ αὐτόν¹⁷,
"πᾶς γὰρ¹⁸ ὁ ὄχλος ἐξεπλήσσετο¹⁹ ἐπὶ τῇ διδαχῇ αὐτοῦ.

19 Καὶ ὅταν²⁰ ὁψέ ἐγένετο, ἐξεπορεύοντο²¹ ἔξω²² τῆς πόλεως.

1 (C ἤρχοντο, D^s εἰσελθὼν, ll + iterum) 2 (D ὅτε ἦν ἐν τῷ
ἱερῷ) 3 (D l + ἐκείθεν) 4 (D^s omits) 5 (I omits)
6 (D^s l omits) 7 (D ll λέγων), ND ll + αὐτοῖς 8 (D ll omits)
9 (CD ll omits) 10 (NCD ἐποίησατε) 11 (D τὰ ἔθνη)
12 (D ll omits) 13 (I populum, ll omits) 14 (D ll ὅτι πᾶς)
15 (N l -σαντο) 16 (D ὅτε) 17 (NCD ll -εὔτε) 18 (D ll ἐκ)

37 c. The Fig-tree withered.

[xi. 20 Καὶ παραπορευόμενοι¹ πρὸς² (ii)
εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν.
11 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ³
"Ραββί, ἴδε⁴ ἡ συκὴ ἣν κατηράσω ἐξηράνεται⁵."
12 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς
"Ἐχετε πίστιν⁶ θεοῦ⁷. 13 ἀμὴν⁸ λέγω ὑμῖν ὅτι⁹

"ὅς ἂν εἴπῃ¹⁰ τῷ ὄρει τούτῳ
"Ἀρθῇτι καὶ βλήθῃτι εἰς τὴν θάλασσαν,"
καὶ μὴ διακριθῇ¹¹ ἐν τῇ καρδίᾳ αὐτοῦ (1)
ἀλλὰ πιστεύῃ¹² ὅτι¹³ ὁ¹⁴ λαλεῖ¹⁵ γίνεται, ἔσται¹⁶ αὐτῷ¹⁷.

1 (N παρεπορεύετο...καὶ, D + τὸ) 2 (II omits) 3 (I omits)
4 (D ἰδοὺ, s^a omits) 5 (D ἐξηράνθη) 6 (ND ll s^a + Et)
7 (D^s + τοῦ) 8 (C l + γὰρ) 9 (ND ll omits) 10 (s^a τὸ
ye shall say, I si habueritis fidem sicut granum sinapis, dicetis)
11 (D^s τὸ -καρδίᾳ) 12 (OD ll πιστεύσῃ) 13 (D ll τὸ μέλλων)
14 (C ll εἰ) 15 (C ll λέγει) 16 (D ll ἂν εἴπῃ, γενήσεται)
17 (I omits, A 3 ll + ὅτε ἐπὶ τῇ)

• LXX. Is. lvi. 7, ὁ γὰρ οἶκος μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.

S. LUKE.

S. John puts the cleansing of the temple at the beginning of our Lord's Ministry, the Synoptists put it at the end. That there were two cleansings is of course possible, but it is far more probable that S. John, as usual, is silently correcting S. Mark. That our Lord should have cleansed the temple when He first came forth as Messiah and when His authority had in no way been untermind, is historically more probable than that He should have done so when His friends were reduced and His enemies triumphant.

Mark xi. 18d is repeated as a refrain in Matt. vii. 28, xii. 28, and the word ἐκπλήσσεσθαι in Matt. xiii. 54, xix. 25.

xix. 45—48.

45 Ἐκπλήσσει τὸν ἱερὸν ἡρξάτο ἐκβάλλειν
τοὺς πωλοῦντας^a,

46 λέγων αὐτοῖς Ἰσχυροί
ἔσται ὁ οἶκος μου^a οἶκος προσευχῆς^a,
ὅμως δὲ αὐτὸν ἐπορεύσατε σπηλαίον ληστῶν^b.

47 [Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ]
οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς
ἐζήτουν αὐτὸν ἀπολέσαι [καὶ ὁ πρῶτος τοῦ λαοῦ^c,

48 καὶ οὐκ ἤρρισκον τὸ τί ποιήσωσιν^d],
ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο^e αὐτοῦ ἀκούων^f. †

1 (D1 Ἐλθὼν δὲ) 2 (D11 + ἐν αὐτῷ, CD11 + καὶ (C + τοῦς)
ἀγοράζοντας, D11 + καὶ τὰς τραπέζας τῶν κολλυβιστῶν ἐξέχεον καὶ
τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς, 811 + κατέστρεψεν)
3 (N omits, CD11 as δτι) 4 (1 omits) 5 (CD11 as + ἐστίν,
s + to all the nations, 1 + κληθήσεται) 6 (Origen 1 πρεσβύτεροι
7 (1 Phariseai) 8 (D omits) 9 (D11 + αὐτῷ) 10 (D
ἐκρέμετο) 11 (D ἀκούειν)

S. Matthew, with his usual desire to heighten our Lord's power, makes the fig-tree wither suddenly, and even makes this suddenness the occasion of remark by the disciples. To present this view he has transposed the sections. In the original account on the contrary twenty-four hours are given for the tree to wither.

S. JOHN.

ii. 13—17.

[13 Καὶ ἔγγις ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱερουσόλυμα
ὁ Ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας¹ βόας καὶ
πρόβατα² καὶ περιστερὰς καὶ τοὺς κερματιστάς καθήμενους, 15 καὶ
ποιήσας³ φραγέλλιον ἐκ σχοινίων πάντα ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ
τε πρόβατα καὶ τοὺς βόας⁴, καὶ τῶν κολλυβιστῶν ἐξέχεον τὰ
κέρματα⁵ καὶ τὰς τραπέζας ἀνέστρεψεν⁶, 16 καὶ τοῖς τὰς περι-
στερὰς πωλοῦσιν εἶπεν ὅτι Ἄρατε ταῦτα ἐντεῦθεν⁷, μὴ ποιῆτε τὸν
οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.⁸ 17 Ὁ ἐμνησθήσαν οἱ μαθηταὶ
αὐτοῦ ὅτι γεγραμμένον ἐστίν Ὁ ζῆλος τοῦ οἴκου σου κατα-
φάγεται με⁹.]

1 (1 qui vendebant et amebant) 2 (N11 καὶ τὰ πρόβατα
καὶ βόας) 3 (N11 ἐποίησεν...καὶ, G11 ὡς ποιήσας) 4 (N11 τὰ
πρόβατα καὶ βόας, 1 + vendentes, 1 + qui...vendebant) 5 (N11
τὸ κέρμα) 6 (1 omits) 7 (N κατέστρεψεν) 8 (11 + et)

With Matt. xxi. 14 compare John ix. and v. ('Composition
of the Gospels,' p. 23).

S. Luke's ἐκκρέμεν (48) occurs here only in N.T.

Of. 1 John v. 15, καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτῶ-
μεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν ἀπ' αὐτοῦ.

The word παραχρῆμα occurs 16 times in S. Luke but not
elsewhere in the N.T. outside of this section.

S. Paul alludes to the teaching of this section in 1 Cor.
xiii. 2, ἡν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάνειν, ἀγάπην
δὲ μὴ ἔχω, οὐθέν εἰμι.

Matt. xvii. 20 = Luke xvii. 6. IV. § 4.

^a LXX. Jer. vii. 11, μὴ σπήλαιον ληστῶν ὁ οἶκος μου, οὐ ἐπικέκληται τὸ ὄνομα μου ἐπ' αὐτῷ, ἐκεῖ ἐνώπιον ἐμῶν;
^b LXX. Ps. lxxix. 9, ὅτι ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

S. MATTHEW.

xxi. 22 “καὶ πάντα ὅσα ἂν² αἰτήσητε ἐν τῇ προσευχῇ

πιστεύοντες λήμψεσθε.”

8 (D† omits)

Loyton from the Sermon on the Mount.

vi. 14 “Ἐὰν γὰρ¹ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος². 15 ἂν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις (τὰ παραπτώματα αὐτῶν)³, οὐδὲ ὁ πατὴρ ὑμῶν⁴ ἀφήσει⁵ τὰ παραπτώματα ὑμῶν.”

1 (D omits) 2 (ll + τὰ παραπτώματα ὑμῶν) 3 KD ll omits 4 (N ll ὑμῶν) 5 (D ll + ὑμῶν)

xxi. 23—27.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν †
προσηλθὼν αὐτῷ διδάσκοντι¹
οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ]
λέγοντες

“Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;
καὶ² τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;”

24 ἀποκριθεὶς (δὲ)³ ὁ Ἰησοῦς εἶπεν αὐτοῖς
“Ἐρωτήσω⁴ ὑμᾶς κἀγὼ λόγον ἑνα, ὃν⁵ ἂν εἰπητέ⁶ μοι †
κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ⁷
25 τὸ βάπτισμα τὸ⁸ Ἰωάννου
[πέθεσθ⁹ ἦν¹⁰; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;” †

οἱ δὲ διαλογίζοντο ἐν¹¹ ἑαυτοῖς λέγοντες

“Ἐὰν εἰπώμεν ‘Ἐξ οὐρανοῦ,’

ἐρεῖ [ἡμῶν] ‘Διὰ τί οὖν¹² οὐκ ἐπιστεύσατε¹³ αὐτῷ;’

26 ἂν δὲ εἰπώμεν ‘Ἐξ ἀνθρώπων,’

φοβούμεθα τὸν ὄχλον,

πάντες γὰρ ὡς προφήτην ἔχουσιν¹⁴ τὸν Ἰωάννην.” †
Doublets (assimilated):

[xiv. 5 ἐφοβήθη τὸν ὄχλον, ὅτι¹⁵ ὡς προφήτην αὐτὸν εἶχον.]
[xvi. 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν¹⁶ τοὺς ὄχλους¹⁷,
ἐπεὶ¹⁸ εἰς¹⁹ προφήτην αὐτὸν εἶχον.]

27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν “Οὐκ οἶδμεν.”
ἔφη αὐτοῖς²⁰ καὶ αὐτός²¹ †

“Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”

1 (ll as omit) 2 (O ll ἦ) 3 ll as omit 4 (D Ἐπ-) 5 (D omits) 6 (ll dicite) 7 (D omits) 8 (N * ἦ) 9 NCD παρ’ 10 (D ll omit) 11 (ll creditis) 12 (ll habebant, l habuerunt) 13 (B εἶπε) 14 (NCl τὸν ὄχλον) 15 (O ἐπειδὴ) 16 (CD ll ὡς) 17 (N ll ὁ Ἰησοῦς)

Here follows the parable of the *TWO SONS*, 5 verses.

II. § 15.

S. MARK.

xi. 24 “διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε¹ καὶ αἰτεῖσθε²,”

πιστεύετε ὅτι ἐλάβετε³, καὶ ἔσται ὑμῖν.]

18 (s^a omits)

19 (D ll λήμψεσθε)

37 d. *Forgive that ye may be forgiven.*

[25 καὶ ὅταν στήκετε¹ προσευχόμενοι, ἀφίετε² εἰ τι (iii) ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ³ ἐν τοῖς οὐρανοῖς ἀφῇ⁴ ὑμῖν⁵ τὰ παραπτώματα ὑμῶν⁶.]

1 (B στήκετε, N στήτε) 2 (C ἀφίετε) 3 (D + ὡν) 4 (D ἀφίσει) 5 (ll omit) 6 (D omits, CD ll + εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν οὐρανοῖς ἀφήσει (± ὑμῖν) τὰ παραπτώματα ὑμῶν)

38. THE QUESTION ABOUT JOHN'S BAPTISM.

xi. 27—33.

[27 Καὶ ἔρχονται¹ πάλιν εἰς Ἱεροσόλυμα.] (iii)

Καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ

ἔρχονται πρὸς αὐτὸν *

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι²

28 καὶ ἔλεγον³ αὐτῷ

“Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;

ἦ⁴ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;”⁵

29 ὁ δὲ Ἰησοῦς⁶ εἶπεν αὐτοῖς

“Ἐπερωτήσω ὑμᾶς⁷ ἑνα λόγον, καὶ⁸ ἀποκριθῆτέ μοι,

καὶ⁹ ἐρῶ¹⁰ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

30 τὸ βάπτισμα τὸ¹¹ Ἰωάννου

ἐξ οὐρανοῦ¹² ἦν¹³ ἢ ἐξ ἀνθρώπων;

[ἀποκριθῆτέ μοι.”] (iii)

31 καὶ διαλογίζοντο¹⁴ πρὸς ἑαυτοὺς λέγοντες¹⁵

“Ἐὰν εἰπώμεν ‘Ἐξ οὐρανοῦ,’

ἐρεῖ¹⁶ ‘Διὰ τί (οὖν)¹⁷ οὐκ ἐπιστεύσατε αὐτῷ;’

32 ἀλλὰ¹⁸ εἰπώμεν ‘Ἐξ ἀνθρώπων,’

ἐφοβούμεθα τὸν ὄχλον¹⁹,

ἀπαντες²⁰ γὰρ εἶχον²¹ τὸν Ἰωάννην ὄντως²² ὅτι προφήτης ἦν²³.”

33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν “Οὐκ οἶδμεν.”
καὶ²⁴ ὁ Ἰησοῦς λέγει αὐτοῖς²⁵

“Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ²⁶ ταῦτα ποιῶ.”

1 (D ll s^a ἔρχεται) 2 (D + τοῦ λαοῦ) 3 (D ll λέγουσιν) 4 (ll εἰ) 5 (D l omits) 6 (D ll + ἀποκριθεὶς) 7 (NCD ll as + κἀγὼ) 8 (D ll omits) 9 (D l + ἐγὼ) 10 (D λέγω) 11 (NCl + πέθεσθ¹² ἦν;) 12 (D^a - ὡν) 13 (NCl omits) 14 (N προσελογ.) 15 (D ll + “Τί εἰπώμεν;”) 16 (D^a ll λέγει, D + ἡ ὑμῶν, ll + nobis) 17 O ll s^a omits 18 (D ll εἰς, ll + ἐάν) 19 (D^a ἡ φοβούμεθα, ll φοβούμεθα) 20 (D λαόν) 21 (NCD πάντες) 22 (D ll ἡ ἱεσαν) 23 (D ἀληθῶς, 2 ll omits) 24 (N ὡς προφήτην) 25 (D ll s^a ἀποκριθεὶς) 26 (D^a εἰς ποίαν ἐξουσίαν) 27 (D^a εἰς ποίαν ἐξουσίαν)

S. LUKE.

VARIOUS.

With Mark xi. 24 compare the following from S. John
xiv. 18, καὶ ὁ τι ἂν αἰτήσῃτε¹ ἐν τῷ ὄνόματί μου, τοῦτο ποιήσω...
14 ἴδαν τι αἰτήσῃτε (με)² ἐν τῷ ὄνόματί μου, τοῦτο³ ποιήσω⁴.

xv. 7, ἴδαν⁵ μάλιντε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῶν μάλιν, ὁ⁶
ἴδαν θέλητε αἰτήσασθε⁷ καὶ γενήσεται ὑμῖν⁸.

xv. 16, ἴδαν ὁ τι ἂν αἰτήσῃτε⁹ τὸν πατέρα ἐν τῷ ὄνόματί μου, ὁ¹⁰
ὕμιν.

xvi. 28, ἀμὴν ἀμὴν λέγω ὑμῖν¹¹, ἂν τι αἰτήσῃτε τὸν πατέρα¹²,
δώσει ὑμῖν ἐν τῷ ὄνόματί μου¹³.

1 (B αἰτήτε, 2 ll + ab eo or illo)	2 D ll omit	3 (KD ll ἐγὼ)
4 (l omits)	5 (D l + δέ)	6 (N δσα)
7 (N αἰτή- σεσθε)	8 (D l omit)	9 (B αἰτήτε)
10 (N δώσει)	11 (N 2 ll + δτι)	12 (D ll + ἐν τῷ ὄνόματί μου)
		13 (D ll omit)

§ 37d. Believers in the oral hypothesis may contend that the trito-Mark drew this section from the Matthean Logia. It is manifestly out of place here, being quite loosely appended apparently because vv. 24, 25 deal with the subject of prayer. Compare the way in which sayings of our Lord are collected in Mark iv. 21 ff., ix. 49 f.

§ 38. If we were right in arguing that the Cleansing of the temple took place at the beginning of our Lord's Ministry, this section also must be assigned to the same period. According to the common view the Holy Week is crowded with incidents; these will be much more intelligible if spread over a longer period. Compare § 40.

xx. 1—8.

1 Καὶ [ἐγένετο ἐν μιᾷ τῶν ἡμερῶν]
διδάσκοντος αὐτοῦ [τὸν λαόν] ἐν τῷ ἱερῷ
[καὶ εὐαγγελιζομένου] ἐπέστησαν
οἱ ἀρχιερεῖς² καὶ οἱ γραμματεῖς³ σὺν τοῖς πρεσβυτέροις,
2 καὶ εἶπαν⁴ λέγοντες⁵ πρὸς αὐτόν⁶ “[Εἰπὼν ἡμῖν]⁷
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιᾷς,
ἢ⁸ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην.” †
3 ἀποκριθεὶς⁹ δὲ εἶπεν πρὸς αὐτούς¹⁰
“Ἐρωτήσω¹¹ ὑμᾶς καὶ γὰρ λόγον¹², καὶ¹³ εἰπάτέ μοι
4 Τὸ βάπτισμα¹⁴ Ἰωάννου
ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;”

5 οἱ δὲ συναλογίσαντο¹⁵ πρὸς ἑαυτοὺς¹⁶ λέγοντες [δτι]¹⁷
“Ἐὰν εἰπωμεν ‘Ἐξ οὐρανοῦ,’
ἱρεῖ¹⁸ ‘Διὰ τί¹⁹ οὐκ ἐπιστεύσατε αὐτῷ;²⁰
6 ἴδαν δὲ εἰπωμεν²¹ ‘Ἐξ²² ἀνθρώπων,’
ὁ λαὸς ἅπας²³ καταλιθῶσα²⁴ ἡμᾶς,
7 πεπεισμένος γὰρ ἐστιν²⁵ Ἰωάννην προφήτην εἶναι²⁶.”

7 καὶ ἀπεκρίθησαν μὴ²⁷ εἰδέναι²⁸ πόθεν²⁹.

8 καὶ ὁ Ἰησοῦς³⁰ εἶπεν αὐτοῖς

“Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”

1 (C + ἐκεῖθεν)	2 (A ἱερεῖς)	3 (σ + of the people)
4 (l omits)	5 (CD ll omit)	6 (D Εἰπὲ ἡμῖν, NO σ omit)
7 (D ll καὶ)	8 (σ omit)	9 (N ταύτην)
10 (D 'Επ-)		
11 (ll omit, CD ll + ενα)	12 (D δε, ll σ omit)	13 (KD + τὸ)
14 (NCD ll - ἵστω)	15 (N πρὸς αὐτοὺς, σ omit)	16 (C ll σ omit)
17 (C ll σ + ἡμῶν)	18 (CD ll + οὐδὲν)	19 (C + ὅτι)
20 (D ll 'Απὸ τῶν)	21 (C πᾶς, l omits)	22 (D λιθῶσει)
23 (D ll πεπεισμένοι γὰρ εἰσιν)	24 (D ll γεγενῆσθαι)	
25 (N ἵστω)	26 (CD + αὐτοῖς, D + τὸ)	27 (2 ll omit)
28 (N ἀποκριθεὶς)		

It is possible that our Lord deliberately put a question which He knew would baffle the delegates of the Sanhedrin in order that He might decline to answer them, and this is the common view. But if we admit the *κένωσις* it is more probable that He expected them to give the only answer which honest men could give. When they began to evade and think of consequences to themselves He sadly admitted that argument with such persons was impossible. We would not be understood to deny His omniscience, but only His active use of it.

S. Luke's *εὐαγγελιζόμενος* (1) is frequent in SS. Luke and Paul, but is not used in the Gospels of SS. Matthew (except in a quotation), Mark or John. The same is true of his *ἐπίστημι*.

If S. John the Baptist had been already dead nearly three years, as is commonly held, it is difficult to believe that the dread of his memory was so great; if on the other hand he was still alive or only just martyred, the alarm of the rulers is more intelligible.

The title of *προφήτης* is given to the Baptist here and in Luke i. 76, vii. 26—28 = Matt. xi. 9.

S. MATTHEW.

S. MARK.

39. THE PARABLE OF THE VINEDRESSERS
SLAYING THE HEIR.

xxi. 33—46 (xiv. 5, xxi. 26).

xii. 1—12.

Conglation.

39 a. *The Parable.*

33 ["Ἄλλην παραβολὴν ἀκούσατε.]

Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν¹

Ἀνθρώπος [ἦν οἰκοδεσπότης οὗτος] ἐφύττευσεν ἀμπελῶνα
καὶ φραγμόν [αὐτῷ] περιέθηκεν †
καὶ ὥργισεν [ἐν αὐτῷ]² ἁγνόν
καὶ ὑποκόλλησεν πύργον³,
καὶ ἐξέδετο⁴ αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

Ἀμπελῶνα ἄνθρωπος ἐφύττευσεν, †
καὶ περιέθηκεν φραγμόν
καὶ ὥργισεν ὑποκλήνιον
καὶ ὑποκόλλησεν πύργον⁵,
καὶ ἐξέδετο⁶ αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

34 [ὅτε δὲ ἤγγισεν] ὁ καιρὸς [τῶν καρπῶν], ἀπέστειλεν
τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς
λαβεῖν
τοὺς καρποὺς αὐτοῦ.
35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ
[ὅν μὲν] ἔδειραν,
[ὅν δὲ] ἀπέκτειναν, (3)
[ὅν δὲ] λιθοβολήσαν. (4)
36 πάλιν ἀπέστειλεν ἄλλους δούλους (3)
[πλείους τῶν πρώτων],
καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
37 [ὑστερον δὲ]
ἀπέστειλεν πρὸς αὐτοὺς⁷ τὸν υἱὸν [αὐτοῦ]⁸ λέγων †
Ἐντραπήσονται τὸν υἱόν μου.
38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς

καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ
δοῦλον, †
ἵνα παρὰ τῶν γεωργῶν λάβῃ⁹
ἀπὸ τῶν καρπῶν¹⁰ τοῦ ἀμπελῶνος.
3 καὶ¹¹ λαβόντες αὐτὸν * *
ἔδειραν καὶ ἀπέστειλαν κενόν.
4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦ-
λον¹². (3)
κακείνον¹³ ἐκεφαλῶσαν¹⁴ (4) καὶ ἠτίμασαν¹⁵.
5 καὶ¹⁶ ἄλλον ἀπέστειλεν¹⁷. κακείνον ἀπέκτειναν, (3)
[καὶ πολλοὺς ἄλλους, (ii)]
οὓς¹⁸ μὲν δέροντες οὓς¹⁹ δὲ ἀποκτενύντες²⁰. (2)
6 ἔτι²¹ ἵνα εἶχεν²², υἱὸν ἀγαπητόν
ἀπέστειλεν αὐτὸν²³ ἔσχατον²⁴ πρὸς αὐτοὺς²⁵ λέγων ὅτι²⁶
Ἐντραπήσονται τὸν υἱόν μου.
7 ἐκείνοι δὲ οἱ²⁷ γεωργοὶ * * πρὸς ἑαυτοὺς εἶπαν ὅτι²⁸ †

Ὁδοῦς ἐστὶν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν
καὶ σχάμεν²⁹ τὴν κληρονομίαν [αὐτοῦ].
39 καὶ λαβόντες αὐτὸν ἐξέβαλον³⁰ ἔξω τοῦ ἀμπελῶνος
καὶ ἀπέκτειναν³¹.

Ὁδοῦς ἐστὶν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν,
καὶ ἡμῶν ἔσται ἡ κληρονομία.
8 καὶ λαβόντες³² ἀπέκτειναν αὐτόν,
καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. †

1 (N omits) 2 (D ἐξέδετο, B * ἐξέδετε) 3 (I vineas
eius) 4 (N καὶ πάλιν, D πάλιν οὖν) 5 (D II αὐτοῖς, S II omits)
6 (II + unicum, I + unigenitum) 7 (II + Forte or Forsitan)
8 (O κατα-) 9 (N ἐβαλον) 10 (D II ἀπέκτειναν καὶ κ.τ.λ.)

1 (CD I λέγειν) 2 (D ἐξέδετο) 3 (D + τοῦ) 4 (N
λάβει) 5 (D II * δώσουσιν αὐτῷ) 6 (D II τοῦ καρποῦ)
7 (O II * οἱ δὲ) 8 (D II + πρὸς αὐτόν) 9 (N omits)
10 (O + λιθοβολήσαντες) 11 (CD ἐκεφαλῶσαν) 12 (D ἠτί-
μασαν, O ἀπέστειλαν ἠτιμαμένον, I omits καὶ ἠτίμ.) 13 (N
omits) 14 (II + πάλιν) 15 (D II + δοῦλον) 16 (O τοῦ)
17 (C τοῦς, D II ἄλλους) 18 (NCD ἀποκτενύντες) 19 (N omits,
CD II + οὖν) 20 (CD II εἶχον) 21 (D II ἐκείνον κ.τ., O κ.τ.,
καὶ αὐτόν) 22 (D II omits) 23 (II Forsitan or Utique)
24 (D II οἱ δὲ) 25 (I + cum vidissent eum) 26 (I omits)

39 b. *Conversation about the Parable.*

xxi. 40 [ὅταν οὖν θλῇ] ὁ κύριος τοῦ ἀμπελῶνος, †
τί ποιήσει [τοῖς γεωργοῖς ἐκείνοις;]
41 [λέγουσιν αὐτῷ] "Κακοὶ κακῶς" ἀπολέσει αὐτούς¹,
καὶ τὸν ἀμπελῶνα ἐκδώσει² ἄλλοις [γεωργοῖς, οἵτινες †
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν].
1 (II omits) 2 (O ἐκδώσει)

xii. 9 τί³ ποιήσει *
ὁ κύριος τοῦ ἀμπελῶνος;
ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
1 (NCD II + οὖν)

* LXX. Ia. v. 1, "Ἄσω δὲ τῷ ἀγαπημένῳ ὄσμι τοῦ ἀγαπητοῦ μου τῷ ἀμπελῶνι μου. ἀμπελῶν ἐγενήθη τῷ ἀγαπημένῳ ἐν
κέραι ἐν τόπῳ πλίνθι. * καὶ φραγμὸν περιέθηκε καὶ ἐχαράκωσα, καὶ ἐφύττευσεν ἀμπελῶνα σωρῆκα, καὶ ὑποκόλλησεν πύργον ἐν μέσῳ
αὐτοῦ, καὶ προλήψιν ὠρεῖα ἐν αὐτῷ· καὶ ἐμεῖνα τοῦ ποιῆσαι σταφυλήν, καὶ ἐποίησεν ἀκάνθας.

S. LUKE.

VARIOUS.

xx. 9—19.

9 Ἡρξάτο δὲ [πρὸς τὸν λαόν]¹ λέγειν¹¹⁸ τὴν παραβολὴν ταύτην

“Ἄνθρωπος ἐφύτευεν ἀμπελῶνα²,

καὶ ἐξέδετο⁵ αὐτὸν γεωργοῖς, καὶ⁸ ἀπεδήμησεν
[χρόνους ἱκανοὺς]⁷.

10 καὶ⁸ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον,

ἵνα
ἀπὸ τοῦ καρποῦ⁹ τοῦ ἀμπελῶνος δώσουσιν¹⁰ αὐτῷ } †
οἱ δὲ γεωργοὶ

ἐξαπέστειλαν αὐτὸν δέραντες κενόν¹¹. †

11 καὶ προσέθετο¹² ἕτερον πέμψαι¹³ δούλον.
οἱ δὲ κἀκεῖνον δέραντες καὶ ἀτιμάσαντες [ἐξαπέστειλαν
κενόν¹⁴].
12 καὶ προσέθετο τρίτον πέμψαι¹⁵. οἱ δὲ¹⁶ καὶ τοῦτον¹⁷
τραυματίσαντες (1) ἐξέβαλον¹⁸.

13 [εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος ἡ τοῖς¹⁹]
πέμψω τὸν υἱόν μου τὸν ἀγαπητόν.
[ἴσως²⁰] τοῦτον²¹ ἐντραπήσουσιν. } †
14 ἰδόντες δὲ αὐτὸν²² οἱ γεωργοὶ²³ διελογίζοντο πρὸς
ἀλλήλους²⁴ λέγοντες
‘Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν,
ἵνα ἡμῶν γένηται²⁵ ἡ κληρονομία.’
15 καὶ ἐκβαλόντες αὐτόν²⁶ ἔξω τοῦ ἀμπελῶνος }
ἀπέκτειναν.

1 (D1 omit, as to them) 2 (N f omits) 3 (D1 ἔλεγεν
δὲ) 4 (s^a + and put a fence round it) 5 (D ἐξέδετο)
6 (D11 αὐτὸς δὲ) 7 (B f omits) 8 (U11 + ἐν τῷ) 9 (N
omits) 10 (CD δῶσω) 11 (D11 δέραντες δὲ ἐξ. αὐ. κενόν,
s^a and they smote them and cast them out) 12 (N ἔθετο)
13 (D1 ἐπεμψεν ἕτερον, O? + αὐτοῖς) 14 (s^a omits) 15 (D1 s^a
τρίτον ἐπεμψεν) 16 (D11 omit) 17 (s^a omits from δέραντες το
τούτων) 18 (D11 ἐξαπέστειλαν κενόν) 19 (B omits) 20 (D
τυχόν) 21 (211 + ἰδόντες) 22 (N omits) 23 (D1 omit)
24 (C11 πρὸς αὐτοῖς, s^a omits) 25 (NCD1 + δεῦτε) 26 (C11
καὶ ἡμῶν ἐστὶν) 27 (C λαβόντες αὐτόν ἐξέβαλον...καὶ)

xx. (13) τί οὖν¹ ποιήσει αὐτοῖς²

ὁ κύριος τοῦ ἀμπελῶνος;

16 ἐλεύσεται καὶ ἀπολέσει³ τοὺς γεωργοὺς⁴ [τούτους]⁵,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.”

[ἀκούσαντες δὲ⁶ εἶπαν “Μὴ γένηται.”]

1 (as omit) 2 (D11 omit) 3 (N omits) 4 (D1 omit)
5 (D11 οἱ δὲ ἀκ.)

S. Luke's χρόνους ἱκανοὺς indicates special knowledge of viticulture. Six years was the proper time for a newly planted vineyard to rest before the grapes were allowed to ripen.

S. Luke kills none but the heir; yet surely many prophets were slain. Can it be that in this respect S. Luke has preserved the proto-Mark?

S. Mark's κεφαλῶν (4) is a vos nihili, which S. Matthew interprets by λιθοβολῶν, S. Luke by τραυματίζω, as though it meant 'to knock on the head.' This is probably what S. Mark intended.

S. Matthew's phrase πλεῖστας τῶν πρώτων (86) is perhaps inserted to connect the Messiah with the history of Balaam (Numb. xlii. 15).

S. Matthew makes the husbandmen propose to kill the heir and to seize upon his inheritance, perhaps to connect the Messiah with the history of Naboth (1 Kings xxi. 19); in the other Gospels the property becomes legally theirs upon the death of the heir (cf. Gen. xv. 8).

In S. Mark the heir is killed and his dead body flung out of the vineyard, but in the other Gospels the men turn him out of the vineyard before slaying him. This is probably a correction, for we learn from Heb. xiii. 11—13 that our Lord was crucified outside the gates of Jerusalem. And although in the parable the Vineyard is not so much Jerusalem as the Holy Land, Christians in the Gentile world would be sure to think chiefly of the city in which our Lord was actually crucified.

S. Luke's λαός (9) is a favourite word with him, not uncommon in S. Matthew, rare in S. Mark.

S. Luke's ἴσως (18) occurs here only in N.T.

S. Mark (9) makes our Lord answer His own question and then ask another; the scribes meanwhile are silent and baffled. In S. Luke our Lord answers His own question and the scribes in Hellenic fashion seek to avert the omen. Their protest draws forth His second question. In S. Matthew they unwarily give the right answer and are immediately hoisted on their own petard. Clearly S. Mark's is the primitive account, and the other Gospels give us some independent literary embellishments.

S. Luke's μὴ γένηται (16) occurs 14 times in S. Paul, but otherwise here only.

S. MATTHEW.

xxi. 40 λέγει αὐτοῖς ὁ Ἰησοῦς
 "Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς" †
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
 παρὰ Κυρίου⁴ ἐγένετο αὕτη,
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν⁵;
 [43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀπ' ὑμῶν ἡ βασιλεῖα τοῦ
 θεοῦ καὶ δοθήσεται ἔθνεσι ποιοῦντι τοὺς καρποὺς αὐτῆς.⁷
 (44 Καὶ⁸ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται·
 ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.)⁹"]
 45 Καὶ [ἀκούσαντες] οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 [τὰς παραβολὰς¹⁰ αὐτοῦ] ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· (3)
 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι (1)
 ἐφοβήθησαν τὸν ὄχλον,¹¹ (2)
 [ἐπεὶ¹¹ αἱ¹² προφῆται αὐτὸν εἶχον.]
Doublets (assimilated):
 [xiv. 5 ἐφοβήθη τὸν ὄχλον, ὅτι¹³ ὡς προφῆται αὐτὸν εἶχον.]
 [xvi. 26 "φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφῆται ἔχουσιν"¹⁴
 τὸν Ἰωάννην."]
 8 (l omits) 4 (N Κυρίῳ) 5 (D ὑμῶν) 6 B¹ omit
 7 (N αὐτοῦ, l omits) 8 D¹¹ Origen omit 9 (D τὴν παρα-
 βολὴν) 10 (NCO l τὸν ὄχλον) 11 (O ἐπειδὴ) 12 (CD l ὡς)
 13 (B ἐπεὶ) 14 (l habebant, l habuerunt)

Here follows the Parable of the MARRIAGE FEAST,
 14 verses. II. § 16.

xxii. 15—22.

15 [Τότε πορευθέντες]
 οἱ Φαρισαῖοι [συμβόλιον ἔλαβον]
 ὅπως² αὐτὸν παγιδεύσωσιν ἐν λόγῳ.³
 16 καὶ ἀποστέλλουσιν αὐτῷ⁴ (1)
 τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν (2)
 λέγοντας· "Διδάσκαλε, οἶδαμεν ὅτι
 ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν⁵ ἀληθείᾳ διδάσ-
 κεις, (3) (3)
 καὶ οὐ μέλει σοι περὶ οὐδενός, (3)
 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων· (4)
 17 [εἰπὼν⁷ οὖν ἡμῖν⁸ τί σοι δοκεῖ·]
 ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;
 18 γοῦν δὲ [ὁ Ἰησοῦς] τὴν πονηρίαν αὐτῶν εἶπεν †
 "Τί με πειράζετε, [ὑποκριταί;]
 19 ἐπιδείξατέ μοι [τὸ νόμισμα τοῦ κῆνσου]." †
 οἱ δὲ προσήνεγκαν [αὐτῷ] δηνάριον. }
 1 (N f omits) 2 (D l^o πῶς) 3 (N omits) 4 (D l
 πρὸς αὐτόν, l omits) 5 (CD λέγοντες) 6 (D ἐπ') 7 (NCO
 εἶπε) 8 (D l l^o omits)

¹ LXX. Ps. cxviii. 22. λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· 23 παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. Cf. Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 6 f.

S. MARK.

xii. * * * *

10 "Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
 11 παρὰ Κυρίου ἐγένετο αὕτη,
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν²;"

12 Καὶ

ἐζήτουν αὐτὸν κρατῆσαι, (1)
 καὶ ἐφοβήθησαν τὸν ὄχλον, (2)
 ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. (3)
 καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

40. THE QUESTION PUT BY THE PHARISEES.

xii. 13—17.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν¹ (1)
 τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν (2)
 ἵνα αὐτὸν ἀγρεύσωσιν³ λόγῳ.
 14 καὶ [ἐλθόντες]⁴ (iii)
 λέγουσιν αὐτῷ⁵ "Διδάσκαλε, οἶδαμεν ὅτι
 ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, (3)
 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, (4)
 ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· (5)
 15 ἔξεστιν⁶ δοῦναι κῆνσον⁷ Καίσαρι ἢ οὐ;
 [δῶμεν ἢ μὴ δῶμεν]⁸; (iii)
 15 ὁ δὲ εἰδώς⁹ αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς

"Τί με πειράζετε;
 φέρετέ μοι δηνάριον¹⁰ ἵνα ἴδω¹¹."
 16 οἱ δὲ ἤνεγκαν.

1 (D l omit) 2 (D παγιδεύσωσιν) 3 (D l^o omit)
 4 (D l ἐπαρώτησαν αὐτόν οἱ Φαρισαῖοι, 2^o ἔλεγεν δεῖξαι τοῦ εἰ
 κῆν, 2^o ll + deceitfully) 5 (CD ll + εἶπε (O ? εἶπεν) οὖν ἡμῶν, εἰ)
 6 (D + ἡμῶν) 7 (D^o l ἐπικεφάλαιον) 8 (ND ll ἴδω)
 9 (N + ὡδὲ) 10 (NCD εἰδῶ)

S. LUKE.

xx. 17 ὁ δὲ [ἐμβλέψας] αὐτοῖς εἶπεν
 "Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο"
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας^a;

[18 πᾶς ὁ περὶ ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται·
 ἐφ' ὃν δ' ὃν πέσῃ, λυμήσει αὐτόν]."

19 Καὶ ἐζήτησαν¹ οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς² }
 ἐπιβαλεῖν ἐπ' αὐτὸν τὰς³ χεῖρας [ἐν¹⁰ αὐτῇ τῇ ὥρῃ]¹¹ }
 καὶ ἐφοβήθησαν τὸν λαόν,
 ἔγνωσαν γὰρ¹² ὅτι πρὸς αὐτοὺς εἶπεν¹³ τὴν παραβολὴν
 [ταύτην].

6 (11 omit) 7 (CD 11 ἐζήτησαν) 8 (C Φαρισαῖοι) 9 (C omits)
 10 (D 11 omit) 11 (1 omits) 12 (K omits) 13 (D εἶπεν)

§ 40. It is commonly assumed that the four questions which follow here were put and answered on the same morning in Holy Week. But this view is intrinsically improbable. Events in actual history do not move so fast. Weeks and months are needed for their development. Our contention is that these questions were put on widely different occasions during one or more of our Lord's earlier visits to Jerusalem. They have necessarily been collected here, because S. Mark tells us nothing of those earlier visits, but crowds all the Jerusalem narratives into one week. The common view that earlier visits to Jerusalem of which S. Mark makes no mention prepared the way and that at last events moved with startling rapidity is of course possible. But the whole question of S. Mark's order is of primary importance and must not be ignored. See the Introduction.

xx. 20—26.

20 Καὶ [παρατηρήσαντες]¹ ἀπέστειλαν
 [ἐγκαθήμενους² ὑποκρινόμενους³ εὐνοῦς δικαίους εἶναι⁴],
 ἵνα ἐκλάβωσιν αὐτοῦ λόγον⁵,
 [ὥστε παραδοῦναι αὐτὸν
 "τῇ ἀρχῇ καὶ τῇ⁶ ἐξουσίᾳ τοῦ ἡγεμόνος⁷"].
 21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες "Διδάσκαλε, οἴδαμεν ὅτι
 ὁρθῶς λέγεις [καὶ διδάσκεις]"

καὶ οὐ⁸ λαμβάνεις πρόσωπον,
 ἀλλ' ἐπ' ἀληθείας τὴν δόδον τοῦ θεοῦ διδάσκεις.

22 ἔξεστιν ἡμᾶς⁹ Καίσαρι φέρον δοῦναι¹⁰ ἢ οὐ;¹¹ †

23 κατανοήσας¹² δὲ αὐτῶν τὴν πανουργίαν¹³ εἶπεν πρὸς
 αὐτούς

24 "Δείξατέ¹⁴ μοι δηνάριον¹⁵."

1 (D 11 ἀποκρίσαντες, ss omit) 2 (11 omit, 1 unum atque
 alterum = ἐνα καθ' ἑνα) 3 (K ἱάπο-) 4 (D¹¹ omit)
 5 (C † αὐτὸν λόγον, D 11 αὐτοῦ τῶν λόγων) 6 (D 1^{ss} τῇ ἡγε-
 μόνῃ, 1 omits) 7 (11 omit) 8 (D οὐδενός) 9 (CD 11 ἡμῶν)
 10 (D διδοῦναι) 11 (D 1 ἐπιγινώσκοντες) 12 (CD 11 ss πανουργίαν)
 13 (CD 11 ss + "Τί με πειράζετε; C1 + ὑποκριταί) 14 (C 'Επὶ-
 15 (D τὸ νόμισμα) 16 (K 11 ss + οἱ δὲ ἐδειξαν, K ss + αὐτῷ,
 1 + denarium, K † + καὶ εἶπαν, 1 + et dixit eis) 17 (K omits)

VARIOUS.

We assume that Matt. xxi. 44 is not genuine. Otherwise we must have supposed that the proto-Mark contained the verse.

S. Luke's ἐμβλέψας (17) occurs in Mark x. 27 = Matt. xix. 26;
 Mark x. 21, xiv. 67, Luke xxii. 61.

The phrase ἐπιβαλεῖν τὰς χεῖρας αὐτῷ or ἐπ' αὐτόν occurs
 seven times in S. Luke's writings, twice in S. John's Gospel;
 also in Mark xiv. 46 = Matt. xxvi. 50.

S. Luke's ἐν αὐτῇ τῇ ὥρῃ (19) occurs in Luke ii. 88, x. 21,
 xii. 12, xiii. 81, xx. 19, xxiv. 88, and ἐν ἐκείνῃ τῇ ὥρῃ in Luke
 vii. 21.

S. Mark's conclusion καὶ ἀφέντες αὐτὸν ἀπῆλθαν is transferred
 in S. Matthew to the end of the next section (xxii. 22).

S. Luke's δίκαιος (20) means no more than a man who is
 attentive to the discharge of his religious duties. Even S. Paul
 frequently uses the word in this sense, Rom. v. 7, 1 Tim. i. 9,
 Titus i. 8. In the Pauline sense "there is none righteous, no
 not one," save in Christ.

Συμβούλιον λαβόν occurs five times in S. Matthew; συμ-
 βούλιον ποιῶν occurs (with variants as to the verb) twice in
 S. Mark. Neither phrase is found elsewhere in N.T.

With S. Luke's λαμβάνεις πρόσωπον (21) cf. Gal. ii. 6,
 πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει. Acts x. 80, οὐκ ἔστιν
 προσωπολήπτης ὁ θεός. προσωποληψία occurs in Jas. ii. 1,
 Rom. ii. 11, Eph. vi. 9, Col. iii. 25, and προσωποληπτικῶν in
 Jas. ii. 9.

S. Luke's πανουργία (23) is used three times by S. Paul and
 τωοῦργος once.

S. Luke avoids the Latin word *Census*.

ὑποκριτής occurs 18 times in S. Matthew, thrice in S. Luke,
 once in S. Mark.

S. MATTHEW.

xxii. 20 καὶ λέγει αὐτοῖς "Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπι-
 γραφή;"
 21 λέγουσιν¹⁰ "Καίσαρος." τότε λέγει αὐτοῖς
 "Ἀπόδοτε οὖν τὰ Καίσαρος¹¹ Καίσαρι
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ."
 22 [ἀκούσαντες] ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.
 9 (O δ δ, D ll omit) 10 (D lss + αὐτῷ) 11 (D ll ss
 omit) 12 (D^s + τῷ)

xxii. 23—33.

23 [Ἦν ἐκείνη τῇ ἡμέρᾳ] προσήλθον αὐτῷ Σαδδουκαῖοι, †
 * λέγοντες μὴ εἶναι ἀνάστασιν, †
 καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες "Διδάσκαλε,
 Μωυσῆς² εἶπεν³ Ἐάν τις ἀποθάνῃ
 μὴ ἔχων τέκνα⁴,
 25 ἐπιγαμβρεύσει⁵ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα [αὐτοῦ]⁶
 καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ⁷.
 26 ἦσαν δὲ⁸ [παρ' ἡμῶν] ἐπτὰ ἀδελφοί· † καὶ ὁ πρῶτος γήμας⁹
 ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν¹⁰ †
 [τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ]. }
 26 ὁμοίως καὶ ὁ δεύτερος

καὶ ὁ τρίτος,
 ἕως τῶν ἐπτὰ.

27 ὕστερον δὲ πάντων¹⁰ ἀπέθανεν¹¹ ἡ γυνή. †
 28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἐπτὰ¹² ἔσται γυνή; } †
 πάντες¹³ γὰρ ἔσχον αὐτήν.
 29 [ἀποκριθεὶς] δὲ¹⁴ ὁ Ἰησοῦς εἶπεν αὐτοῖς † "Πλανᾶσθε
 μὴ εἰδότες τὰς γραφὰς μὴδὲ τὴν δύναμιν τοῦ θεοῦ.
 30 ἐν γὰρ τῇ ἀναστάσει
 οὔτε γαμοῦσιν οὔτε γαμίζονται,
 ἀλλ' ὡς ἄγγελοι¹⁵ ἐν τῷ¹⁶ οὐρανῷ εἰσίν. †
 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
 οὐκ ἀνέγνωτε
 τὸ βιβλίον ὑμῶν¹⁷ ὑπὸ τοῦ θεοῦ λέγοντος
 32 Ἐγὼ [εἰμὶ] ὁ θεὸς Ἀβραάμ καὶ [ὁ]¹⁸ θεὸς Ἰσαάκ¹⁹ καὶ
 [ὁ]²⁰ θεὸς Ἰακώβ;
 οὐκ ἔστιν [ὁ]²¹ θεὸς νεκρῶν ἀλλὰ ζώντων."
 33 [Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.]

1 (K^s + Kai) 2 (K omit) 3 (K Μωσῆς) 4 (ll filium
 or filios) 5 (D ll + να) 6 (D omits) 7 (s^c omits)
 8 (D l omit) 9 (D γαμήσας, s^c omits) 10 (l omits)
 11 (D ll + καὶ) 12 (2 ll omit) 13 (2 ll septem) 14 (K
 καὶ α. π.; ll omit δέ) 15 (ss + Greatly) 16 (K ll + θεοῦ)
 17 (ND ll Ἰσάκ) 18 ND omit

S. MARK.

xii. (16) καὶ λέγει αὐτοῖς "Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπι-
 γραφή;"
 17 οἱ δὲ¹⁸ εἶπαν αὐτῷ¹⁹ "Καίσαρος." 17 δ δὲ¹⁸ Ἰησοῦς εἶπεν¹⁹
 "Τὰ¹⁴ Καίσαρος ἀπόδοτε¹⁵ Καίσαρι †
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ."
 καὶ ἐξεθαύμαζον¹⁶ ἐπ' αὐτῷ¹⁷.
 10 (D ll omit) 11 (ll omit) 12 (D ll s^c ἀποκριθεὶς δέ δ)
 13 (NC ll s^c + αὐτοῖς) 14 (l + τοῦ) 15 (l + τῷ) 16 (ll
 ἐθαύμασαν, D^s ἐθαυμάζοντο) 17 (D αὐτόν)

41. THE QUESTION PUT BY THE SADDUCEES.

xii. 18—27.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
 οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι,
 καὶ ἐπηρώτων¹ αὐτὸν λέγοντες 19 "Διδάσκαλε,
 Μωυσῆς² ἔγραψεν ἡμῖν³ ὅτι⁴ ἐάν τις ἀδελφὸς ἀποθάνῃ
 καὶ καταλίπῃ⁵ γυναῖκα καὶ μὴ ἀφῇ τέκνον⁶,
 ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα⁷
 καὶ ἐξαναστήσῃ⁸ σπέρμα τῷ ἀδελφῷ αὐτοῦ⁹.
 20 ἔπτα ἀδελφοὶ ἦσαν¹⁰. καὶ ὁ πρῶτος¹¹ ἔλαβεν γυναῖκα,
 καὶ ἀποθνήσκων¹² οὐκ ἀφῆκεν σπέρμα.
 21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, (1)
 καὶ ἀπέθανεν¹³ μὴ καταλιπὼν σπέρμα¹⁴,
 καὶ ὁ τρίτος ὡσαύτως¹⁵.
 21 καὶ¹⁶ οἱ ἐπτὰ οὐκ ἀφῆκαν¹⁷ σπέρμα.
 Ἰσχυάτον πάντων¹⁸ καὶ ἡ γυνὴ ἀπέθανεν¹⁹.
 23 ἐν τῇ ἀναστάσει²⁰ * τίνος αὐτῶν²¹ ἔσται²² γυνή;
 οἱ γὰρ ἐπτὰ ἔσχον αὐτήν γυναῖκα.
 24 ἔφη²³ αὐτοῖς ὁ Ἰησοῦς "Οὐ²⁴ διὰ τοῦτο πλανᾶσθε
 μὴ εἰδότες²⁵ τὰς γραφὰς μὴδὲ τὴν δύναμιν τοῦ θεοῦ²⁶;
 25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν²⁷,
 οὔτε²⁸ γαμοῦσιν²⁹ οὔτε³⁰ γαμίζονται³¹,
 ἀλλ' εἰσίν ὡς³² ἄγγελοι³³ ἐν τοῖς οὐρανοῖς.
 26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται
 οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως³⁴ ἐπὶ τοῦ³⁵ βάρτου
 πῶς³⁶ εἶπεν αὐτῷ ὁ θεὸς λέγων
 Ἐγὼ ὁ³⁷ θεὸς Ἀβραάμ καὶ³⁸ θεὸς Ἰσαάκ³⁹ καὶ⁴⁰ θεὸς
 Ἰακώβ⁴¹ *;
 27 οὐκ ἔστιν⁴² θεὸς νεκρῶν ἀλλὰ ζώντων⁴³· πολὺ πλανᾶσθε."

1 (O -ον) 2 (Cl Μωσῆς) 3 (D omits) 4 (K -λείψῃ,
 O -λείψαι, D ll ἔχη) 5 (NCD ll τέκνα) 6 (D ll + αὐτοῦ)
 7 (O -σει) 8 (D ll ἦσαν οὖν παρ' ἡμῶν ἐπτὰ ἀδελφοί) 9 (K εἰς)
 10 (D ll ἀπέθανεν καὶ) 11 (l omits, D ll καὶ οὐδὲ αὐτὸς
 (D + οὐκ) ἀφῆκεν σπέρμα) 12 (D ll + ὡσαύτως ἔλαβον αὐτήν...
 καὶ) 13 (K † -κεν) 14 (D ll omit) 15 (l relicta
 est, ll + sine filio) 16 (D ll s^c + οὖν, A ll + ὅταν ἀναστῶσιν)
 17 (2 ll omit) 18 (D + η) 19 (D ll s^c ἀποκριθεὶς δέ εἶπεν)
 20 (ll omit) 21 (D ll γυνώσκοντες) 22 (D † + οὐδὲ)
 23 (D s^c + στήθουσιν) 24 (D οὐ) 25 (K † omits) 26 (D οὐδέ)
 27 (D γαμίζουσιν) 28 B + οἱ 29 (O Μωσέως) 30 (D τῆς)
 31 (D ὡς) 32 (K O + δ) 33 (ND ll Ἰσάκ) 34 NC + δ
 35 (D ll s^c + ὁμοίως οὖν)

* LXX. Deut. xxv. 5, ἐάν τις κατακλῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτό, καὶ ἀποθάνῃ εἰς αὐτῶν, σπέρμα δὲ μὴ ᾖ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίῃσιν· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτοῦ εἰσελεύσεται πρὸς αὐτήν καὶ λήμψεται αὐτὴν ἑαυτῷ γυναῖκα καὶ συνοικήσει αὐτῇ. 6 καὶ ἔσται τὸ παιδίον ὃ ἐάν τέκῃ κατασταθήσεται ἐκ τοῦ ὀνόματος τοῦ τετελευτηκότος, καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτοῦ ἐξ Ἰσραὴλ.

S. LUKE.

XX. (24) τίνος ἔχει εἰκόνα καὶ²⁸ ἐπιγραφὴν;οἱ δὲ²⁹ εἶπαν "Καίσαρος." 25 ὁ δὲ εἶπεν "πρὸς αὐτούς""Τοῖνυν³⁰ ἀπόδοτε τὰ³¹ Καίσαρος³² Καίσαρι
καὶ τὰ τοῦ θεοῦ τῷ θεῷ."26 καὶ [οὐκ ἔσχυν ἐπιλαβέσθαι τοῦ ῥήματος³³ ἐναντίον τοῦ λαοῦ,
καὶ] θαυμάσαντες [ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐτίγησαν].18 (D + τὴν) 19 (CD II ἀποκριθέντες, C1 + δὲ) 20 (CD II
αὐτοῖς, I omits) 21 (D II omit) 22 (D + τοῦ) 23 (CD
+ τῷ) 24 (D αὐτοῦ + ῥήμα, II verbum eius)

XX. 27—40.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,

οἱ λέγοντες ἄνδρασι μὴ εἶναι,

ἐπηρώτησαν³⁴ αὐτὸν 28 λέγοντες "Διδάσκαλε,Μωϋσῆς³⁵ ἔγραψεν ἡμῖν, ἔάν τινος ἀδελφὸς ἀποθάνῃ³⁶ἔχων γυναῖκα, ἥ³⁷ καὶ οὗτος ἀτεκνός ᾖ³⁸,ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα³⁹καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ⁴⁰.29 ἐπὶ τὰ οὖν⁴¹ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα
ἀπέθανεν ἀτεκνός·30 καὶ ὁ δεύτερος⁴²31 καὶ ὁ τρίτος ἔλαβεν αὐτήν⁴³ (1), ὡσαύτως [δὲ]⁴⁴καὶ⁴⁵ οἱ ἐπὶ τὰ οὖν κατέλιπον τέκνα⁴⁶ [καὶ ἀπέθανον]⁴⁷.32 ὕστερον⁴⁸ καὶ ἡ γυνὴ ἀπέθανεν⁴⁹.33 [ἡ γυνὴ] οὖν⁵⁰ ἐν τῇ ἀναστάσει τίνος αὐτῶν⁵¹ γίνεται⁵² γυνή;
οἱ γὰρ ἐπὶ τὰ ἔσχον⁵³ αὐτὴν γυναῖκα."34 καὶ⁵⁴ εἶπεν αὐτοῖς⁵⁵ ὁ Ἰησοῦς "[Οἱ υἱοὶ τοῦ αἵματος τούτου⁵⁶
γαμοῦσιν καὶ γαμίσκονται⁵⁷], 35 οἱ δὲ καταξιοθέντες τοῦ αἵματος
ἐκείνου τυχεῖν⁵⁸ καὶ τῇ ἀναστάσει τῇ ἐκ νεκρῶν]
οὔτε γαμοῦσιν οὔτε γαμίζονται⁵⁹."36 [οὐδὲ⁶⁰ γὰρ ἀποθάνειν ἐν⁶¹ θανάτῳ⁶²], ἰσαγγελοὶ γὰρ εἰσιν,
[καὶ υἱοὶ εἰσιν θεοῦ⁶³ τῇ ἀναστάσει υἱοὶ ὄντες.]

37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ †

καὶ⁶⁴ Μωϋσῆς⁶⁵ ἐμήνυσεν⁶⁶ ἐπὶ τῇς βάτου, †ὡς λέγει⁶⁷ ΚΥΡΙΩΝΤὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ⁶⁸.38 θεὸς δὲ⁶⁹ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, †

[πάντες γὰρ αὐτῷ ζῶσιν.]

39 ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν⁷⁰ "Διδάσκαλε,
καλῶς εἶπας." 40 οὐκ ἔτι γὰρ⁷¹ ἐτόλμων ἐπερωτῆν αὐτὸν οὐδέτι⁷².1 (A1 ἀντι-) 2 B1 ἐπηρώτων 3 (N Μωϋσῆς) 4 (D1
+ ἀτεκνός) 5 (D1 omit) 6 (N ἱσοῖς) 7 (D11 ε' παρ'
ἡμῖν, II omit) 8 (ε' his brother, A1188 + ἔλαβεν τὴν γυναῖκα
καὶ οὗτος ἀπέθανεν ἀτεκνός) 9 (D II omit) 10 (D² omits)
11 (D οὐκ ἀφῆκαν D II τέκνον) 12 (II omit) 13 (II ε' omits,
II + δὲ πάντων) 14 (I omits) 15 (N II omit) 16 (KD II
ἐσται) 17 (D εἶχον) 18 (I respondens, I omits) 19 (D1
πρὸς αὐτοῦ, ε' omits) 20 (D1188 + γεννώσται καὶ γεννώσιν)
21 (D γαμοῦσιν) 22 (II omit) 23 B γαμίσκονται 24 (N
ἱσοῖς) 25 (I1 ε' omits) 26 (D² II μέλλουσιν) 27 (D τῷ θεῷ,
II dei) 28 (D II ἐδήλωσεν) 29 (II sicut dixit "Vidi in
tubo) 30 (KD II Ἰσαὰκ) 31 (D1 omit, II ergo, I enim)
32 (N + αὐτῷ) 33 (D II δὲ)LXX. Gen. xxviii. 8, εἶπεν δὲ Ἰούδας τῷ Λόβαν "Ἐλθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου καὶ γάμβρευσαι αὐτήν,
καὶ ἀνάστησιν σπέρμα τῷ ἀδελφῷ σου."

Exod. iii. 6, καὶ εἶπεν "Ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ."

VARIOUS.

Translate "Pay back Caesar's (coins) to Caesar and God's (coins) to God." The allusion is to (1) the Roman denarius, (2) the half-shekel (for use in paying the Temple tax only), (3) the ordinary copper coins of the country. The Roman coins would be little used by the common people, who had scruples about the Emperor's head, but the tax collectors would insist on them. Rom. xiii. 7, ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόρον τὸν φόρον, τῷ τὴν τιμὴν τὴν τιμὴν.

S. Matthew's conclusion καὶ ἀφέντες αὐτὸν ἀπῆλθον is borrowed from Mark xii. 12.

"Resurrection" in this passage means "the general Resurrection at the last day." This the Sadducees denied, as they did also the immortality of the soul, the life after death and the existence of angels and spirits.

The case is of course a supposed one. In our Lord's time the custom of Levirate Marriage had long been practically obsolete. See Ederheim, *Life of Jesus* ii. 400.

S. Luke's τοῖνυν (25) occurs here only in the Gospels, and in other parts of the N.T. only in Heb. xiii. 18 (where it again stands first word of the sentence contrary to classical usage) and in 1 Cor. ix. 26.

S. Luke's καταξιών (35) is used twice by S. Luke, and once by S. Paul. τυγχάνω is used six times by S. Luke, four times by S. Paul and twice in the epistle to the Hebrews.

The word ἰσαγγελοὶ was probably coined by S. Luke in place of S. Mark's simpler phrase.

The word κενός is used twice by S. Luke, once by S. John and once by S. Paul.

To a Jew a corpse was a polluting thing (cf. Matt. viii. 22, xiii. 27): to touch it caused uncleanness for seven days. And as no Jew would voluntarily incur this pollution except in cases of great social obligation, so he would readily admit that the all-pure God would not even name a corpse. To S. Luke, the Gentile physician, such feelings were unintelligible, and therefore he tries to interpret the simple Jewish idea by a Pauline thought, for which cf. Acts xvii. 23, ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, and Rom. xi. 36, οὐκ ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα. Rom. vi. 11, ὁ δὲ ἵψ, ἵψ τῷ θεῷ. In the Psalter it is common to speak of the dead as shadows and nonentities; the Christian hope corrects that view.

The refrain with which S. Matthew concludes (33) is taken from Mark xi. 18 and repeated in Matt. vii. 28, xiii. 54, xix. 25.

42. THE QUESTION PUT BY THE SCRIBE.

xxii. 34—40.

34 [Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό¹.] 35 καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς² [πειράζων αὐτόν³]

Luke xi. 40 = Matt. xxii. 46.

36 "Διδάσκαλε,] ποία ἐντολὴ μεγάλη⁴ [ἐν τῷ νόμῳ];"
 37 ὁ δὲ ἔφη αὐτῷ

"Ἀγαπήσεις Κύριον τὸν θεόν σου ἐν ὅλῃ⁵ καρδίᾳ σου
 καὶ ἐν ὅλῃ τῇ⁶ ψυχῇ⁷ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ⁸ σου^a.

38 [αὕτη ἐστὶν ἡ⁹ μεγάλη (α) καὶ] πρώτη ἐντολή. (1)
 39 δευτέρα¹⁰ [ὁμοία]¹¹ αὕτη¹²

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν^b.
 [40 ἐν ταύταις ταῖς δυοῖν ἐντολαῖς ὅλος¹³ ὁ νόμος κρέμαται καὶ οἱ προφῆται.]"

1 (D ll as ἐπ' αὐτόν) 2 (l omits) 3 (D ll + καὶ λέγων)
 4 (s^a + and first) 5 (D + τῇ) 6 (B omits) 7 (l iustitia)
 8 (l virtute) 9 (D † omits) 10 (D ll + δὲ) 11 B ὁμοίως
 12 ll αὐτῇ (D ταύτῃ), B omits 13 (K ss omits)

Mark xii. 34 d = Matt. xxii. 46 (see next section).

xii. 28—34.

[28 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας (ii)
 αὐτῶν¹ συζητούντων, εἰδὼς² ὅτι καλῶς ἀπεκρίθη
 αὐτοῖς, ἐπηρώτησεν αὐτόν³]

"Ποία ἐστὶν ἐντολὴ πρώτη πάντων⁴;"

29 "ἀπεκρίθη ὁ Ἰησοῦς⁵ "ὅτι"

["Πρώτη ἐστὶν⁷ (1) "Ἀκούε, Ἰσραὴλ, (iii)

Κύριος ὁ θεὸς ἡμῶν κύριος⁸ εἷς ἐστίν, 30 καὶ]
 [ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης⁹ καρ-

δίας σου
 "καὶ ἐξ ὅλης τῆς¹⁰ ψυχῆς σου¹¹ "καὶ ἐξ ὅλης τῆς¹²
 διανοίας σου¹³

καὶ ἐξ ὅλης τῆς ἰσχύος σου¹⁴.

31 δευτέρα αὕτη¹⁵

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν^b].

["μείζων¹⁶ (α) τούτων ἄλλη¹⁷ ἐντολὴ οὐκ ἔστιν¹⁸. " (iii)

32 "Εἶπεν αὐτῷ ὁ γραμματεὺς "Καλῶς, διδάσκαλε,
 ἐπ' ἀληθείας εἶπες ὅτι εἷς ἐστίν¹⁹ καὶ οὐκ ἔστιν
 ἄλλος²⁰ πλὴν αὐτοῦ²¹. 33 καὶ τὸ ἀγαπᾶν αὐτόν²² ἐξ
 ὅλης²³ καρδίας²⁴ καὶ²⁵ ἐξ ὅλης τῆς συνήσεως²⁶ καὶ
 ἐξ ὅλης²⁷ τῆς²⁸ ἰσχύος²⁹ καὶ τὸ ἀγαπᾶν τὸν πλη-
 σίον³⁰ ὡς ἑαυτόν³¹ περισσώτερόν³² ἐστὶν πάντων τῶν
 ὀλοκαυτωμάτων καὶ³³ θγισίων. 34 καὶ ὁ Ἰησοῦς
 ἰδὼν αὐτόν³⁵ ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ "Οὐ
 μακρὰν (εἴ)³⁶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ."

Καὶ οὐδεὶς οὐκέτι³⁷ ἐτόλμα αὐτόν ἐπερωτῆσαι. †]

1 (D^s † αὐτῷ) 2 (D ll καὶ ἰδὼν, NC ἰδὼν) 3 (D ll + λέγων,
 "Διδάσκαλε) 4 (D ll s^a omits) 5 (D ll s^a ἀποκριθεὶς δὲ...
 εἶπεν, CD ll + αὐτῷ) 6 (D ll omits, OD ll + "Πάντων, OI
 + ἐντολῇ) 7 (l omits, OI + αὐτῇ) 8 (ll omits) 9 K + τῆς
 10 (B omits) 11 (l omits) 12 (D ll omits, ll et ex totis
 viribus tuis) 13 (D ll s^a + αὕτη πρώτη ἐντολή) 14 (D ll s^a
 δὲ ὁμοία ταύτῃ, K + ἐστίν) 15 (K ll + δὲ) 16 (l hoc est
 magnum mandatum) 17 KD + Καὶ 18 (D ll s^a + ὁ θεὸς)
 19 (D l omits, l + deus) 20 KD + τῆς 21 (K + σου) 22 (l
 omits) 23 (D ll συνήσεως) 24 (ll omits) 25 (K omits)
 26 (D ll ψυχῆς, D^s + αὐτοῦ) 27 (K + σου) 28 (KD ll
 σεαυτόν) 29 (D ll πλεῖον) 30 (K + τῶν) 31 (KD ll
 omits) 32 K † omits 33 (D omits)

^a LXX. Deut. vi. 4, "Ἀκούε, Ἰσραὴλ· Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς ἐστίν, 5 καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας (v. l. καρδίας) σου καὶ ἐξ ὅλης τῆς ψυχῆς σου * * * καὶ ἐξ ὅλης τῆς δυνάμεώς σου. (The asterisks indicate that there is no fourth term in the O.T. as there is in SS. Mark and Luke.)

S. LUKE.

VARIOUS.

§ 42. In S. Luke the lawyer gives the answer which in S. Mark is assigned to our Lord; the sequel also is quite different (cf. Mark x. 5 f.), but these facts need not prevent us from identifying the two passages, which are much too closely allied to be altogether independent, as such changes in detail are common.

In S. Mark the scribe comes with honest intent desiring to be taught. He praises our Lord's answer and is commended in return, being a man of quite exceptional promise. But in S. Matthew he comes to tempt—a commonplace borrowed from Mark viii. 11, x. 2.

Matt. xii. 40 should be compared with Matt. vii. 12 οὗτοι γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται, and with Gal. v. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ "Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν."

x. 25—30^a.

With Mark xii. 28^b compare Luke xx. 89.

Some scraps of the deutero-Mark embedded in a new section and much misplaced.

25 [Καὶ ἰδοὺ νομικοὶ τισὶ ἀνίστη] ἐκπειράζων αὐτὸν λέγων
"Διδάσκαλε;" [τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;] 26 ὁ
δὲ εἶπεν πρὸς αὐτόν ["Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀνα-
γνώσκεις;] 27 ὁ δὲ ἀποκριθεὶς εἶπεν]

"Ἀγαπήσεις Κύριον τὸν Θεόν σου" ἐξ ὅλης
καρδίας¹⁰ σου καὶ ἐξ ὅλης τῆς
καὶ¹¹ ἐξ ὅλης τῆς ψυχῆς¹² σου καὶ ἐξ ὅλης τῆς
ἰσχύος¹³ σου }
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου¹⁴,
καὶ

τὸν πλησίον σου ὡς σεαυτὸν.¹⁵
28 [εἶπεν δὲ αὐτῷ "Ὁρθῶς ἀπεκρίθης¹⁶. τοῦτο ποιεῖ καὶ
ζήσῃς¹⁷." 29 Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν¹⁸ εἶπεν πρὸς τὸν Ἰησοῦν
"Καὶ τίς ἐστὶν μου πλησίον;" 30 ἐπολαβὼν¹⁹ ὁ Ἰησοῦς εἶπεν²⁰]

1 (as + came near, who) 2 (D1 'Ἀνίστη δέ τις v., ll as Haec
eo dicente, ll as eo dic.) 3 (D11 + καὶ) 4 (D omits)
5 (N + + + + +) 6 (l omits) 7 (D + omits) 8 B omits
9 NO + τῇ, (D + τῇ) 10 (D11 ἐν with dative) 11 (B + omits)
12 (C 2 ll δέ with genitive) 13 (D11 omit) 14 (as thou hast
said) 15 (D γήσῃς) 16 (N αὐτὸν) 17 (D11 + δέ)
18 (D + αὐτῷ)

(Here follows THE STORY OF THE GOOD SAMARITAN,
8 verses. III. § 8.)

Mark xii. 84^a = Luke xx. 40.

The saying that "no man ventured to ask Him any more questions" is used by S. Mark to conclude the question of the scribe, by S. Luke to conclude the question of the Sadducees, and by S. Matthew to conclude our Lord's question about the Messiah. Similarly the saying "Teacher, Thou hast well said" is appended in the trito-Mark to our Lord's reply "The first commandment is to love God and the second to love our neighbour," but in S. Luke to the reply that "God is not a God of corpses." These may be examples of editorial transference, but it is more probable that S. Luke has faithfully preserved for us the proto-Mark; for S. Mark's later additions may well have caused him to remodel the whole passage.

The word νομικός (=γραμματεὺς) is used six times by S. Luke, once by S. Paul, but not elsewhere in N.T. except in this parallel of S. Matthew (85).

S. Luke x. 25 b is borrowed from Luke xviii. 18 = Mark x. 17 = Matt. xix. 16, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

* With Mark xii. 81 compare Rom. xv. 2, ἕκαστος ἑμὴν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθόν.

^b LXX. Levit. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

^c LXX. Deut. iv. 85, Κύριος ὁ Θεός σου, οὗτοι Θεοὶ ἐστὶν, καὶ οὐκ ἐστὶν ἓτι πλὴν αὐτοῦ.

^d LXX. Lev. xviii. 5, καὶ φυλάξετε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματα μου, καὶ ποιήσετε αὐτά· ἃ ποιήσας ἀνθρώπος ζήσεται ἐν αὐτοῖς.

S. MATTHEW.

S. MARK.

43. TEACHING IN THE TEMPLE.

xii. 35—44.

xxii. 41—xxiii. 12.

41 [Συνηγμένον δὲ τῶν Φαρισαίων] ἐπερώτησεν αὐτοὺς ὁ Ἰησοῦς λέγων 42 "Τί ἔμειν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστιν;" λέγουσιν αὐτῷ "Τοῦ Δαυεὶδ." 43 λέγει αὐτοῖς "Πῶς οὖν Δαυεὶδ ἔν πνεύματι¹⁸ καλεῖ αὐτὸν κύριον λέγων †
 44 Εἶπεν Κύριος τῷ κυρίῳ μου ἑκάθω ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς⁹ σου ὑποκάτω τῶν ποδῶν σου¹⁰;"
 45 εἰ οὖν Δαυεὶδ⁸ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;" †

[46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας¹⁹ ἐπερωτῆσαι αὐτὸν οὐκέτι.]

1 (N f omits) 2 (s^e omits, s^e + holy) 3 (D * ἐκθροῖς)
 4 (ll scabellum) 5 (D ll + ἐν πνεύματι) 6 (D ll as ὡρας)

43 a. Our Lord's Question about the Messiah.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν¹ διδάσκων ἐν τῷ ἱερῷ
 "Πῶς λέγουσιν οἱ γραμματεῖς ὅτι
 ὁ χριστὸς υἱὸς Δαυεὶδ ἐστιν;
 36 αὐτὸς² Δαυεὶδ εἶπεν³ ἐν⁴ τῷ πνεύματι τῷ ἁγίῳ
 Εἶπεν⁵ Κύριος τῷ κυρίῳ μου ἑκάθω ἐκ δεξιῶν μου
 ἕως ἂν θῶ τοὺς ἐχθρούς⁹ σου ὑποκάτω τῶν ποδῶν σου¹⁰."
 37 αὐτὸς⁶ Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πῶς⁷ αὐτοῦ ἐστίν υἱός;"

1 (D ll εἶπεν) 2 (D + καὶ) 3 (D^e ἔειπεν, ll + enim or autem)
 4 (l f omits) 5 (B f omits) 6 (D^e ll Δέγει, N + δ)
 7 B ἑκάθω 8 (D f omits) 9 (D * θῶσω) 10 (D * ἐκθροῖς)
 11 (N ll ὑποπόδιον) 12 (2 ll + αὐτοῦ) 13 (2 ll + ergo, l + si ergo) 14 (N l πῶς)

Matt. xxii. 46 = Mark xii. 34 d.

Conflation.

xxiii. 1 [Τότε (δὲ) ὁ Ἰησοῦς] ἐλάλησεν τοῖς ὄχλοις }
 καὶ τοῖς μαθηταῖς αὐτοῦ² 2 λέγων³ } †
 "Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.
 3 πάντα ὡς ἂν εἶπωσιν ὑμῶν⁴ ποιήσατε⁵ καὶ τηρεῖτε⁶, κατὰ δὲ⁷ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.
 4 δεσμεύουσιν δὲ φορτία⁸ βαρύνει καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ⁹ δὲ τῷ δακτύλῳ αὐτῶν¹⁰ οὐ θέλουσιν κινῆσαι αὐτά.
 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεοφθῆναι τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κρόσπεδα¹¹.
 6 φιλοῦσι δὲ τὴν πρωτοκλισίαν¹² ἐν τοῖς δείπνοις (3)
 καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)
 7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς (1)
 [καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων "Ραββί¹⁴." 8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί¹⁵, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος¹⁶, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε· 9 καὶ πατέρα μὴ καλέσητε ὑμῶν¹⁷ ἐπὶ τῆς γῆς, εἰς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος¹⁸. 10 μὴ δὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἰς¹⁹ ὁ χριστός· 11 ὁ δὲ²⁰ μέλλων ὑμῶν²¹ ἔσται ὑμῶν διδάσκαλος. 12 Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται."]
 1 B omits 2 (l et dixit illis) 3 (ss omits) 4 (D^e omits, l + egerunt) 5 (D ποιήτε, s^e Origen hear) 6 (s^e Origen and do, N s^e omits) 7 (D ll γὰρ) 8 (N + μεγάλα) 9 B ll + καὶ δεσβε-
 στακτα, (D + καὶ ἰδυσθ.) 10 (ll omits) 11 (s^e omits) 12 (ll + vestimentorum suorum) 13 (D^e * προκλισησάν) 14 (D^e + ραββί) 15 (N omits) 16 (ND καθηγητής, s^e + Χριστός) 17 (D ll ὑμῶν) 18 (D ll ἐν οὐρανῷ) 19 (N ll εἰς γὰρ ἐστὶν ὑμῶν ὁ καθ.) 20 (D ll omits) 21 (ss whosoever among you wishes to be great)
 (S. Matthew adds 26 verses. The whole conflation is given in II. § 17.)
 On S. Matthew's silence about widows see next section.

43 b. Warning against Pharisaism.

xii. (37) Καὶ ὁ¹ πολὺς ὄχλος ἤκουεν αὐτοῦ² ἡδέως.
 38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ³ ἔλεγεν * 4
 "Βλέπετε ἀπὸ τῶν γραμματέων
 τῶν θελώντων⁵ ἐν στολαῖς περιπατεῖν

καὶ⁶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς (1)
 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)
 καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, (3)

40 οἱ κατέσθοντες⁷ τὰς⁸ οἰκίας τῶν⁹ χηρῶν¹⁰
 καὶ¹¹ προφάσει μακρὰ προσευχόμενοι·
 οὗτοι λήμψονται περισσώτερον κρίμα."

1 (ND omits) 2 (D + καὶ) 3 (D ll ὁ δὲ διδάσκων, D^e l + ἡμα) 4 (D ll + αὐτοῖς) 5 (D^e f καὶ τῶν τελωνῶν) 6 (D + ποιῆσθαι) 7 (N οἱ κατεσθόντες, D ll οἱ κατεσθίουσιν) 8 (D omits) 9 (D ll + καὶ ὀρφανῶν) 10 (D ll omits)

S. LUKE.

VARIOUS.

§ 48. Again there is a difference about the persons addressed. According to S. Mark the question appears to have been put to the multitude, and we are not even told that scribes were present. They are spoken of in the third person and as though absent. S. Luke has recently mentioned scribes, and his pronoun "to them" may mean "to the scribes," though it is more probably indefinite. But S. Matthew, with his usual condemnation of the Pharisees, addresses the question pointedly to them and makes them give the answer. Then a second question is put and they are silenced and confounded. All this is done by some slight editorial changes, the purpose of which is clear.

S. Luke speaks of "the book of Psalms," cf. Luke xxiv. 44, Acts i. 20, xiii. 33. No other N.T. writer uses this term when speaking of the O.T. psalms. All prefer to write "in David" or "David saith."

xx. 41—xxi. 4 (xi. 43).

41. Εἶπεν δὲ πρὸς αὐτοὺς

"Πῶς λέγουσιν¹

τὸν χριστὸν εἶναι² Δαυεὶδ υἱόν; †

42. ἑαυτὸς γὰρ³ Δαυεὶδ λέγει ἐν [Βιβλῷ⁴ Ψαλμῶν]

Εἶπεν⁵ Κύριος τῷ κυρίῳ μου ἑκάθου ἐκ δεξιῶν μου

43. ἕως ἂν θῶ⁶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.⁷

44. Δαυεὶδ οὖν⁸ αὐτὸν κύριον καλεῖ⁹, καὶ πῶς αὐτοῦ υἱὸς ἔσται;¹⁰ †

1 (ss + the scribes, concerning) 2 (D omits) 3 (D llss
καὶ αὐτὸς) 4 (D τῷ βύβλῳ τῶν) 5 (D ll λέγει, K + δ)
6 (D τιθῶ) 7 (D llss ὑποκάτω) 8 (llss + I) 9 (D ll
omit, 1 enim) 10 (D λέγει)

power, and says that His judgments are just, not by virtue of His omniscience, but by seeking to know and do the Father's will. If He shows superhuman power and knowledge, as He constantly does, it would seem to be not so much His own, which He had mysteriously surrendered for the time, but derived from the Holy Spirit, which was given without measure to Him. Certainly weakness and strength, ignorance and knowledge, meekness and self-assertion are incomprehensibly united in Him. To deny the human element is to deny the Incarnation. Not to recognize the divine is however far more fatal. Some would plead that His words are not always accurately reported.

§ 48 b. S. Mark's account of our Lord's denunciation of Pharisaism is given in three verses, which S. Matthew, as usual, expands by conflation into a whole chapter, using S. Mark's verses as a peg on which to hang new materials. S. Luke always prefers, where it is possible, to reproduce S. Mark in the original brevity and to collect the new materials into a different chapter (xi. 37—54. See II. § 17).

xx. 45. Ἀκούοντος δὲ παντὸς τοῦ λαοῦ

εἶπεν τοῖς μαθηταῖς¹

46. "Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελούντων περιπατεῖν ἐν στολαῖς² †

καὶ φιλοῦντων δσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,"

Doublet:

[xi. 43. "οὐαὶ ὑμῖν τοῖς Φαρισαίοις,³ οὗτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς (2) καὶ τοὺς δσπασμοὺς ἐν ταῖς ἀγοραῖς⁴." (1)]

xx. 47. "οἱ κατεσθίουσιν⁵ τὰς οἰκίας⁶ τῶν χηρῶν καὶ⁷ προφάσει μακρὰ προσεύχονται⁸. οὗτοι λήμψονται περισσύτερον κρίμα."

1 (N ll + αὐτοῦ) 2 (ss στολῆ) 3 (ND ll Φαρισαῖοι, s^c scribes and Ph.) 4 (CD ll + καὶ (C + τὰς) πρωτοκλισίας ἐν τοῖς δείπνοις) 5 (D οἱ κατέσθοντες) 6 (ll παντες) 7 (ll omit) 8 (D ll προσευχόμενοι)

If, as many O. T. critics maintain, Ps. cx. was not written by David but by some anonymous author in 143 B.C. to celebrate the accession to political and priestly power of Simon the Maccabee, our Lord's argument in this passage breaks down. Hence the supreme importance of right views on the *kenosis*. If our Lord "grew in wisdom" as really as in stature (Luke ii. 52), His human education must have been affected by His environment, and although He "refused the evil and chose the good" to an extent to which no limit can be placed by those who believe in the Incarnation, there are many things which mere clearness of moral and spiritual vision would not reveal to Him. We must not judge of this question by reason, but by what Scripture says about it. Now our Lord proclaims His own ignorance respecting things distant in time (Mark xiii. 32) and respecting things distant in space (John xi. 34). The Gospels never represent Him as rising above the knowledge of the age in which He lived in matters of science (Luke viii. 8, xi. 34, xvi. 19 ff.). It is therefore not surprising that He accepted the critical conclusions of that age (Luke xvi. 81). So in John v. 30 He declares His dependence upon the Father for

βλέπω in this sense is used six times by S. Mark, once by S. Matt. and twice by S. Luke; the synonym *προσέχω* does not occur in S. Mark, but is found six times in S. Matt. and four times in S. Luke. Neither *βλέπετε ἀπὸ* nor *βλέπετε μὴ* is found in the LXX. Both phrases seem to have been coined by S. Mark and to have been generally corrected by the other Evangelists.

* LXX. Ps. cx. 1, εἶπεν [δ] Κύριος τῷ κυρίῳ μου ἑκάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου." Cf. Heb. i. 13; Acts ii. 34.

S. MATTHEW.

Widows are not once mentioned in S. Matthew, though S. Mark speaks of them in two passages and S. Luke in six, not to reckon cases in the Acts of the Apostles. There was probably some local reason for this remarkable silence arising from the circumstances of the church (of Alexandria?) for which this Gospel was written. Widows were at all times a serious burden to the church funds, as we learn from Acts vi. and the Pastoral epistles. They were numerous and many of them very young. It may have been necessary sternly to repress them. Otherwise it is difficult to account for this deliberate omission. In the first Gospel women are as much kept in the background as they are brought to the front in the third.

§ 44. It appears from New Testament writings that Christian thought in the Apostolic age was directed (1) to the Second Advent, (2) to the Resurrection, (3) to the Crucifixion, (4) to our Lord's ministerial activity, (5) to the Incarnation, (6) to the pre-existence of the Son with the Father, teaching thus ever moving backwards in respect of time. The older topics were not allowed to drop, but the chief interest ever centred on the newer revelations. It is therefore not surprising that our Lord's teaching on Eschatology should have formed part of the proto-Mark. Indeed there is reason to think that the four chapters of S. Mark which follow are the oldest part of the Gospel tradition. Certainly the subject of the Second Advent forms the earliest promise in Acts i. 11, and is the basis of what are probably the earliest Christian writings, S. Paul's epistles to the Thessalonians.

xxiv. 1—42 (x. 17—22).

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς

“Οὐ⁵ βλέπετε ταῦτα [πάντα⁴; ἀμὴν λέγω ὑμῖν⁸].

οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.”

1 (B ἐκ) 2 (F ll + αὐτῷ) 3 (D ll s^a omit) 4 (s^a all these stones) 5 (D + δτι)

xxiv. 3 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν †

προσῆλθον αὐτῷ οἱ μαθηταὶ² κατ’³ ἰδίαν †

λέγοντες

“Εἰπὼν⁴ ἡμῖν πότε⁵ ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς [σῆς παρουσίας⁶ καὶ]⁷ συντελείας [τοῦ αἰῶνος].”

1 (C + κατέναντι τοῦ ἱεροῦ) 2 (C ll + αὐτοῦ) 3 (NB * καθ’)

4 (NB CD E i t e) 5 (C † τότε) 6 (D π. σου) 7 (D + τῆς)

xxiv. 4 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτοῖς¹

“Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.”

1 (ll omit) 2 (C -σει)

S. MARK.

43 c. The Widow's Mites.

xii. 41 Καὶ [καθίσας¹ κατέναντι² τοῦ γαζοφυλακίου] (iii) ἰθεώρει³ πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι⁴ ἱβαλλον⁵ πολλὰ.

41 καὶ ἐλθοῦσα μία⁶ χήρα πτωχή⁷

ἱβαλεν λεπτὰ δύο, [ὃ ἐστὶν κοδράντης.]

43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν⁸ αὐτοῖς

“Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχή

πλείον⁹ πάντων ἱβαλεν¹⁰ τῶν βαλλόντων¹¹ εἰς τὸ γαζοφυλάκιον.

44 πάντες γὰρ¹² ἐκ τοῦ περισσεύοντος αὐτοῖς ἱβαλον,

αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς

πάντα ὅσα εἶχεν ἱβαλεν, ὅλον τὸν βίον αὐτῆς.”

1 (D καθίσας, s^a Origen ἐστὶν) 2 B ἀπ- 3 (N θεωρεῖ) 4 (D † omits) 5 (N ἐξ-) 6 (D ἄμα, N + γυνή) 7 (D ll omits) 8 (E ll λέγει) 9 (N πλέον) 10 (N ἱβαλλον) 11 (ll omit) 12 (D + οὗτοι)

44. DISCOURSE ON THE DESTRUCTION OF THE TEMPLE (AND THE LAST DAYS).

44 a. The Prediction.

xiii. 1—37.

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς¹ τῶν μαθητῶν αὐτοῦ “Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.”

2 καὶ² ὁ Ἰησοῦς εἶπεν αὐτῷ³

“Βλέπεις⁴ ταύτας τὰς μεγάλας⁵ οἰκοδομὰς;

οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον⁶ ὃς οὐ μὴ καταλυθῇ⁷.”

1 (D ll + ἐκ) 2 (D ll + τοῦ ἱεροῦ) 3 (D ll + ἀποκριθεὶς) 4 (D ll αὐτοῖς, ll + Nonne) 5 (D ll βλέπεις, s^a βλέπε, ll + πάσας) 6 (s^a omits) 7 (D ll + ἀμὴν λέγω ὑμῖν ὅτι) 8 (A ll omit, ll in (+ isto) templo) 9 (D λίθον) 10 (N καταλυθήσεται, D ll + καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἀνευ χειρῶν)

44 b. The Question of the Four Disciples.

[xiii. 3 Καὶ καθημένου αὐτοῦ εἰς τὸ Ὄρος τῶν Ἐλαιῶν] (ii)

[κατέναντι τοῦ ἱεροῦ] (iii)

ἐπηρώτα¹ αὐτὸν κατ’² ἰδίαν³

[Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας]* (iii)

4 “Εἰπὼν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον

ὅταν μέλλῃ⁴ ταῦτα συντελεῖσθαι πάντα⁵.”

1 (D ll s^a -των) 2 (B * καθ’)

3 (ND + δ) 4 (D † μέλλει) 5 (l omits)

44 c. The preliminary Troubles and how to meet them.

xiii. 5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν¹ αὐτοῖς

“Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.”

1 (D ll ἀποκριθεὶς εἶπεν, s^a εαίη)

2 (D -σει)

S. LUKE.

xxi. : [Ἀναβλέψας] δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν¹ πλουσίους. †

εἶδεν δὲ² τινα χήραν πενιχρὰν
βάλλουσαν [ἐκεῖ]³ λεπτὰ δύο⁴,
καὶ εἶπεν

“Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ
πλείον⁵ πάντων ἔβαλεν

πάντες γὰρ [οὗτοι] ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον

[εἰς τὰ δῶρα⁶],

αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς
πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.” †

1 (D + τοῖς) 2 (l omits, Dll ss + καὶ) 3 (Dll ss omit)
4 (D + εἶστιν κοδράντης) 5 (D πλείω, K πλέων) 6 (Dl
+ τοῦ θεοῦ)

§ 44. In three Gospels our Lord's solemn prediction of the destruction of the Temple stands first; in SS. Mark and Luke there follows a question as to when this should be and a long discourse which simply answers that question, except that in a single clause of it (Mark xiii. 24—27 = Luke xxi. 25—27) mention is made of the Coming of the Son of Man, presumably for the final Judgement. In S. Matthew however the scope of the discourse is enlarged, for the disciples ask not merely for the date of the destruction of the Temple, but “of Thy Presence and of the winding up of the age.” And throughout the discourse, which in S. Matthew is much lengthened, the End of the World is inseparably blended with the Destruction of the Temple, as though the two events were synchronous and identical. This is due to S. Matthew's habit of conflation, in accordance with which he has massed together all our Lord's sayings (1) respecting the destruction of Jerusalem, (2) respecting the destruction of the World, assuming that the two events were the same. In S. Luke's

xxi. 5—38 (xii. 11, 12; xvii. 31, 32, 23).

καὶ τινῶν λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
[καὶ ἀναθήμασιν¹] κεκόσμηται,

εἶπεν

“Ταῦτα² ἃ³ θεωρεῖτε⁴, [ἐλεύσονται ἡμέραι ἐν αἷς]
οὐκ ἀφελήσεται λίθος ἐπὶ λίθῳ⁵ ὥδε⁶ ὅς οὐ καταλυθή-
σεται.” †

1 (ND ἀναθήμασιν) 2 (s + stones) 3 (Dll ss omit)
4 (l Nonne videtis haec?) 5 (D ll + ἐν τοῖς τοῖς) 6 (ll omit)

xxi. , ἐπηρώτησαν δὲ αὐτὸν¹
λέγοντες

“[Διδάσκαλε,] πότε οὖν² ταῦτα ἔσται, καὶ τί τὸ σημεῖον
ὅταν μέλλῃ ταῦτα γίνεσθαι³;”

1 (D + οἱ μαθηταί) 2 (Dll ss omit) 3 (Dl τῆς σῆς
ἐλεύσεως)

xxi. : ὁ δὲ εἶπεν

“Βλέπετε μὴ πλανηθῇτε·

VARIOUS.

Cf. S. John viii. 20.

[ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ.]

S. Mark says that even the rich cast in copper coins (prutahs), ten of which were worth a penny. So if they gave many, they did not give much; and this was their fault. S. Luke, whose readers did not as a rule use copper coins, has lost this point. Cf. Mark vi. 8 note.

ἀναβλέψας is used of our Lord in Mark vi. 41 = Matt. xiv. 19 = Luke ix. 16; also in Mark vii. 34 = Luke xix. 5.

S. Matthew puts ἀμήν into our Lord's mouth 80 times, S. Mark 18 times, S. Luke 6. S. Luke shows some reluctance to introduce a Hebrew word into Greek.

Gospel many of our Lord's sayings respecting the destruction of the World are recorded, but, except in the case of the one Marcan sentence described above, they are carefully separated from those respecting the destruction of Jerusalem. Probably our Lord's numerous sayings on these two questions were spoken on many different occasions and have been collected for convenience of Church teaching, and differently in the different Gospels. We may go further and ask whether in this, which is the only lengthy speech in S. Mark, some degree of conflation has not been used even in his Gospel. It is true that S. Mark does not usually conflate, but as the speech is unique, there may be exceptional features in it. And if so, it is possible that in our Lord's human mind the confusion which we find in the Gospels—or at least in S. Matthew—did not exist. Holding fast to the truth of the *κένωσις* we should feel no difficulty if it were shown that our Lord identified what time has shown to be perfectly separate, but to some minds it may be a relief to see that there is good reason to suspect that He did not.

It seems clear from what we have advanced that S. Matthew's (oral) Gospel was put into its present form before the destruction of Jerusalem.

S. Luke with his indefinite “certain persons” (5) is probably following the proto-Mark, while the four names, Peter, James, John and Andrew, belong to the trito-Mark.

The word *παρουσία* occurs four times in this chapter of S. Matthew, but not elsewhere in the Gospels. It is however frequent in S. Paul, and there is reason to think that he coined it; it is found also in S. James, 2 Peter and 1 John.

The phrase *συντελεῖα αἰῶνος* is found five times in S. Matthew but not elsewhere. *ἐπὶ συντελείᾳ τῶν αἰῶνων* is used in a different sense in Heb. ix. 26.

With Mark xiii. 2 cf. Acts vi. 13, “Ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα κατὰ τὸν τόπον τοῦ ἁγίου τοῦτον καὶ τοῦ νόμου, καὶ ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον.” xxi. 28, “Ἄνδρες Ἰσραηλιταί, βοηθεῖτε· οὗτοι ἔσονται οἱ ἄνθρωποι οἱ κατὰ τὸν λαόν καὶ τὸν νόμον καὶ τὸν τόπον τοῦτον πάντας πανταχῇ διδάσκων, ἐπὶ τε καὶ ἑλλήναις εἰσάγαγον εἰς τὸ ἱερὸν καὶ κεκοίωκαν τὸν ἅγιον τόπον τοῦτον.”

S. MATTHEW.

✓ xxiv. 5 “πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
 λέγοντες· ‘Ἐγὼ εἰμι [ὁ χριστός],’
 καὶ πολλοὺς πλανήσουσιν.
 6 μελλήσετε⁴ δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων.
 [ἀράτε,] μὴ θροεῖσθε.
 Δεῖ γὰρ⁸ γενέσθαι, ἀλλ’ οὕτω [εἶναι] τὸ τέλος.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος
 καὶ βασιλεία ἐπὶ βασιλείαν,
 καὶ ἔσονται λιμοὶ⁶ καὶ σεισμοὶ κατὰ τόπους· †
 8 [πάντα δι’] ταῦτα ἀρχή⁷ ὧδίνων⁸. †
 8 (O1+στι) 4 (D μελλετε) 5 (O1+πάντα, 11+ταῦτα)
 6 (O11+καὶ λιμοὶ) 7 (11 initia) 8 (D11 ὧδινων)

xxiv. 9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν
 καὶ ἀποκτενοῦσιν¹ ὑμᾶς,
 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων⁸ [τῶν⁸ ἐθνῶν]⁴ διὰ
 τὸ ὄνομά μου.
 10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους
 παραδώσουσιν [καὶ μισήσουσιν ἀλλήλους]¹⁰. 11 καὶ πολλοὶ ψευ-
 δοπροφήται ἐγερθήσονται⁸ καὶ πλανήσουσιν πολλοὺς· 12 καὶ διὰ
 τὸ πληθυνθῆναι⁷ τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.
 13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

14 καὶ κηρυχθήσεται τοῦτο⁸ τὸ εὐαγγέλιον
 [τῆς βασιλείας]¹⁸ † (1)
 ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον⁸ πᾶσιν τοῖς
 ἔθνεσιν,
 [καὶ τότε ἔξει τὸ τέλος.]

Logion from the Charge to the Twelve.

x. 17 “προσέχετε δὲ⁸ ἀπὸ τῶν ἀνθρώπων
 παραδώσουσιν [γὰρ] ὑμᾶς¹⁰ εἰς συνέδρια,
 καὶ ἐν ταῖς συναγωγαῖς¹¹ [αὐτῶν] μαστιγώσουσιν ὑμᾶς·
 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε¹²
 ἕνεκεν ἑμοῦ εἰς μαρτύριον αὐτοῖς [καὶ τοῖς ἔθνεσιν].

[19 ὅταν δὲ παραδώσιν¹⁸ ὑμᾶς,
 μὴ μεριμνήσητε πῶς ἢ¹⁴ τί λαλήσητε·
 ‘δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ¹⁵
 τί λαλήσητε’¹⁶.
 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες †
 ἀλλὰ τὸ πνεῦμα [τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν].
 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον
 καὶ πατὴρ τέκνον,
 καὶ ἐπαναστήσονται¹⁷ τέκνα ἐπὶ γονεῖς
 καὶ θανατώσουσιν αὐτούς.
 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·
 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.]

1 (D^a ἀποκτείνουσιν) 2 (N omits) 3 (D omits)
 4 (O^a omit) 5 (N εἰς θλίψιν) 6 (D11 ἐξ-) 7 (D^a πλη-
 θύναι) 8 (1 omits) 9 (D11 omit) 10 (O omits) 11 (O omits)
 11 (D εἰς τὰς -γάς) 12 (D ἡγεμόνων σταθήσεσθε) 13 (Dg 11
 παραδώσουσιν, O παραδίδωσιν) 14 (11 omit) 15 (O ἡμέρα)
 16 (D1 omit) 17 B -στήσεται

S. MARK.

xiii. 6 “πολλοὶ⁸ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου⁴
 λέγοντες ὅτι⁸ ‘Ἐγὼ εἰμι,’
 καὶ πολλοὺς πλανήσουσιν.
 7 ὅταν δὲ ἀκούσητε⁷ πολέμους καὶ ἀκοὰς πολέμων,
 μὴ θροεῖσθε⁸.
 Δεῖ⁸ γενέσθαι, ἀλλ’ οὕτω τὸ τέλος.

8 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος
 καὶ βασιλεία ἐπὶ¹⁰ βασιλείαν,
 11 ἔσονται σεισμοὶ κατὰ τόπους¹⁸, ἔσονται⁸ λιμοὶ^{12, 110}
 9 ἀρχὴ ὧδίνων ταῦτα¹⁴.
 8 (D11 s^a + γὰρ) 4 (1 + pseudiprophetae) 5 (D11 omit)
 6 (11 + Christus) 7 B ἀκούετε 8 (N + ἀράτε) 9 (D^a 11
 θροεῖσθε) 10 (N omits) 11 (A11 + καὶ) 12 (D11 + καὶ)
 13 (A1 s^a + καὶ ταραχαί) 14 (1 omits, 11 + omnia)

44 d. Brother will deliver up brother to death.

xiii. (9) “βλέπετε δὲ ὑμεῖς αὐτούς^{12a}
 παραδώσουσιν⁸ ὑμᾶς⁴ εἰς συνέδρια⁸
 καὶ εἰς συναγωγὰς⁸ δαρήσεσθε⁸
 καὶ¹⁷ ἐπὶ ἡγεμόνων καὶ⁸ βασιλέων σταθήσεσθε
 ἕνεκεν⁸ ἑμοῦ εἰς μαρτύριον αὐτοῖς.
 [10 καὶ εἰς πάντα τὰ²⁰ ἔθνη (i) (ii)
 πρῶτον¹¹ δεῖ κηρυχθῆναι τὸ εὐαγγέλιον¹².]
 11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,
 μὴ προμεριμνᾶτε * τί λαλήσητε¹²,
 ἀλλ’ ὁ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ
 τοῦτο¹⁴ λαλεῖτε,
 οὐ γὰρ ἐστέ ὑμεῖς οἱ λαλοῦντες
 ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.
 12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον
 καὶ πατὴρ τέκνον,
 καὶ ἐπαναστήσονται¹⁵ τέκνα ἐπὶ γονεῖς
 καὶ θανατώσουσιν αὐτούς·
 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

1 (N omits, 1 haec) 2 (D11 εἰτα ὑμᾶς αὐτούς, s^a and)
 3 (N11 + γὰρ) 4 (D11 omit) 5 (s^a the people) 6 (1 omits)
 7 (s^a καὶ δαρ.) 8 (s^a + ἐπὶ) 9 (B ἐνεκα) 10 (D^a omits)
 11 (1 sed confortamini, prius enim, 11 + autem) 12 (D11 + ἐν
 πᾶσιν τοῖς ἔθνεσιν) 13 (A11 + μηδὲ μελετᾶτε) 14 (D^a 1 τὰυτό)
 15 (B -στήσεται)

S. LUKE.

- xxi. (8) "πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
λέγοντες· 'Ἐγὼ εἰμι' [καὶ 'Ὁ καιρὸς ἤγγικεν·
μὴ¹² πορευθῆτε ὀπίσω αὐτῶν].
9 ὅταν δὲ ἀκούσγητε πολέμους καὶ ἀκαταστασίας,
μὴ¹³ πτοηθῆτε·
ἀεὶ γὰρ¹⁴ ταῦτα γινέσθαι [πρῶτον], ἀλλ' οὐκ εὐθέως τὸ
τέλος¹⁵."
10 [Τότε ἔλεγεν αὐτοῖς]· "Ἐγερθήσεται ἕθνος ἐπ' ἕθνος
καὶ βασιλεία ἐπὶ βασιλείαν,
11 σεισμοὶ τε¹⁶ [μεγάλοι] καὶ κατὰ τόπους¹⁷ 12 [λαοὶ καὶ]
λαοὶ¹⁸ ἔσονται, †
[φύβηθρά¹⁹ τε καὶ ἀπ' οὐρανοῦ²⁰ σημεῖα μεγάλα ἔσται²¹].
1 (D II + εἰ) 2 (II + Christus) 3 (N f omits, A II + οὐ)
4 (D I φοβηθήτε) 5 (II omit) 6 (I + in illis) 7 (D II as
omit) 8 (D II as + γὰρ) 9 (I omits) 10 (D II κατὰ
τόπους καὶ) 11 N D I λαοὶ καὶ λαοὶ 12 (N φύβηθρά)
13 (D II as ἀπ' οὐρανοῦ καὶ) 14 (II + et tempestates, I et hiemes,
s^a + and great storms, or winters)

Conflation :

[xxi. 12 "πρὸ δὲ τούτων πάντων ἐπιβαλεῖσιν ἑφ' ὑμᾶς²² τὰς χεῖρας
αὐτῶν καὶ διώξουσιν],

παραδιδόντες

εἰς τὰς συναγωγὰς [καὶ φυλακὰς],
ἀπαγομένους²³ ἐπὶ βασιλεῖς καὶ ἡγεμόνας
ἐνεκεν²⁴ [τοῦ ὀνόματός] μου·
13 [ἀποθήσεται²⁵ ὑμῖν] εἰς μαρτύριον.
14 [θέτε οὖν²⁶ ἐν ταῖς καρδίαις ὑμῶν]
μὴ²⁷ προμελετᾶν²⁸ ἀπολογηθῆναι,
15 [ἐγὼ γὰρ δόσω ὑμῖν στίγμα καὶ σοφίαν
ᾧ οὐ δύνησονται ἀντιστῆναι²⁹ ᾧ ἀντειπεῖν³⁰
ἄπαντες³¹ οἱ ἀντικείμενοι ὑμῖν.]

Doublet :

[xii. 11 "Ὅταν δὲ εἰσφέρωσιν³² ὑμᾶς ἐπὶ³³ τὰς συναγωγὰς καὶ
τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ³⁴ μεριμνήσητε³⁵ πῶς (ἢ τί)³⁶
ἀπολογησῆσθε ᾧ τί εἴπητε 12 τὸ γὰρ ἄνω πνεῦμα διδίδει ὑμᾶς
ἐν αὐτῇ τῇ ᾧρᾳ ἃ δεῖ εἰπεῖν."]
xxi. 16 "παραδοθήσεσθε³⁷ δὲ καὶ³⁸ ὑπὸ γονέων καὶ ἀδελ-
φῶν³⁹

[καὶ συγγενῶν⁴⁰ καὶ φίλων],

καὶ θανατώσουσιν ἐξ ὑμῶν,

- 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
18 [καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλγηται.]⁴¹
19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε⁴² τὰς ψυχὰς ὑμῶν.
1 (N f εἰπ' αὐτοῖς) 2 (II ducentes) 3 (D ἐνεκα)
4 (II + enim or autem) 5 (N omits) 6 (D - τῶντες)
7 (I omits) 8 (D II omit) 9 (II omit), KD πάντες
10 (D II φέρωσιν) 11 (KD I εἰ) 12 (D II προμεριμνήτε)
13 (s^a ? omits πῶς ἢ), D II s^a omits ᾧ τί
14 (II enim or autem)
15 (s^a omits) 16 (KD κτήσεσθε)

W. S.²

VARIOUS.

Our Lord gives His disciples the definite instruction to flee from the doomed city, as soon as its destruction is imminent; in other respects He simply warns them to be (1) sceptical, (2) cautious, (3) wakeful. The first of these may come as a surprise to many, for Christians from their exaltation of Faith have been generally accused of credulity. But the two things are widely different, and true faith should be the best protection against imposture.

Of 2 Thess. ii. 1, ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου (ἡμῶν) Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτῶν, = eis τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ τοῦ μὴδὲ θροῦσθαι.

With Luke xxi. 8 cf. Matt. xxi. 84, "ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν."

S. Luke's ἀκαταστασία (9) occurs in 1 Cor. xiv. 33, 2 Cor. vi. 5, xii. 20, James iii. 16; ἀκατάστατος occurs in James i. 8, iii. 8.

For S. Luke's καὶ φυλακὰς (12) see the imprisonments of Acts v. 26, viii. 3, xii. 4, xvi. 23, xxii. 4, xxvii. 10.

S. Luke's ἀπολογίσθαι (14) is not found in the other Gospels, but six times in the Acts and twice in S. Paul.

With Mark xiii. 18 b cf. James i. 12, Μακάριος ὁ ἄνθρωπος ὁς ὑπομένει πειρασμόν, ὅτι δοκιμὸς γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγέλατο τοῖς ἀγαπῶσιν αὐτόν.

With Luke xxi. 18 cf. Acts xxvii. 84, "οὐδεὶς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολεῖται." Luke x. 19, "καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσεται." John x. 28, "ἐγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπολῶνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάζει τις αὐτὰ ἐκ τῆς χειρὸς μου." Matt. x. 30 = Luke xii. 7, "ὁμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσιν." The contradiction between 16 c and 18, 19 is probably due to conflation.

S. MATTHEW.

xxiv. 15 "Όταν οὖν ἴδῃτε τὸ βδέλγμα τῆς ἐρημώσεως"^a
 [τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου]
 "Ἔστος" ἐν τότε ἀγῶν¹², ὁ ἀναγινώσκων νοεῖτω,
 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω
 ἄραι τὰς ἐκ τῆς οἰκίας αὐτοῦ, †
 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεφάτω ὀπίσω¹³
 ἄραι τὸ ἱμάτιον αὐτοῦ.
 1 (D Δανιὴλ) 2 (D^a ἐστὶς) 3 (s^a omits) 4 (N II
 ἐπὶ) 5 (D II + δὲ) 6 (N τὸ, D II τι) 7 (D II omits)
 8 (II omits)

xxiv. 19 "οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-
 ζούσαις¹
 ἐν ἐκείναις ταῖς ἡμέραις.
 20 προσεύχεσθε δὲ ἵνα μὴ γένηται [ἡ φυγὴ ὑμῶν] χειμῶνος
 [μὴ δὲ σαββάτω].² 21 ἔσται γὰρ τότε³ θλίψις μεγάλη
 οἷα οὐ γέγονεν⁴
 ἀπ' ἀρχῆς κόσμου ἕως τοῦ⁵ νῦν⁶
 οὐδ' οὐ μὴ γένηται⁷.
 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι [ἐκεῖναι],
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ.
 διὰ δὲ τοὺς ἐκλεκτοὺς
 κολοβωθήσονται⁸ αἱ ἡμέραι [ἐκεῖναι].
 1 (D^a -ζομένης) 2 (D^a 1 genitive) 3 (II omits) 4 (ND
 οὐκ ἐγένετο) 5 (D^a omits) 6 (D † οὐδὲ μὴ γένοιτο) 7 (N
 ἐκολοβώθησαν)

Conflation:

xxiv. 23 "Τότε ἐάν τις ὑμῖν εἴπῃ 'Ἰδοὺ ὦδε ὁ χριστός' ἢ
 'Ὡδε',
 μὴ πιστεύετε.¹
 24 ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ² ψευδοπροφῆται,
 καὶ δώσουσιν σημεῖα [μεγάλα]³ καὶ τέρατα⁴
 ὥστε πλανᾶσθαι⁵ εἰ δυνατόν [καὶ] τοὺς ἐκλεκτούς.⁶
Doublet:
 [xxiv. 21 "καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται¹² καὶ πλανή-
 σουσιν πολλούς."]
 xxiv. 25 "Ἰδοὺ προεῖρηκα ὑμῖν.
 [26 ἐάν οὖν⁷ ἀπωσιν ὑμῖν 'Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν,' μὴ ἐξέλθῃτε.
 'Ἰδοὺ ἐν ταῖς ταμίαις,' μὴ πιστεύετε.⁸ 27 ὥστε γὰρ ἡ ἀστραπὴ
 ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται⁹ ἐως δυσμῶν, οὕτως ἔσται¹⁰
 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου 28 ὅπου¹¹ ἐάν ᾖ τὸ πτώμα¹¹,
 ἐκεῖ συναχθήσονται¹² οἱ ἀετοί.]
 1 (D II Ἐκεῖ, II Eoos illie) 2 (B πιστεύετε) 3 (I omits)
 4 (N omits) 5 B II πλανῆσαι, (ND πλανηθῆναι) 6 (II + meos)
 7 (N omits, II autem) 8 (D φαίνει) 9 (II + et) 10 (N † ποῦ,
 II + γὰρ) 11 (N II σώμα) 12 (I + et) 13 (D ἐξ-)

^a LXX. Dan. xii. 11, ἀφ' οὗ ἂν ἀποσταθῇ ἡ θυσία διὰ παντός καὶ ἐτοιμασθῇ δοθῆναι τὸ βδέλυγμα τῇ ἐρημώσεως, ἡμέρας
 χιλίας διακοσίας ἐνενήκοντα.

S. MARK.

44 e. *The Crisis to be met by instant flight.*
 xiii. 14 "Όταν δὲ ἴδῃτε¹ τὸ βδέλγμα τῆς ἐρημώσεως²
 ἑστηκότα³ ὅπου οὐ δεῖ, [ὁ ἀναγινώσκων νοεῖτω⁴,] (ii)
 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
 [15 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω⁵ (ii)
 μὴδὲ εἰσελθάτω τι ἄραι ἐκ τῆς οἰκίας αὐτοῦ,
 16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεφάτω⁶ εἰς τὰ ὀπίσω⁷]
 ἄραι τὸ ἱμάτιον αὐτοῦ.]
 1 (s^a + the sign of) 2 (A II + τὸ ρηθὲν ὑπὸ Δανιὴλ τοῦ προ-
 φῆτου) 3 (D ἑστηκός) 4 (D II + τὴν ἀναγινώσκου) 5 N + δὲ,
 (D II καὶ ὁ) 6 (D II + εἰς τὴν οἰκίαν) 7 (D^a -ψέτω) 8 (2 II
 omit, ND omit εἰς τὰ)

44 f. *Woe to those who cannot flee.*

xiii. 17 "οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
 θηλαζούσαις¹
 ἐν ἐκείναις ταῖς ἡμέραις.
 [28 προσεύχεσθε δὲ ἵνα μὴ γένηται² χειμῶνος³.] (ii)
 29 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις⁴ *
 [οἷα οὐ γέγονεν⁵ τοιαύτη⁶ (ii)
 ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεός⁷ ἕως τοῦ⁸ νῦν⁹
 καὶ οὐ¹⁰ μὴ γένηται¹¹.
 30 καὶ εἰ μὴ ἐκολόβωσεν Κύριος¹² τὰς ἡμέρας¹³,
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ.
 ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὗς ἐξελέξατο
 ἐκολόβωσεν¹⁴ τὰς ἡμέρας.
 1 (D^a omits) 2 (D^a -ζομένης) 3 (D II γένωνται, A II + ἡ
 φυγὴ ὑμῶν) 4 (II + aut sabbato) 5 (D II plural, I + et pres-
 surae) 6 (D II plural) 7 (D II ἐγένοντο) 8 (D II omits)
 9 (D^a οὐδέ) 10 (II deus) 11 (D II + ἐκ τῶν ἐκλεκτῶν
 αὐτοῦ) 12 (2 II brevialuntur)

44 g. *Do not be credulous.*

xiii. 21 "Καὶ τότε ἐάν τις ὑμῖν εἴπῃ 'Ἰδε¹ ὦδε ὁ χριστός'²
 'Ἰδε³ ἐκεῖ,⁴
 μὴ πιστεύετε.⁵
 22 ἐγερθήσονται γὰρ⁶ ψευδοχριστοὶ καὶ⁷ ψευδοπροφῆται
 καὶ δώσουσιν⁸ σημεῖα καὶ τέρατα⁹
 πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν¹⁰ τοὺς ἐκλεκτούς.
 23 ὑμεῖς δὲ¹¹ βλέπετε¹².¹³ προεῖρηκα ὑμῖν πάντα.]
 1 (OD Ἰδοὺ) 2 (OD II + η, B + καὶ) 3 (O omits)
 4 (NO δὲ) 5 (D II omits) 6 (D I ποιήσουσιν) 7 (O II + καὶ)
 8 (II omits or vos ergo, or vos autem) 9 (I omits)
 10 (NCD II + ἰδοὺ)

S. LUKE.

VARIOUS.

Conflation:

xxi. 20 "Όταν δὲ ἴδῃτε κυκλωμένην ὑπὸ στρατοπέδων
Ἱερουσαλήμ,

[τότε γινώσκ' ὅτι ἔγγικεν ἡ ἐρήμωσις αὐτῆς.]

21 τότε οἱ ἐν τῇ Ἱουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

[καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν,

καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,]

Doublet:

xvii. 31 "ἐν ἡμέρᾳ τῇ ἡμέρᾳ ὅς ἐστι ἐπὶ τοῦ δώματος

[καὶ τὰ σκεῦη αὐτοῦ ἐν τῇ οἰκίᾳ], μὴ καταβάτω ἄραι αὐτά,

καὶ ὁ ἐν ἁγρῷ [ὁμοίως] μὴ ἐπιστρέψάτω εἰς τὰ ὀπίσω^b."

xxi. 22 ["ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πληροῦσθαι^c
πάντα τὰ γεγραμμένα.]"

1 (D II γινώσκουσι) 2 (O ἐμμέσῳ) 3 (D + μὴ) 4 (D^e I
omit) 5 (II hora) 6 (D + τῷ) 7 (D - στραφῆτω) 8 (K
omits) 9 (O πληρωθῆται)

Conflation:

xxi. 23 "οὕτως αὐταὶ ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-
ζούσαις^d

ἐν ἐκείναις ταῖς ἡμέραις"

"ἔσται γὰρ ἀνάγκη μεγάλη [ἐπὶ τῆς γῆς
καὶ ὁργὴ τῇ λαῷ τούτῳ, 21 καὶ προσέονται ἑσθίοντες^e καὶ
αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱεροσολαίμ ἔσται
πατοῦμένη ὑπὸ ἐθνῶν^f, ἄχρι^g οὗ πληρωθῶσιν (καὶ ἴσονται)^h
καὶ οἱ ἄνθρωποι ἐθνεύσονταιⁱ."

1 (NC I + δὲ) 2 (D^e * θηλαζομένης) 3 (K + ἐν ἐκείναις
ταῖς ἡμέραις) 4 (D II + ἐν) 5 (NC -αι, D βομφαίας)
6 (CD ἄχρις) 7 (NCD omit) 8 (D † omits)

Compare

xvii. 21... "οὕτως ἐροῦσιν Ἱδοὺ ὧδε" ἢ "Ἐκεῖ"^j

[Ἱδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.]"

Doublet:

xvii. 23 "καὶ ἐροῦσιν ὑμῖν Ἱδοὺ ἐκεῖ^k ἢ Ἱδοὺ ὧδε^l."
μὴ (ἀπελθῆτε μηδὲ^m) ἀνάξῃτε."

1 (D II + Ἱδοὺ) 2 (D + μὴ πιστεύετε) 3 (BD II ὧδε)
4 D^e II omit, (N II καὶ) 5 (D II ἐκεῖ) 6 (K † μήτε)
7 B omits

Matt. xxiv. 26—28 = Luke xvii. 23, 24, 27 (II. § 18 b, IV. § 7).

The vague mystic term τὸ βδελύγμα τῆς ἐρημώσεως is interpreted by S. Mark to signify a man, for ἐστηκότα is masculine. S. Matthew has naturally corrected this into the neuter, but has interpreted σπουδὴν οὐδεὶς by ἐν τόπῳ ἀγίῳ, an expression which occurs in Acts vi. 13, xxi. 28 to signify the Temple at Jerusalem.

S. Luke has replaced the mysterious phrases which are unquestionably original by interpretations of them suggested by the events themselves. Cf. Luke xix. 41 ff. 'Comp. of the Gospels,' p. 54.

ἀναγινώσκει is specially used of reading aloud in church (Rev. i. 3, etc.) and here probably alludes to the reading of the passage from Daniel.

Mark xiii. 15, 16 does not seem very suitable to this connexion, and S. Luke by inserting it into his xviii. chapter in the discourse about the last days puts it to quite a different use. At the destruction of Jerusalem there was no need for such urgent haste, but at the second Advent, as S. Paul says (1 Thess. iv. 17), ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλῃς εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα.

With Mark xiii. 19 cf. 1 Thess. iii. 4, προσερχόμενοι ὑμῖν ὅτι μελλομεν θλίβεσθαι.

With Luke xxi. 22 cf. Luke xviii. 7, "ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκασιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγει ὁ κύριος ὅτι ποιήσει τὴν ἐκδίκασιν αὐτῶν ἐν τάχει." Rom. xii. 19, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.

With Luke xxi. 23 cf. Luke xxi. 27, "Ἰδοὺ γὰρ ὁ κύριος ἐν τούτῳ τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη" καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει." xxiv. 44, "δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ." John x. 35, "οὐ δύναται λυθῆναι ἡ γραφή."

For the divine wrath (Luke xxi. 23 d) cf. Rom. i. 18, ii. 5, 8, iii. 5, etc. For wrath against the Jews cf. 1 Thess. ii. 16, ἐφθασεν δὲ ἐπ' αὐτοὺς ἡ ὁργὴ εἰς τέλος.

With Luke xxi. 24 d cf. Rom. xi. 25, οὐ γὰρ θέλω ὑμᾶς ἄγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ὅτι μὴ ᾔτε ἐν ταῖς φρόνιμοις, ὅτι πᾶσι ἀπὸ μέρου τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσελθῇ.

The slaughter of some Jews on the capture of their city and the captivity of others are foretold only by S. Luke (24).

^b LXX. Gen. xix. 26, καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἐγένετο στήλη ἄλφι.

^c LXX. Dan. xii. 1, ἐκείνη ἡ ἡμέρα θλίψεως, ὅτε οὐκ ἐγενήθη ἀφ' οὗ ἐγενήθησαν ἔως τῆς ἡμέρας ἐκείνης.

^d LXX. Deut. xiii. 1, Ἐάν τις ἀποστῇ ἐν σοὶ προφήτῃ ἢ ἐν πνευματικῷ τὸ ἐνύπνιον καὶ δι' οὗ σοὶ σημεῖον ἢ τέρας, καὶ εἴθῃ τὸ σημεῖον ἢ τὸ τέρας ὁ ἐλάλησεν πρὸς σέ λέγων "Πορεύσθω καὶ λατρεύσθω θεοῖς ἐτέροις οὓς οὐκ οἶδατε" 3 οὐκ ἀκούσεσθε τῶν λόγων τοῦ προφήτου ἐκείνου ἢ τοῦ ἐνυπνιαζομένου τὸ ἐνύπνιον ἐκείνο.

^e LXX. Hos. ix. 7, ἤκουσαν αἱ ἡμέραι τῆς ἐκδικήσεως.

^f LXX. Zech. xii. 3, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν Ἱερουσαλήμ λίθον καταπατούμενον πᾶσι τοῖς ἐθνεσιν^g καὶ καταπατῶν αὐτὴν ἐμπαίζων^h καὶ ἐπισυναχθήσεται ἐπ' αὐτὴν πάντα τὰ ἔθνη τῆς γῆς.

S. MATTHEW.

Conflation:

xxiv. 29 " [Εὐθέως] δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων †

ὁ ἥλιος σκωτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
 καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,

καὶ αἱ ἀγνάμεις τῶν οὐρανῶν σαλευθήσονται.^a
 30 [καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐ-
 ρανῷ², καὶ τότε³ [κόψονται πᾶσαι αἱ φύλαι τῆς γῆς⁴ καὶ]
 ὄψονται τὸν γίον τοῦ ἀνθρώπου
 ἐρχόμενον ἐπὶ τῶν νεφελῶν [τοῦ οὐρανοῦ]^b
 μετὰ δυνάμει καὶ δόξης πολλῆς.^c
 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους [αὐτοῦ μετὰ κάλιππος
 'μεγάλης'], καὶ ἐπιςυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ
 ἐκ τῶν τεσσάρων ἀνέμων
 ἀπ' ἀκρῶν οὐρανῶν ἕως (τῶν)^d ἀκρῶν αὐτῶν.^e

1 (KD ἐκ) 2 (D τοῦ ἐν οὐρανοῖς) 3 (N1 omit) 4 (s^a
 omits) 5 (D11 πολλῆς καὶ δόξης) 6 (D11 + καὶ φωστῆς),
 B + φωστῆς 7 (N -ἐξαι) 8 KD omit 9 (D11 + ἀρχομένων
 δὲ τούτων γίνεσθαι, ἀναβλέψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν,
 διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.)

xxiv. 32 " Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν.

ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς †
 καὶ τὰ φύλλα ἐκφύη, †
 γινώσκετε ὅτι ἐγγὺς τὸ θέρος.
 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε [πάντα] ταῦτα,
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

1 (N omits, but adds above the line) 2 (D11 + ἐστὶν)
 3 (11 + fieri)

Conflation:

xxiv. 34 " Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
 ἕως (ἐν) πάντα ταῦτα^a γένηται. †
 35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται,
 οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.^b
 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν,
 οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν
 7 οὐδὲ ὁ υἱός^c, εἰ μὴ ὁ πατὴρ [μόνος].

1 (N omits) 2 (11 omit) 3 (EF 211 omit, 1 + hominis)

S. MARK.

44 h. The Coming of the Son of Man.

xiii. 24 " Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν
 ἐκείνην

ὁ ἥλιος σκωτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
 25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ^a πίπτοντες,

καὶ αἱ ἀγνάμεις ἂν ἐν τοῖς οὐρανοῖς^b σαλευθήσονται.^c

26 καὶ τότε
 ὄψονται τὸν γίον τοῦ ἀνθρώπου
 ἐρχόμενον ἐν νεφέλαις^d b.
 μετὰ δυνάμει καὶ δόξης. †
 [27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους^e (ii)
 καὶ ἐπιςυνάξει^f τοὺς ἐκλεκτοὺς (αὐτοῦ)^g
 ἐκ τῶν τεσσάρων ἀνέμων
 ἀπ' ἀκροῦ^h γῆς ἕως ἀκροῦ οὐρανοῦⁱ.]

1 (D11 οἱ ἐκ τοῦ οὐρανοῦ ἔσονται, 1 omits) 2 (D11 τῶν
 οὐρανῶν) 3 (D ἐπὶ τῶν νεφελῶν, 11 cum nubibus, 1 in nube,
 211 omits) 4 (N11 + αὐτοῦ) 5 (F1 -ξουσιν) 6 D11 omit
 7 (D11 ἀκρῶν)

44 i. The Lesson to be learned from the Fig-tree.

xiii. 28 " Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν.

ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται
 καὶ ἐκφύη τὰ φύλλα,^a
 γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν.
 29 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα^b γινόμενα,
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.^c

1 (D11 + ἐν αὐτῇ) 2 (D11 + ἡδὴ) 3 (O * ἐγγὺς) 4 (OD
 εἰδῆτε) 5 (D11 + πάντα) 6 (1 omits) 7 (1 + finis, 1 + regnum
 dei)

44 k. The Time of the Coming unknown: there-
 fore watch.

xiii. 30 " Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
 ἕως (ἐν) πάντα ταῦτα^a γένηται.
 31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,^b
 οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.^c
 [32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἡ^d τῆς ὥρας οὐδεὶς οἶδεν, (ii)
 οὐδὲ οἱ ἄγγελοι^e ἐν^f οὐρανῷ
 οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ^g.]

1 (N μέχρι, B μέχρις δτου, D ἕως οὐ) 2 (11 omits) 3 (O? 11
 λεύσεται) 4 N11 + μὴ 5 (OD παρέλθωσιν) 6 (N11 s^a καὶ)
 7 B ἄγγελος, (C + αἱ) 8 (D11 + τῇ) 9 (11 + solus)

* LXX. Is. xiii. 10, οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ + καὶ ὁ Ὀρείων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ + τὸ φῶς οὐ δώσουσιν,
 καὶ σκοτισθήσεται + τοῦ ἡλίου ἀνατέλλοντος +, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς. Is. xxiv. 4, καὶ τακῆσονται πᾶσαι αἱ
 δυνάμεις τῶν οὐρανῶν, * * * καὶ πάντα τὰ ἀστρα πεσέονται.

S. LUKE.

Conflation:

xxi. 23 "καὶ

ἔσονται¹ σημεῖα ἐν ἡλίῳ

καὶ σελήνῃ

καὶ ἀστροῖς,

[καὶ ἐπὶ τῆς γῆς σεισμοὶ ἐθνῶν² ἐν ἀπορίᾳ³ ἡχοῦ⁴ θαλάσσης καὶ κάλυψις, καὶ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων⁵ τῇ οἰκουμένῃ.]

αὐτὰρ ἀγνάμεισι τῶν οὐρανῶν⁶ καλεσθήσονται.

27 καὶ τότε ὄψονται τὸν γίον τοῦ ἀνθρώπου

ἐρχόμενον ἐν νεφέλῃ⁷.

μετὰ δυνάμεως καὶ δόξης πολλῆς⁸.

[28 Ἀρχομένων⁹ δὲ τούτων γίνεσθαι ἀνακρίψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν¹⁰, διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.]

1 (C ἔσται) 2 (ND + καὶ) 3 (D ἀπορία) 4 (D ἡχοῦσης)
5 (N ± ἐπαρχ-) 6 (D + II ἡ ἐν τῷ οὐρανῷ) 7 (C II νεφέλαις)
8 (D II καὶ δυνάμει πολλῇ καὶ δόξῃ) 9 (D ± Ἐρχ-) 10 (D omits)

xxi. 29 Καὶ εἶπεν παραβολὴν αὐτοῖς "Ἴδετε τὴν συκὴν

[καὶ πάντα τὰ δένδρα].

30 ὅταν προβάλῃσιν ἡδὴ¹,

[βλέπωσιν ἀφ' ἑαυτῶν]²

γινώσκετε³ ὅτι [ἡδὴ]⁴ ἐγγύς τὸ θέρος ἐστίν.

31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε⁵ ταῦτα⁶ γινόμενα⁷,

γινώσκετε ὅτι ἐγγύς ἐστιν [ἡ βασιλεία τοῦ θεοῦ].

1 (D omits, D II ss + τὸν καρπὸν αὐτῶν) 2 (D II ss omits)
3 (D + ἡδὴ) 4 (II omits) 5 (D εἰδῆτε) 6 (D I + πάντα)
7 (D I omits)

Conflation:

xxi. 32 "ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη

ἕως (ἀν') πάντα γένηται.

33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται⁸,

οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται⁹.

[34 Προσέχετε δὲ ἑαυτοῖς¹⁰ μὴ ποτε βαρυνθῶσιν¹¹ αἱ καρδίαι ὑμῶν ἐν κραιπλῇ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς ἐφελδισιὶς¹² ἢ ἡμέρα ἐκείνη ὡς παῖς C. 35 ἐπεισελεύσεται¹³ γὰρ¹⁴ ἡ ἐπιπάνασις¹⁵ τοῦ καθήμενου¹⁶ ἐπὶ πρῶτον πάσης¹⁷ τῆς γῆς.]

1 D omits, (D I ss + ταῦτα) 2 (C II -λεύσεται) 3 (C
παρελθῶσιν) 4 (ND I omits) 5 (C αὐτοῖς) 6 (D βαρυν-
θῶσιν) 7 (D ± ἐλπίσις) 8 (D omits) 9 (C ἐπελεῖσ-
ται) 10 (I omits) 11 (C II ss ὡς παῖς γὰρ ἐπ.) 12 (I omits)

¹ LXX. Dan. vii. 18, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἔρχετο. Of. Rev. i. 7, iii. 11, xvi. 15, xii. 7, 12, 20.

² LXX. Zech. ii. 6, ἐκ τῶν τεσσάρων ἀνέμων... συνάξει ὑμᾶς. Deut. xxx. 4, ἐὰν ᾖ ἡ διασπορά σου ἀπ' ἁερὸς τοῦ οὐρανοῦ ὡς ἁερὸς τοῦ οὐρανοῦ, ἐκεῖθεν συνάξει σε Κύριος ὁ θεός σου.

VARIOUS.

1 Thess. i. 10, ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν.
1 Thess. iii. 13, ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ. James v. 7, μακροθυμήσατε οὖν, ἀδελφοί, ὅτι τῆς παρουσίας τοῦ κυρίου 8 ὅτι ἡ παρουσία τοῦ κυρίου ἔγγικεν. Ἐπιφάνεια is used in 2 Thess. ii. 8 and five times in the Pastoral Epistles, but παρουσία is commoner.

2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμει ἐν πυρὶ φλογός.

1 Thess. iv. 16, αὐτοὶ ὁ κύριος ἐν κελεύσματι, ἐν φωτὶ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον. 1 Cor. xv. 52, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ. Of. Rev. viii. 6—ix. 18, x. 7, xi. 15.

With Luke xxi. 28 of. Rom. viii. 28, ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. Eph. iv. 30, εἰς ἡμέραν ἀπολυ-
τρώσεως.

Of. Acts i. 7, χρόνους ἡ καιροὺς οὗς ὁ πατὴρ ἐθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

S. Luke's κραιπλή (84) is not found elsewhere in N.T. παῖς is used four times by S. Paul.

S. MATTHEW.

S. MARK.

[xxiv. 37 "ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου" 38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις (ἐκείναις) ταῖς πρὸ τοῦ κατακλισμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες¹⁰, ἄχρι ἥς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, 39 καὶ οὐκ ἔγνωσαν ὅτι ἦλθεν ὁ κατακλισμὸς καὶ ἦρεν ἅπανται, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ, εἰς παραλαμβάνεται καὶ εἰς ἀφίεται· 41 δύο ἀλήθουσαι ἐν τῷ μύλῳ¹², μία παραλαμβάνεται καὶ μία ἀφίεται¹².]

4^a γρηγορεῖτε [οὖν],
 ὅτι οὐκ οἴδατε ποῦ ἡμέρα¹⁴ ὃ [κύριος ὑμῶν ἔρχεται]."
Doublet:
 [xxv. 13 "γρηγορεῖτε οὖν,
 ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν."]

4 (K ll 3d) 5 (D^s ll + καὶ) 6 (D ὥσπερ) 7 K ll omit
 8 (D omits) 9 (D ll + καὶ) 10 (B γαμίζοντες) 11 (K ll
 + καὶ) 12 (D l μύλων) 13 (2 ll omits, D ll + δύο ἐπὶ κλίνης
 (± μίαι), εἰς παραλαμβάνεται καὶ εἰς ἀφίεται) 14 (ll qua hora,
 l qua hora aut qua die)

S. Matthew adds 55 verses (II. § 18).

xiii. 33 "βλέπετε¹⁰ ἀγρυπνεῖτε¹¹,
 οὐκ οἴδατε γὰρ πότε ὁ καιρὸς (ἔστω)¹².
 10 (s^e omits, D ll + οὐ, l + et, l + itaque et) 11 (K ll s^e
 + καὶ προσέχεσθε) 12 D^s l omit (l veniet)

44 l. *Keep awake.*

[xiii. 34 "ὡς ἄνθρωπος ἀπόδημος¹ ἀφίει τὴν οἰκίαν (iii)
 αὐτοῦ² καὶ δούς τοῖς δούλοις αὐτοῦ² τὴν ἐξουσίαν,
 ἐκάστην τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ³ ἐνετείλατο
 ἵνα γρηγορῇ. 35 γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε
 ὁ κύριος τῆς οἰκίας ἔρχεται, ἥ⁴ ὁψὲ ἢ μεσονύκτιον⁵ ἢ
 ἀλεκτοροφωνίας⁶ ἢ πρωί, 36 μὴ ἐλθὼν⁷ ἐξέφνης⁸ εὕρη
 ὑμᾶς καθεύδοντας· 37 ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω⁹,
 γρηγορεῖτε¹⁰.]"

1 (D ἀποδημῶν) 2 (B αὐτοῦ) 3 (D^s *θυρουρῷ)
 4 (D ll omit) 5 (B *μεσονύκτιον, D -λου) 6 (D -λου)
 7 (D^s ἐξ-) 8 (B ἐξαφνης) 9 (D ll ἐγὼ δὲ λέγω ὑμῖν)
 10 (l omits)

45. PRELIMINARIES OF THE PASSION.

xiv. 1—11.

45 a. *The Jewish Authorities resolve to put our Lord to Death.*

1 *Ἦν δὲ τὸ πάσχα¹ καὶ τὰ ἄζυμα¹ μετὰ δύο ἡμέρας.

Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

πῶς αὐτὸν ἐν δόλῳ² κρατήσαντες³ ἀποκτείνωσιν,
 2 ἔλεγον γὰρ "Μὴ⁴ ἐν τῇ ἑορτῇ, μή ποτε⁵ ἔσται θόρυβος
 τοῦ λαοῦ."

xxvi. 1—16.
 1 [Καὶ ἐγένετο ὅτε ἐτέλεσαν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους,
 εἶπεν τοῖς μαθηταῖς αὐτοῦ 2 "Οἴδατε¹ ὅτι]
 μετὰ δύο ἡμέρας τὸ πάσχα γίνεται², †
 ✓ [καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται³ εἰς τὸ σταυρωθῆναι."
 3 Τότε συνήχθησαν οἱ ἀρχιερεῖς⁴ καὶ οἱ πρεσβύτεροι τοῦ
 λαοῦ⁵ [εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα⁶.]
 4 καὶ συνεβουλεύσαντο⁷ †
 ἵνα [τὸν Ἰησοῦν] δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν⁸.
 5 ἔλεγον δὲ "Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ⁹ θόρυβος γένηται
 ἐν τῷ λαῷ."

1 (D omits) 2 (ll Origen future) 3 (Γ ll + καὶ οἱ γραμ-
 ματεῖς) 4 (B omits) 5 (s^e omits, D ll τ. λ. Καϊάφα)
 6 (D -λεούτο) 7 (L ll μὴ ποτε)

1 (D l omit, l azumorum) 2 (D^s ll omit) 3 (D + καὶ)
 4 (D + ποτε) 5 (D ll omit)

S. LUKE.

Matt. xxiv. 37—41 = Luke xvii. 26, 27, 30, 34, 35
(II. § 19 c, d).

VARIOUS.

Conflation:

xxi. 36 "ἀγρυπνεῖτε δὲ"

[ἐν παντὶ καιρῷ δεόμενοι ὅνα κατασχέσῃτε¹⁴ ἐκφυγεῖν ταῦτα¹⁵ πάντα¹⁶ τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι¹⁷ ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου]."

[37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος¹⁸ ὑπὸ τὸν ὄρος τὸ καλούμενον¹⁹ Ἑλαιῶν· 38 καὶ πᾶσι ὁ λαὸς ἀφῆκεν πρὸς αὐτὸν ἐν τῷ ἱερῷ²⁰ ἀκούειν αὐτοῦ.]

13 (C11ss om) 14 (C11ss κατασχέσῃτε) 15 (C omits)
16 (ss omit) 17 (D11 στήσῃτε) 18 (D omits) 19 (D^s ὑπὸ τὸν ὄρος)
20 (l omits) 21 (C ? ὄρος)

Four cursives here insert the history of the Woman taken in Adultery, pseudo-John vii. 53 ff.

With Luke xxi. 36 b cf. Eph. vi. 18, προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει. Cf. 1 Thess. v. 2—6, 2 Pet. iii. 10, Rev. iii. 8, xvi. 15.

Our Lord's habit of teaching in the courts of the Temple is alluded to in Matt. xxvi. 55 = Mark xiv. 49, Mark xii. 35, Luke xix. 47, and often in S. John.

A believer in the oral hypothesis may hold that Mark xiii. 34—37 is an abbreviated recollection of some famous passages in the Matthean *logia*, for v. 34 reminds us of the preface to the parable of the talents (pounds) Matt. xxv. 14, 15 = Luke xix. 12, 18; and v. 35 resembles Matt. xxiv. 48, 44.

1 Thess. v. 2, 6, ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἐρχεται . . . ἄρα οὖν . . . γρηγορώμεν. Cf. 2 Pet. iii. 10; Rev. iii. 8, xvi. 15. Acts xx. 30, γρηγορεῖτε.

§ 45. Matt. xxvi.—xxviii. has nothing in common with Luke xxii.—xxiv. unless it be also found in S. Mark, with the single exception of the line, which is of doubtful genuineness, about S. Peter weeping bitterly (Luke xxii. 62 note). This fact indicates that the *Logia* ceased before the history of the Passion began. Both S. Matthew and S. Luke give us much new matter respecting the Passion. And this is what we should expect, for the events happened in Jerusalem and were of overwhelming interest to Christians. S. Peter also had stood afar off and therefore his recollections were imperfect.

We have seen that *μετὰ τρεῖς ἡμέρας* is always identical with *τῇ τρίτῃ ἡμέρᾳ* (Mark viii. 31 note), therefore *μετὰ δύο ἡμέρας* must mean *τῇ δευτέρᾳ ἡμέρᾳ*; in other words it is the same as *τῇ ἀύριον* 'on the morrow.'

S. Luke's *ἀύριον* (2) is used in this sense twenty times by S. Luke, once by S. Matthew and once by S. Paul.

For S. Matthew's editorial note (1) see Matt. xix. 1, note, p. 97.

S. John xii. 1 (ii. 13, 23, vi. 4).

Ὁ οὖν Ἰησοῦς

xxii. 1, 2.

Ἡγγίζεν¹ δὲ [ἡ ἑορτὴ] τῶν ἀζύμων [ἡ λεγομένη] Πάσχα. †

Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

[τὸ]² πῶς ἀνέλωσιν³ αὐτόν,
ἐφοβούμενον γὰρ⁴ τὸν λαόν.

1 (D11 Ἡγγισεν) 2 (D^s omits) 3 (D ἀπολέσωσιν)
4 (D11 δὲ)

πρὸ ἑξ ἡμερῶν τοῦ πάσχα

[ἦλθεν εἰς Βηθανίαν, οὗτοι ἦν Ἀδύλας¹, ὅν ἤγειρεν² ἐκ νεκρῶν³ Ἰησοῦς.]

1 (D11 + ὁ τεθνηκὼς) 2 (11 omit, D + ὁ)

[ii. 13, Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.]

[ii. 23, Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ.]

[vi. 4, ἦν δὲ ἐγγὺς τὸ πάσχα¹, ἡ ἑορτὴ τῶν Ἰουδαίων.]

1 (omitted in some early Fathers)

These passages are collected to show that S. John mentions two or (if the MSS. are right) three Passovers during our Lord's Ministry, whereas the Synoptists only mention one.

S. MATTHEW.

S. MARK.

§ 45 b. If this section belongs, as we contend, to the deutero-Mark, it is not surprising that it has been misplaced, considerably in S. Mark, and still more so, though in the opposite direction, in S. Luke. Its proper place is, where S. John puts it—before the Triumphal Entry (Mark xi. 1).

The Psalmist wrote "Thou hast anointed my head with oil" (Ps. xlii. 5). This Messianic prediction has, we believe, affected the narrative of the deutero-Mark. S. John corrects as usual, in silence. Not the head, but the feet of our Lord were anointed. S. Luke has partly borrowed his account from S. John's oral teaching, partly from independent sources. S. John tells us that Mary the sister of Lazarus was the woman who did the deed.

The trito-Mark has probably borrowed the term "pistic nard" and "for above three hundred francs" from

45 b. *The Anointing of our Lord's Head (Feet)
 at Bethany.*

xxvi. 6 Τοῦ δὲ [Ἰησοῦ] γενομένου ἐν Βηθανίᾳ †
 ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,¹
 7 [προσ]ῆλθεν [αὐτῷ] γυνὴ ἔχουσα ἀλάβαστρον μύρου
 βαρυτίμου²
 καὶ κατέχευεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.³ (s) †
 8 [ἰδόντες δὲ οἱ μαθηταί] ἠγανάκτησαν [λέγοντες]⁴
 "Εἰς τί ἡ ἀπώλεια αὐτῆς;
 9 εἰδύνατο γὰρ τοῦτο⁵ πραθῆναι
 πολλοῦ
 καὶ δοθῆναι⁶ πτωχοῖς."
 10 [γροῦς] δὲ ὁ⁷ Ἰησοῦς εἶπεν [αὐτοῖς]
 "Τί κόπους παρέχετε τῇ γυναικί; †
 ἔργον [γὰρ]⁸ καλὸν ἡργάσατο εἰς ἐμέ †
 11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν,

ἐμὲ δὲ οὐ πάντοτε ἔχετε
 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος
 μου } †
 πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.
 13 ἀμὴν λέγω ὑμῖν,
 ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον [τοῦτο] ἐν ὅλῃ τῇ κόσμῳ,
 λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς." †
 1 (D *λεπρώσου) 2 (ND πολυ-) 3 (D *ll † + αὐτοῦ)
 4 (s* εαῖδ) 5 (ll + huius unguenti) 6 (D ἡδύνατο)
 7 (l' ll + τὸ μύρον) 8 (D* + τοῖς) 9 (D omits) 10 (ll omit)

[xiv. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ] (ii)
 ἐν τῇ¹ οἰκίᾳ Σίμωνος (s) τοῦ λεπροῦ κατακειμένου αὐτοῦ (s)
 ῆλθεν γυνὴ² ἔχουσα ἀλάβαστρον μύρου
 [νάρδου πιστικῆς] [πολυτελοῦς]³. (iii, ii)
 [συντρίψασα⁴ τὴν⁵ ἀλάβαστρον] (iii)
 [κατέχευεν αὐτοῦ⁶ τῆς κεφαλῆς. (ii)
 4 ἦσαν δὲ τινες ἀνακατοῦντες πρὸς ἑαυτούς⁷
 "Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου⁸ γέγονεν⁹;
 5 ἡδύνατο γὰρ¹⁰ τοῦτο¹¹ τὸ μύρον¹² πραθῆναι (s)]
 [ἐπάνω¹³ δηναρίων τριακοσίων] (iii)
 [καὶ δοθῆναι τοῖς πτωχοῖς¹⁴] (4) (ii)
 [καὶ ἐνεβριμῶντο¹⁵ αὐτῇ.] [ὁ δὲ Ἰησοῦς εἶπεν¹⁶ (iii, ii)
 "Ἀφετε αὐτὴν¹⁷ (s) τί αὐτῇ¹⁸ κόπους παρέχετε;
 καλὸν¹⁹ ἔργον ἡργάσατο²⁰ ἐν ἐμοί.
 7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν²¹, (s)
 [καὶ ὅταν θέλητε δύνασθαι αὐτοῖς²² (πάντοτε)²³ αὐ (iii)
 ποιῆσαι²⁴].

[ἐμὲ δὲ οὐ πάντοτε ἔχετε (7) (ii)
 8 ἔσχεν²⁵ ἐποίησεν, προέλαβεν μυρίσαι τὸ σῶμά μου (s)

εἰς τὸν ἐνταφιασμόν.
 9 ἀμὴν δὲ²⁶ λέγω ὑμῖν,
 ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον²⁷ εἰς ὅλον τὸν κόσμον,
 καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς."]
 1 (N omits) 2 (D* *γυνή) 3 (D* omits) 4 (CD ll + καὶ)
 5 (D θραύσασα) 6 (ND τὸν) 7 (D ll + ἐπὶ) 8 (N αὐτοῦ)
 9 (D ll οἱ δὲ μαθηταὶ αὐτοῦ διεκονοῦντο καὶ ἔλεγον) 10 (ll omit)
 11 (D ll omits) 12 (D l omits) 13 (s* omits) 14 (ND
 -μοῦντο, D + ἐν) 15 (D ll + αὐτοῖς) 16 (l omits) 17 (Nl
 + γὰρ) 18 (O εἰργ.) 19 (D ll ὁμῶν) 20 (NCD omit
 21 (D ? ποιῶν) 22 (D ll + αὐτῇ, O + * αὐτῇ) 23 (O ll omit)
 24 (O ll + τοῦτο)

45 c. *Judas covenants to betray our Lord to
 the Chief Priests.*

xxvi. 14 [Τότε πορευθεὶς εἰς τῶν δώδεκα, } †
 ὁ λεγόμενος Ἰούδας Ἰσκαριώτης,
 πρὸς τοὺς ἀρχιερεῖς¹ 15 εἶπεν² ["Τί θέλετέ μοι δοῦναι]
 καὶ γὰρ ὑμῖν παραδώσω αὐτόν;"
 οἱ δὲ
 ἔστησαν αὐτῷ [τριάκοντα] ἀργύρια³ s.

16 καὶ [ἀπὸ τότε] ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.⁴
 1 (D l *Σκαριώτης, ll Scarioth &c.) 2 (B *ἀρχιερεῖς)
 3 (D † + καὶ) 4 (D ll * + αὐτοῖς) 5 (D ll στατήρας, l stat.
 argenteos) 6 (D ll + αὐτοῖς)

xiv. 10 Καὶ Ἰούδας * * Ἰσκαριώθ¹
 ὁ εἰς² τῶν δώδεκα
 ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
 ἵνα αὐτὸν παραδοῖ³ αὐτοῖς⁴. †
 11 οἱ δὲ ἀκούσαντες⁵ ἐχάρησαν
 καὶ ἐπηγγέλναντο⁶ αὐτῷ ἀργύριον δοῦναι.

καὶ ἐζήτει πῶς αὐτὸν εὐκαιρῶς παραδοῖ⁷. †
 1 (D *Σκαριώτης, ll Scarioth &c.) 2 (D ἐκ, ll unus de)
 3 (D ll προδοῖ, N παραδῷ) 4 (D ll omit) 5 (N † ἀκ-)
 6 (N παραδῷ)

* LXX. Zech. xi. 12, καὶ ἔστησαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς.

S. LUKE.

S. John's oral teaching.

The trito-Markan *συντρίψασα* (8) naturally means that she crushed the box in her hands, the conception being that it was a tiny flask holding only a few drops. S. John however tells us that it contained a pound weight, and the price £12 accords with this view. But alabaster cruises of that age and of such a size were much too substantial to be crushed in the hand, and it may well be that this is one of S. Mark's picturesque phrases, giving us his conception of what was done rather than S. Peter's statement; cf. Mark ii. 4 note. Probably she removed the stopper and poured out a few drops, keeping the rest for future use as S. John implies.

S. Mark says "She has already anointed my body for the embalming": S. John says "Let her keep (what is left of) the ointment for that purpose."

Conflation: from the deutero-Mark, much misplaced and combined with new matter.

vii. 36—40.

[36 'Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη.³⁷ Καὶ ἰδοὺ γυνὴ ἥτις ἦν³⁸ ἐν τῇ πόλει ἁμαρτωλὸς, καὶ³⁹ ἐπιγνοῦσα⁴⁰ ὅτι κατέκειται ἐν τῇ οἰκῇ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα ὀπίσω παρὰ τοῦ πόδας αὐτοῦ κλαίονσα⁴¹,

τοὺς δάκρυον ἤρξατο βρέχων⁴² τὰ πόδας αὐτοῦ⁴³
καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἔξιμασεν⁴⁴,
καὶ κατεφόρε τὸν πόδα αὐτοῦ⁴⁵ καὶ ἤλειφεν τῷ μύρῳ.
39 Ἰδὼν δὲ ὁ Φαρισαῖος ὅτι καλῶς αὐτὸν⁴⁶ εἶπεν ἐν ἑαυτῷ λέγων⁴⁷
"Ὅσοι εἰ ἦν⁴⁸ (ὁ)⁴⁹ προφῆτης, ἐγίνωκεν ἂν τίς καὶ ποταπῆς⁵⁰ ἡ γυνὴ ἥτις ἄπτεται⁵¹ αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν."

40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν⁵² "Σίμων, (1)
κ.τ.λ.]

1 (D11 'Ἡρώτησεν)	2 (K κατέκειτο)	3 (D omits)
4 (D11 as omit)	5 (D γροῦσα)	6 (11 omit)
7 (D as εβρεξε, 11 rigabat, 1 lavit)	8 (1 omits)	9 (ND ἔξιμαξεν)
10 (D1 παρ' αὐτῆς κατέκειτο)	11 (D1 omit)	12 ND omit
13 (D ποταπῆ)	14 (D ἡ ἀποταπῆ)	15 (11 ad Petrum, 1 Simoni)

Here follows A DISCOURSE ON FORGIVENESS, 11 verses.
(III. § 1.)

The narrative respooting the two sisters (Luke x. 38—42; III. § 4) is generally held to apply to these women of Bethany and perhaps the meal there spoken of was identical with this supper.

With John xii. 8 of. John xi. 2, ἥν δὲ Μαριὰμ ἡ ἀδελφή σου κύριον μύρῳ καὶ ἔξιμαξεν τὸν πόδα αὐτοῦ ταῖς θριξίν αὐτῆς.

§ 45 c. If it be conceded that in N.T. Greek S. Mark's ὁ εἰς (10) can mean ὁ πρῶτος, the article recovers its proper meaning. In the older Greek of the LXX. there is no clear example of ὁ εἰς=ὁ πρῶτος. For although the familiar ὁ εἰς...ὁ δεύτερος may be rendered 'the first...the second' and so paved the way for this meaning, it is hardly stronger than the classical equivalent ὁ μὲν...ὁ δέ. But in the New Testament we have the decided case of τῷ μὲν τῶν σαββάτων (Mark xvi. 2=Luke xxiv. 1=John xx. 1)=πρώτῃ σαββάτῳ pseudo-Mark xvi. 9. And in Cod. K (Mark xii. 20) ὁ εἰς appears as a variant for ὁ πρῶτος, which proves that the usage was established in the fourth century at the latest. That Judas really was 'the first who became last' is argued on p. 81.

xxii. 3—6.

3 [Εἰσελθὼν δὲ Σατανᾶς εἰς¹] Ἰούδαν τὸν καλούμενον² Ἰσκαριώτην³,

ὄντα ἐκ τῶν ἀριθμοῦ⁴ τῶν δώδεκα·

4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν⁵
[καὶ στρατηγοῖς⁶] τὸ πῶς αὐτοὺς παραδοῖ⁷ αὐτόν.

5 καὶ ἐχάρησαν⁸

καὶ συνέθεντο αὐτῷ ἀργύριον⁹ δοῦναι.

6 καὶ ἐξωμολόγησεν¹⁰,

καὶ ἐξήτει¹¹ εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν [ἄτερ ὀφλου αὐταῖς¹²]. †

1 (D ⁺ +τὸν)	2 (O11 ἐπι-)	3 (D ⁺ Ἰσκαριώδ, 11 Iscarioth or Scarioth)
4 (11 omit, D+† ἐκ)	5 (O11 as + καὶ τοῖς γραμματεῶσιν)	6 (D11 as omit, O καὶ τοῖς στρατηγοῖς τοῦ ἱεροῦ)
7 (D omits)	8 (D11 παραδοῖ)	9 (11 omit)
10 (C ἀργύρια)	11 (N11 as omit, D καὶ ὁμολόγησεν)	12 (S ⁺ they bought)
13 (D11 omit)		

W. S. ²

S. JOHN.

xii. 2—8.

2 Ἐποίησαν οὖν¹ αὐτῷ δεῖπνον ἐκεῖ², [καὶ ἡ³ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἦν ἐκ⁴ τῶν ἀνακειμένων σὺν αὐτῷ⁵·

3 ἡ οὖν Μαριὰμ] λαβοῦσα⁶ λίτραν μύρου
νάρδου⁷ πιστικῆς⁸ πολυτίμου⁹

ἤλειφεν τοὺς πόδας (τοῦ) Ἰησοῦ
καὶ ἔξιμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ¹⁰
[ἡ δὲ οἰκία ἐπληρώθη¹¹ ἐκ τῆς ὁσμῆς τοῦ μύρου.]

4 λέγει (δὲ)¹² [Ἰούδας¹³ ὁ Ἰσκαριώτης¹⁴]

εἰς¹⁵ τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδοῦναι¹⁶]

5 "Διὰ τὸ τοῦτο τὸ μύρον οὐκ ἐπράθη (3)

τριακοσίων δηνარიῶν καὶ ἐδόθη¹⁷ πτωχοῖς;" (4)

[6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελλεν αὐτῷ ἄλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.]

7 εἶπεν οὖν ὁ Ἰησοῦς

"Αφες¹⁸ αὐτήν, }

ἵνα¹⁹ εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου²⁰ τῇρήσῃ²¹ αὐτό· (5)

8 τὸν πτωχὸν γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, (6) †

ἐμὲ δὲ οὐ πάντοτε ἔχετε.²²" (7)

1 (D11 καὶ ἐπὶ-)	2 (11 omit)	3 (D omits)	4 (1 omits)
5 (D ⁺ λαμβάνει...καὶ)	6 (D11 omit)	7 B omits	8 (B ἐπληρώθη)
9 11 omit (D11 οὖν, 211+Σίμων)	10 (A 2? 11 + Σίμωνος)	11 (D ἀπὸ καρπύτου)	12 (ND + ἐκ)
13 (D ὁ ἡμελλεν παραδοῦναι αὐτόν)	14 (D + τοῦ)	15 (211 plural)	16 (A1 omit)
17 (A1 τετήρηκεν)			

xiii. 2^b, 27.

(a) τοῦ διαβόλου ἡδὴ¹ βεβληκότες εἰς τὴν καρδίαν
ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος² Ἰσκαριώτης³.

[27 καὶ μετὰ τὸ ψωμίον τότε⁴ εἰσελθὼν εἰς ἐκεῖνον ὁ Σατανᾶς.]

1 (S ⁺ omits)	2 (1 omits)	3 (D1 ⁺ Ἰούδα Σίμωνος ἀπὸ καρπύτου, ἵνα παραδοῖ αὐτόν)	4 (ND 11 omit, 1 statim)
5 (D omits)			

S. Matthew (15) has changed the wording so as to introduce a fulfilment of Zechariah's prophecy, which he quotes and attributes to Jeremiah in xxvii. 9. But if the potter's field was bought with the money, thirty shekels (=25) would seem to be too little. David bought Araunah's threshing-floor with the oxen for 50 shekels of silver (2 Sam. xxiv. 24), but that was long ago. The price of land so rose that in 1 Chron. xxi. 25 we find David paying Araunah 600 shekels of gold for the threshing-floor. In our Lord's time still more would be required. It seems clear therefore that S. Matthew's thirty shekels are taken from Zechariah's prophecy and not from history.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

§ 46. The Synoptists are irrevocably committed to the idea that our Lord ate the Passover on the only night on which it could be eaten, the 14th Nisan, and that He was crucified on the 15th; but S. John takes unusual pains to correct this notion. Again and again he affirms that the 14th was the day of the crucifixion; the last supper therefore according to S. John was eaten on the 13th and was not the Paschal meal.

That S. John is right is shown by many indications. (1) He would not so diligently have corrected S. Mark, if he had not been sure of his facts. Whenever he corrects, we maintain that S. Mark is in error. (2) The sect of the Quartodecimans support S. John. This sect was so called because they observed the 14th Nisan as the day of the crucifixion. They followed the Jewish reckoning for the Passover, disregarding the day of the week and keeping to the day of the month. Other Christians preferred the day of the week, in order that Easter might always be celebrated on a Sunday, but the Quartodecimans pleaded the authority of S. John's practice. (3) Except in this preliminary section and in Luke xxii. 15 which has (we hold) been affected by it, there is no account of a Paschal feast even in the Synoptists. An ordinary supper—such as S. John describes—better suits the occasion. (4) S. Paul says that Christ our Passover is sacrificed for us. This will be more easy to maintain, if He was hanging on the cross at the very time that the Paschal lambs were being slain. (5) If S. Mark is right, the crucifixion took place upon a

46. THE LAST SUPPER.

xiv. 12—31.

xxvi. 17—35.

17 Τῇ δὲ πρώτῃ τῶν ἡμέρων^a

[προσῆλθον] οἱ μαθηταὶ [τῷ Ἰησοῦ] λέγοντες†

“Ποῦ θέλεις ἐτοιμάσωμέν¹ σοι
 φαγεῖν τὸ πάσχα;”

18 ὁ δὲ εἶπεν

“Ὑπάγετε εἰς τὴν πόλιν
 πρὸς τὸν δάνα

καὶ εἰπατε αὐτῷ

“Ὁ διδάσκαλος λέγει

[Ὁ καιρὸς μου ἐγγύς² ἐστίν.]

πρὸς σὲ ποιῶ³ τὸ πάσχα μετὰ τῶν μαθητῶν μου.”†

19 καὶ ἐποίησαν οἱ μαθηταὶ

ὡς συνέταξεν αὐτοῖς [ὁ Ἰησοῦς], καὶ ἡτοίμασαν τὸ πάσχα.

1 (D† ἐτοιμάσωμέν) 2 (D^a ἐγγύς) 3 (D1 ποιῶσω)

46 a. Instructions to make ready the Passover.

18 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἡμέρων^a,
 ὅτε τὸ πάσχα ἔθνον¹,

λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ²

“Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν³
 ἵνα φάγης τὸ πάσχα;”

13 καὶ ἀποστέλλει δύο⁴ τῶν μαθητῶν αὐτοῦ
 καὶ λέγει αὐτοῖς⁵

“Ὑπάγετε⁶ εἰς τὴν πόλιν,

καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων
 ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἔαν εἰσέλθῃ

εἰπατε τῷ οἰκοδεσπότῃ ὅτι

“Ὁ διδάσκαλος λέγει

“Ποῦ ἐστὶν τὸ κατάλυμά μου”

ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω⁷,”

15 καὶ⁸ αὐτὸς ὑμῖν δείξει

ἀνάγειον⁹ μέγα¹⁰ ἐστρωμένον [ἐτοιμον¹¹]. (iii)

καὶ¹² ἐκεῖ ἐτοιμάσατε ἡμῖν.”

16 καὶ ἐξῆλθον οἱ μαθηταὶ¹³ καὶ ἦλθον¹⁴ εἰς τὴν πόλιν

καὶ εὗρον^{15,16} καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ
 πάσχα.

1 (s^a was eaten) 2 (D11 omit) 3 (D11 + σοι) 4 (D11 + ἐκ)
 5 (D11 λέγων) 6 (D^a ἔπαγε) 7 (s^a + My time is come)
 8 (11 omit) 9 (D φάγομαι) 10 (11 omits) 11 (D^a οἶκον
 μέγα, 1 omits) 12 (D11 + αὐτοῦ, D † repeats the whole)
 13 (N omits, 1 et venit) 14 (D11 ἐποίησαν)

§ 46b. By putting the Eucharist before the prediction of betrayal S. Luke makes Judas present at the breaking of bread, and indeed expressly says so. Had he good authority for this, or was he making an inference from S. Paul's language “He that eateth and drinketh, eateth and drinketh judgement to himself, if he discern not the Lord's body” (1 Cor. xi. 29)? S. John says that immediately after receiving the sop (which was no part of the Eucharist) Judas went out. S. John makes no mention of the Eucharist and we cannot be sure at what point of his narrative it must be inserted, but it comes most naturally after the departure of Judas. The giving of the sop is an incident in the

46 b. Prediction of the Betrayal.

xxvi. 20 Ὁφίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα
 (μαθητῶν)¹.†

21 καὶ ἐσθιόντων αὐτῶν εἶπεν²

1 BD omit 2 (N λέγει)

xiv. 17 Καὶ ὁφίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

[18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς (ii)
 εἶπεν¹

1 (D11 λέγει)

^a Cf. 1 Cor. v. (7) καθὼς ἐστε ἄζυμοι. 8 καὶ γὰρ τὸ πάσχα ἡμῶν ἐτόθη Χριστός· ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις εὐκρυνίας καὶ ἀληθείας.

S. LUKE.

S. JOHN.

high festival day, to which the term 'Sabbath' is given in the Law. Yet Simon the Cyrenian was "coming from the field," as he would not have done on a sabbath.

Many attempts, ancient and modern, have been made to get over the difficulty (see 'N.T. Problems,' p. 168 ff.). We decline to accept any of them, believing that S. Mark is in error. Of course we do not believe that S. Peter made the mistake. We take this to be one of S. Mark's own additions to the narrative, made at a very early stage. And we account for it thus. S. Mark received information that our Lord ate the Passover with His disciples—as He doubtless did at the beginning of His ministry. But by the necessity of his topographical arrangement, S. Mark has crowded all that our Lord did and said in Jerusalem into one brief fortnight. Therefore he assumes that the Paschal feast was eaten at this period. In many Churches the real truth must have been known and the wording corrected accordingly, but neither S. Luke nor S. Matthew took the responsibility of altering the record. Perhaps they had no suspicion that it was wrong.

S. Mark tells us that the Jews sacrificed the Paschal Lamb "on the first day of unleavened bread." This however was by a modern innovation. According to the rules in the Pentateuch there were only seven days of unleavened bread and the lamb was sacrificed on the day before the first of them, but the Rabbis in their zeal to 'put a fence about the Law' appear to have increased the number to eight, by prefixing a day and thus altering the nomenclature. (Josephus *Antiq.* ii. xv. 1.)

xxii. 7—23, 31—34, 39.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἐξύμων^{12a},
 ἧ ἔδει θύσθαι τὸ πάσχα.¹³ †
 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν
 "Πορευθέντες ἐτοιμάσατε ἡμῖν
 τὸ πάσχα ἵνα φάγωμεν."
 9 οἱ δὲ εἶπαν αὐτῷ "Ποῦ θέλεις ἐτοιμάσωμεν;"
 10 ὁ δὲ εἶπεν αὐτοῖς
 "Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν
 συναγῆσαι ὑμῖν ἄνθρωπος κεράμιον ὕδατος¹⁰ βαστάζων
 ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν¹⁰ εἰσπορεύεται.
 11 καὶ ῥεῖτε τῷ οἰκοδεσπότῃ¹¹ [τῆς οἰκίας]
 Ἀλέγει [σοι]¹² ὁ διδάσκαλος †
 Ποῦ ἐστὶν τὸ κατάλυμα¹⁴
 ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
 12 κακῆυνος¹⁵ ὑμῖν δείξει
 ἀνάγιον μέγα¹⁶ ἐστρωμένον
 ἐκεῖ¹⁷ ἐτοιμάσατε."
 13 ἀπελθόντες δὲ
 εὗρον καθὼς εἰρήκει¹⁸ αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.
 1 (O † omits) 2 (D11 as τὸ πάσχα, N11 + ἐν) 3 (I omits)
 4 (D + τὸν) 5 (BD11 + σοι, B + φαγεῖν, B1 + τὸ πάσχα)
 6 (D1 omits) 7 (D11 εἰσερχομένων) 8 (O ὅτι, D ἀπ-)
 9 (N omits) 10 (D οὐ) 11 (O * οἰκοδεσπότης) 12 N + λέ-
 γοντες 13 (D1 as omits) 14 (NC + μου) 15 (D ἐκείνος)
 16 (D † οἶκον) 17 (N1 κακεῖ) 18 (A11 εἰρηκεν) 19 (D
 αὐτοῖς)

prediction of betrayal, which S. Mark places before the Eucharist. We do not place much reliance on S. Mark's order, especially in case of the deutero-Mark, but we attach still less importance to S. Luke's, and though we cannot consider the matter as settled, we incline to pronounce against S. Luke, who seems to have been unduly influenced by that verse of S. Paul's.

xiii. 1, 2, 29, xviii. 28, xix. 14, 31.

[xiii. 1 Πρὸ δὲ τῆς ἐορτῆς τοῦ πάσχα κ.τ.λ.
 2 δείπνου γνωμένου¹ κ.τ.λ.]

xiii. 29 Τινὲς γὰρ ἐδόκουν, εἰπεῖν² τὸ γλωσσόκομον εἶχεν³ Ἰούδας, οὗ
 λέγει αὐτῷ⁴ Ἰησοῦς "Ἀγόρασον ἅν χρῆσαν ἔχομεν εἰς τὴν ἐορτήν,"
 ἢ τοῖς πτωχοῖς ἵνα τι δῶ⁵.
 xviii. 28 Ἀγούσω οὖν⁶ τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα⁷ εἰς τὸ πραι-
 τῆριον⁸ ἦν δὲ πρὸς⁹ καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτῆριον, ἵνα
 μὴ μιανθῶσιν ἀλλὰ¹⁰ φάγωσιν τὸ πάσχα.
 xix. 14 Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν¹¹ ὡς ἔκρη. καὶ λέγει
 τοῖς Ἰουδαίοις "Ἴδε ὁ βασιλεὺς ὑμῶν."
 xix. 31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ
 σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα
 ἐκείνου¹² τοῦ σαββάτου, ἠρώτησαν¹³ τὸν Παῦλον ἵνα κατεργάσῃ
 αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.]
 1 (D¹¹ γενομ-) 2 (D11 ὅτι) 3 (CD + ὁ) 4 (D δοῖ)
 5 (211 δέ, 1 omits) 6 (11 ad Caiphan, 1 + et ad Pilatum)
 7 (L11 ἀλλ' ἵνα) 8 (E1 δέ, 11 omits) 9 (N † omits)
 10 B11 ἐκείνη 11 (N + οὐν)

(These passages are collected here to illustrate the question of the date.)

xiii. 21—30.

xxii. 14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν¹
 καὶ οἱ ἀπόστολοι σὺν αὐτῷ.
 [15 καὶ εἶπεν πρὸς αὐτοὺς "Ἐπιθυμῶ ἐπεθύμησα τοῦτο τὸ πάσχα
 φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν¹⁶ 16 λέγω γὰρ ὑμῖν ὅτι¹⁷ οὐ μὴ
 φάγω¹⁸ αὐτὸ¹⁹ ἵνα ἔσται πληρωθῆς²⁰ ἐν τῇ βασιλείᾳ²¹ τοῦ θεοῦ."]
 1 (C11 + δώδεκα) 2 (O? D omits, D11 + οὐκ ἐν) 3 (D μὴ
 φάγομαι) 4 (D1 ἀπ' αὐτοῦ) 5 (D καὶ οὐκ ἐν βρωθῇ, 1 adimplear)
 6 (N ἡ βασιλεία)

11 Ταῦτα εἰπὼν ὁ Ἰησοῦς
 [ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν] καὶ εἶπεν
 1 (CD + ὁ)

Translate "was troubled in His breath," i.e. groaned heavily. Cf. xi. 38, ἐπεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν "sighed deeply in His breath and distressed Himself." So v. 35, ἐδάκρυον ὁ Ἰησοῦς. S. John, like S. Mark, accentuates our Lord's humanity. Cf. xii. 27, οὐκ ἔστι ψυχὴ μου τετραδάκται, "Now am I in a state of turmoil."

S. MATTHEW.

xxvi. (21) "Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με."
 22 καὶ λυπούμενοι [σφόδρα] ᾤοντο
 λέγειν αὐτῷ²³ εἰς ἑκαστος²⁴ "Μήτι ἐγὼ [εἰμι, κύριε];"
 23 ὁ δὲ [ἀποκριθεὶς] εἶπεν
 "Ὁ ἑμβάψας²⁵ μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ"
 [οὗτος με παραδώσει]²⁶ 24 ὁ μὲν²⁷ υἱὸς τοῦ ἀνθρώπου ὑπάγει
 καθὼς γέγραπται περὶ αὐτοῦ,
 οὐαὶ δὲ τῷ ἀνθρώπῳ ἡκαίῳ
 δι' οὗ²⁸ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται²⁹.
 25 καλὸν [ἔσθ] αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἡκαίῳς."
 [25 ἀποκριθεὶς δὲ³⁰ ἰούδας ὁ παραδίδως αὐτὸν εἶπεν "Μήτι ἐγὼ
 εἰμι, βαββέ;"] λέγει αὐτῷ³¹ "Σὺ εἶπας."
 8 (D II omit) 4 (D + αὐτῶν) 5 (D ἐμβαπτόμενος)
 6 (D εἰς τὸ τρυβλίον) 7 (D + οὖν) 8 (I am betrayed)
 9 (D I + διὰ τοῦτο) 10 (D + ὁ) 11 (D II omit)

S. MARK.

xiv. (18) "Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με
 ὁ ἐσθίων¹⁹ μετ' ἐμοῦ²⁰." 19 ᾤοντο λυπεῖσθαι
 καὶ λέγειν αὐτῷ²¹ εἰς ἑκάστης²² "Μήτι ἐγὼ;"
 20 ὁ δὲ²³ εἶπεν²⁴ αὐτοῖς "Εἰς²⁵ τῶν δώδεκα²⁶,"
 ὁ ἐμβαπτόμενος²⁷ μετ' ἐμοῦ²⁸ εἰς τὸ (ἐν)²⁹ τρύβλιον³⁰.
 21 ὅτι³¹ ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει³²
 καθὼς γέγραπται³³ περὶ αὐτοῦ,
 οὐαὶ δὲ τῷ ἀνθρώπῳ ἡκαίῳ
 δι' οὗ³⁴ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται.
 καλὸν³⁵ αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἡκαίῳς."
 2 B τῶν ἐσθίωντων 3 (C + καὶ, D II + οἱ δὲ) 4 (II omit)
 5 (C ἑκαστος) 6 (D II + καὶ ἄλλοι "Μήτι ἐγὼ;") 7 (A I
 + ἀποκριθεὶς) 8 (D II + ἐκ) 9 (I omits) 10 (D ἐμ-
 βαπτίζομενος) 11 (A II + τὴν χεῖρα) 12 (D II omit)
 13 (D τρυβλίον) 14 (CD I omit) 15 (D II παραδίδοται)
 16 (D καθὼς ἐστιν γεγραμμένον) 17 (D I omit) 18 (NCD II
 + ἔσθ)

§ 46 c. S. Luke probably follows a local Eucharistic use in administering the Cup before the Bread. S. Paul follows that order in 1 Cor. x. 16 f. although in the next chapter he gives the Marcan order. We also find the Cup put first in the *Didache*, chapter ix.

Breaking bread, blessing it and distributing the fragments was a custom introduced by our Lord. The phrase 'break bread' is a new one, not found in the O. T. (unless it be once in Isaiah lviii. 7 of giving broken meat to beggars; to give it to one's equals would be inhospitable). But in the N. T. we read of it at the feeding of the 5,000 and again at the feeding of the 4,000. Once more, in Luke xxiv. 30 it is written that our Lord at Emmaus 'took the bread, blessed, brake and gave it to them; and their eyes were opened and they recognized Him.' In v. 35 it is added that 'He was known to them in the breaking of bread,' though neither of them had been present at the last supper. All this seems to justify our contention that the Eucharist was no new ceremony, but one which our Lord had observed from the first, as a covenant of service. Hence the Eucharistic language in John vi. becomes intelligible. ('New Test. Problems,' pp. 184—146.) Similarly the Synoptists institute Christian Baptism after the Resurrection, but S. John (iii. 22, iv. 1) tells how the Apostles practised it during our Lord's ministry. Doubtless a deeper meaning was given to both sacraments at the final institution.

46 c. The Eucharist.

xxvi. 26 Ἐσθιόντων δὲ αὐτῶν λαβὼν [ὁ Ἰησοῦς] ἄρτον
 καὶ εὐλογήσας ἔκλασεν καὶ δούς²⁷ τοῖς μαθηταῖς εἶπεν
 "Λάβετε [φάγετε,] τοῦτό ἐστιν τὸ σῶμά μου²⁸."
 27 καὶ λαβὼν²⁹ ποτήριον (καὶ)³⁰ εὐχαριστήσας ἔδωκεν αὐτοῖς
 λέγων "Πίετε ἐξ αὐτοῦ πάντες³¹,"
 28 τοῦτο γάρ³² ἐστιν τὸ αἷμά μου³³ τῆς³⁴ διαθήκης³⁵
 τὸ περὶ³⁶ πολλῶν ἐκχυννόμενον [εἰς ἀφ᾽ ἑαυτοῦ ἀμαρτιῶν]³⁷ †
 29 λέγω δὲ ὑμῖν³⁸, οὐ μὴ πίω³⁹ ἄρτι
 ἐκ [τοῦτου] τοῦ⁴⁰ γενήματος τῆς ἀμπέλου
 ἕως τῆς ἡμέρας ἡκαίῳς
 ὅταν αὐτὸ πίνω⁴¹ [μεθ' ὑμῶν]⁴² καινὸν⁴³
 ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου."
 1 (NCD II + εἰδὼν, ... C II + καὶ) 2 (CD + τὸ) 3 (I omit)
 4 (II + Accipite et) 5 (D + I omit) 6 (II omit) 7 (I omits,
 C + τὸ) 8 (CD II + καινῆς I + εἰς αἰῶνος)
 9 (D ὑπὲρ) 10 (C II + ἐν) 11 (NC + τὸ) 12 (D πίνω) 13 (I omits)

xiv. 22 Καὶ ἐσθιόντων αὐτῶν λαβὼν²³ ἄρτον
 εὐλογήσας²⁴ ἔκλασεν καὶ ἔδωκεν αὐτοῖς²⁵ καὶ εἶπεν²⁶ (1)
 "Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου²⁷."
 23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς,
 καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς²⁵
 "Τοῦτό ἐστιν τὸ αἷμά μου²⁶ τῆς²⁷ διαθήκης²⁸"
 τὸ ἐκχυννόμενον²⁹ ὑπὲρ πολλῶν
 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι³⁰ οὐ μὴ πίω³¹ * * * (2)
 ἐκ τοῦ γενήματος τῆς ἀμπέλου
 ἕως τῆς ἡμέρας ἡκαίῳς
 ὅταν αὐτὸ πίνω³² καινὸν
 ἐν τῇ βασιλείᾳ τοῦ θεοῦ."
 1 (NCD II + ὁ Ἰησοῦς) 2 (D εὐλόγησεν καὶ) 3 (I + et man-
 ducaverunt ex illi moneta) 4 (II + illis) 5 (I omits,
 E I + καὶ + φάγετε) 6 (I + quod pro multis confringitur in
 remissionem peccatorum) 7 (B omits) 8 (D I + τὸ)
 9 (A II + καινῆς) 10 (I omits) 11 (D * ἐχχω-) 12 (NCD II
 omit) 13 (D II προσθὺ πίνω) 14 (I + with you)

* LXX. Ps. xli. 10, καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ' ὃν ἤλπισα, ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν.
 † Cf. John vi. 48, "Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς" 49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον 50 οὗτος ἐστὶν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς 51 εἰς τὸν κόσμον ἵνα οἱ τῶν ἀνθρώπων φάγῃ καὶ μὴ ἀποθάνω 52 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 53 εἰς τὸν κόσμον ἵνα οἱ τῶν ἀνθρώπων φάγῃ καὶ μὴ ἀποθάνω 54 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 55 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 56 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 57 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 58 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 59 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 60 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 61 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 62 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 63 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 64 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 65 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 66 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 67 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 68 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 69 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 70 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 71 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 72 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 73 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 74 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 75 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 76 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 77 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 78 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 79 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 80 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 81 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 82 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 83 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 84 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 85 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 86 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 87 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 88 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 89 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 90 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 91 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 92 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 93 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 94 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 95 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 96 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 97 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 98 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 99 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς 100 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐστὶν ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς

S. LUKE.

xxii. 21 ["πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με 'μετ' ἐμοῦ' ἐπὶ τῆς τραπέζης"]

Scrap of the deutero-Mark: slightly misplaced.

21 "ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου }
κατὰ τὸ ὀρισμένον πορεύεται, } †
πλὴν οὐαὶ τῷ ἀνθρώπῳ }
δι' οὗ παραδίδεται."

23 [καὶ αὐτοὶ ἤρξαντο σωφιστεῖν πρὸς αὐτοὺς τὸ τί ἔρα αὐτῶν ἢ ἐξ αὐτῶν ἢ τοῦτο μέλλων πράσσειν.]

7 (D omits) 8 (A lms kal, 2 ll omits) 9 (Nms omits)
10 (D lms omits) 11 (N † + εἰς) 12 (D lms omits)

Here follows *THE DISPUTE ABOUT PRECEDENCE*,
7 verses, 1. § 84 b. N.B. inverted order.

S. Mark's *eis karà eis* (10) should be compared with pseudo-John viii. 9, Rom. xii. 5, Rev. xxi. 21.

(N.B. inversion of order.)

xxii. 17 ¹ καὶ δεξιόμενος ² ποτήριον εὐχαριστήσας }
εἶπεν }
"Ἀδελφεοὶ τοῦτο καὶ διαμερίσσετε εἰς αὐτοὺς." }
18 λέγω γὰρ ὑμῖν, οὐ μὴ πῖω ἀπὸ τοῦ νῦν } (2)
ἀπὸ τοῦ γενήματος τῆς ἀμπέλου }
ἕως οὗ }
ἡ βασιλεία τοῦ θεοῦ [ἐλθῇ]. }
19 καὶ λαβὼν ἄρτον }
εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων } (1)
"Τοῦτό ἐστιν τὸ σῶμά μου."

1 (2 lms invert order, putting v. 19 before 17) 2 (D + τὸ)
3 (N l omits) 4 (D¹ l² omits) 5 (D εἰς αὐτοὺς, N ἀλλήλους)
6 (N ll + εἰς) 7 (O ll omits) 8 (D δρον, C? omits)
9 NBO ll + τὸ ὑπὲρ ὧν δέδομεν· τοῦτο ποιεῖτε εἰς (B omits εἰς)
τὴν ἐμὴν ἀνάμνησιν, NB ll + καὶ τὸ ποτήριον ὡσαύτως μετὰ
τὸ δεῖπνῆσαι, λέγων (N + "Ἀδελφεοὶ τοῦτο, διαμερίσσετε εἰς αὐτοὺς"),
NB ll + τοῦτο τὸ ποτήριον ἡ καὶ διὰ θήκη ἐν τῷ αἵματι
μου, NB ll + τὸ ὑπὲρ ὧν ἐκχωρήσαμεν"

πίπτε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν αὐτοῖς. 34 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. 35 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις. 36 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ ἐγὼ ἐν αὐτῷ. 37 καθὼς ἀπέστειλὲν μοι ὁ ζῶν πατήρ καὶ γὰρ ἰδὼν διὰ τὸν πατέρα, καὶ ὁ τρώγων με καὶ πίνων μου τὸ αἷμα καὶ τὸν πότμον μου, οὐ καὶ ἐγὼ ἐν αὐτῷ. 38 οὗτος ἐστὶν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβὰς, οὐ καθὼς ἐφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα."

• LXX. Exod. xxiv. 8, "Ἴδού τὸ αἷμα τῆς διαθήκης."

Cf. 2 Cor. iii. 6, δι καὶ κἀνῶσεν ἡμᾶς διακόνους καὶ ζωῆς διαθήκης.

S. JOHN.

xiii. (21) "Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παρα-
δώσει με."

22 [ἐβλεπων εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.
23 ἦν ὁ ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ
Ἰησοῦ, ὃν ἠγάπα (δ) Ἰησοῦς. 24 νῦν οὖν τούτῳ Σίμων Πέτρος
καὶ λέγει αὐτῷ "Ἐπεὶ τίς ἐστιν ὁ περὶ οὗ λέγεις;" 25 ἀναπα-
σῶν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ "Κύριε,
τίς ἐστιν;" 26 ἀποκρίνεται οὖν (δ) Ἰησοῦς "Ἐκεῖνος ἐστὶν ὃς
ἐγὼ βάψω" τὸ ψῆλον καὶ δώσω αὐτῷ. "βάψας οὖν" (τὸ) ψῆλον
λαμβάνει καὶ δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου. 27 καὶ μετὰ τὸ ψῆλον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς.
λέγει οὖν αὐτῷ Ἰησοῦς "Ὅποιός ποίησόν τέχνηον;" 28 τοῦτο
(δ) οὐδὲν ἔγνω τῶν ἀνακειμένων πρὸς τὴν εἰπὴν αὐτῷ. 29 τῷ γὰρ ἔδω-
κεν, ἐπεὶ τὸ γλωσσόκομον ἔχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς
"Ἀγόρασον ὃν χρειαίαν ἔχομεν εἰς τὴν ἐορτήν;" ἡ τοῖς πτωχοῖς ἔτα-
δε. 30 λαβὼν οὖν τὸ ψῆλον ἐκεῖνος ἐξῆλθεν εὐθέως. ἦν δὲ νύξ.]

2 (ND ll + οὖν, 1st + δέ, N † + οὖν οἱ Ἰουδαῖοι) 3 (D ἀπο-
ροῦντες) 4 (ND ll + δέ, ll + ergo) 5 (D l + καὶ) 6 B
omits 7 (C l omits) 8 (D² Πέτρος, ND l + πνεύματι τίς
ἐν εἰς (D + οὗτος) περὶ οὗ λέγει (D λέγει)) 9 (2 ll omits) 10 (l
omits) 11 (D l omits, 8 ll omits περὶ οὗ λέγει) 12 (ND ἐπι-
ND ll + οὖν, A 2 ll + δέ) 13 (ND ll omits) 14 (ND ll omits,
D l + αὐτῷ) 15 (ND + καὶ λέγει) 16 (D + ἐν) 17 (N βάψας,
D ll ἐμβάψας) 18 (ND ll ἐπιθέτω) 19 (D ll καὶ βάψας) 20 (ll
Simon) 21 (D ἀπὸ κεφαλῆς, ll Scariothas or Scarioth) 22 (D l omits)
23 (D omits) 24 (D l καὶ λέγει, ll λέγει) 25 (NCD + δ) 26 (D † ποιῆς) 27 (D ll εἰς) 28 (CD + δ)
29 (D δαδ) 30 (l omits)

§ 46 c. The Eucharist is alluded to in Luke xxiv. 30, 35,
1 Cor. x. 14—22, xi. 23—34, Acts ii. 42, 46, xx. 7, 11, xxvii. 35.

Our Lord instituted the Eucharist at night, after supper.
This custom at Corinth led to abuses, the hungry natives
snatching at the viands, so that the weak could obtain none,
and drinking the wine to intoxication. S. Paul promised to
reform this and soon afterwards, at Troas, we see how he did
so. He celebrated the Eucharist after midnight and put the
ἀγάπη still later, turning it into a breakfast instead of a supper.
Pliny the younger tells us that the early morning celebration
prevailed in his day, as it has done ever since. The ἀγάπη
happily was soon abolished and churches ceased to be hotels.

1 Corinthians xi. 23—25.

23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα
ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρέδιδετο
ἐλαβεν ἄρτον

24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν

"Τοῦτό μου ἐστὶν τὸ σῶμα"

[τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.]

25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δεῖπνῆσαι,

λέγων

"Τοῦτο [τὸ ποτήριον ἡ καὶ] διὰ θήκη ἐστίν

ἐν τῷ αἵματι μου."

[τοῦτο ποιεῖτε, ὡσαύτως ἐὰν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.]

1 (D παρὰ) 2 (F¹ l θεοῦ) 3 (B omits) 4 (D ll ἡ
νυκτὶ) 5 (D + τὸν) 6 (E 8 ll + κλόμενον, D² + θρυπτόμενον,
l + quod tradetur) 7 (C αἵματι μου)

(S. John's parallels are given in the footnote.)

On the non-fulfilment of the prophecy in Luke xxii. 18 see
'N.T. Problems,' pp. 323—330.

S. MATTHEW.

S. MARK.

xxvi. 30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.
 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς
 “Πάντες [ὑμεῖς] σκανδαλισθήσεσθε
 [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ], γέγραπται γάρ
 Πατάξω τὸν ποιμένα,
 καὶ διασκορπισθήσονται¹ τὰ πρόβατα [τῆς ποιμνῆς²]: †
 32 μετὰ δὲ τὸ ἐγερθῆναι με προάξω ὑμᾶς
 εἰς τὴν Γαλιλαίαν.”
 33 [ἀποκριθεὶς] δὲ ὁ Πέτρος εἶπεν αὐτῷ
 “Εἰ³ πάντες σκανδαλισθήσονται [ἐν σοί],
 ἐγὼ οὐδέποτε σκανδαλισθήσομαι.”
 34 ἔφη αὐτῷ ὁ Ἰησοῦς “Ἀμὴν λέγω σοι ὅτι
 [ἐν]⁴ ταύτῃ τῇ νυκτὶ
 πρὶν ἀλέκτορα φωνῆσαι
 τρίς ἀπαρνήσῃ⁵ με.” †
 35 λέγει αὐτῷ ὁ⁶ [Πέτρος]
 “Κἂν δέγῃ με σὺν σοὶ ἀποθανεῖν, †
 οὐ μὴ σε ἀπαρνήσομαι.”
 ὁμοίως καὶ πάντες [οἱ μαθηταί] εἶπαν.

1 (D -setai) 2 (B omits, F ll + καὶ) 3 (D ll omit)
 4 (BC -ei) 5 (D omits)

46 d. Prediction that S. Peter will deny Him.

xiv. 26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. (z)
 [27 Καὶ¹ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι (ii)
 “Πάντες² σκανδαλισθήσεσθε³,
 ὅτι γέγραπται⁴
 Πατάξω τὸν ποιμένα,
 καὶ τὰ πρόβατα⁵ διασκορπισθήσονται⁶.
 28 ἀλλὰ⁷ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς
 εἰς τὴν Γαλιλαίαν.”
 29 ὁ δὲ Πέτρος⁸ ἔφη⁹ αὐτῷ
 “Εἰ καὶ¹⁰ πάντες σκανδαλισθήσονται¹¹,
 ἀλλ’ οὐκ ἐγώ¹².”
 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς “Ἀμὴν λέγω σοι ὅτι
 σὺ¹³ σήμερον¹⁴ ταύτῃ τῇ νυκτὶ
 πρὶν ἢ¹⁵ [8:13] ἀλέκτορα φωνῆσαι. (iii)
 τρίς με¹⁶ ἀπαρνήσῃ.”
 31 ὁ δὲ¹⁷ ἐκπερισσῶς ἐλάλει¹⁸
 “Εἰ δέ¹⁹ με²⁰ συναποθανεῖν σοι,
 οὐ μὴ σε ἀπαρνήσομαι²¹.”
 ὡσαύτως²² (δὲ)²³ καὶ²⁴ πάντες²⁵ ἔλεγον.]

1 (D 2 ll τότε) 2 (D ll + ὑμεῖς) 3 (A ll ἐν ἐμοὶ ἐν τῇ
 νυκτὶ ταύτῃ) 4 (N l γέγραπται γάρ) 5 (E 2 ll + τῆς ποιμνῆς)
 6 (C καὶ) 7 (2 ll + respondit ei) 8 (D ll λέγει) 9 (D Καὶ
 ἐὰν) 10 (D -θῶσω) 11 (D † + σὺ, D ll + σκανδαλισθήσομαι)
 12 (KCD ll omit) 13 (D ll omit, A ll + ἐν) 14 (KCD omit)
 15 (l omits) 16 (C + Πέτρος) 17 (C l ἔλεγον, A ll + μάλλον)
 18 (D^a μὴ δέ, N † με ἢ) 19 (N -σωμαι) 20 (K ὁμοίως)
 21 B ll omit 22 (D^a omits) 23 (l + discipuli)

47. GETHSEMANE.

xiv. 32—42.

xxvi. 36—46.

36 Τότε ἔρχεται [μετ’ αὐτῶν ὁ Ἰησοῦς] εἰς χωρίον
 λεγόμενον Γεθσημανεΐ,¹
 καὶ λέγει τοῖς μαθηταῖς²
 “Καθίστατε αὐτοῦ³ ὥς [(οὐ)⁴ ἀπελθὼν ἐκεῖ] προσεύξομαι.”
 37 καὶ παραλαβὼν τὸν Πέτρον
 καὶ τοὺς δύο υἱοὺς Ζεβεδαίου
 ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.
 38 τότε λέγει αὐτοῖς
 “Περίλγπός ἐστιν ἡ ψυχὴ μου ὥς θανάτου
 μέναιτε ὥδε καὶ γρηγορεῖτε [μετ’ ἐμοῦ].”

1 (D ll Γεθσημανεὶ) 2 (KCD ll + αὐτοῦ) 3 (KCD omit)
 4 (D & NCD omit) 5 (D † -ξομαι)

47 a. Selection of three Disciples.

32 Καὶ ἔρχονται εἰς χωρίον
 [οὗ τὸ¹ ὄνομα Γεθσημανεΐ²], (ii)
 καὶ λέγει τοῖς μαθηταῖς αὐτοῦ³
 “Καθίστατε ὥδε⁴ ὥς προσεύξομαι.”
 [33 καὶ παραλαμβάνει τὸν⁵ Πέτρον (ii)
 καὶ τὸν⁶ Ἰάκωβον καὶ τὸν⁷ Ἰωάννην μετ’ αὐτοῦ,
 καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,⁸
 34 καὶ⁹ λέγει αὐτοῖς
 “Περίλγπός ἐστιν ἡ ψυχὴ μου ὥς θανάτου
 μέναιτε ὥδε καὶ γρηγορεῖτε¹⁰.”]

1 (C ll φ) 2 (B * Γεση-, D * Ἰησα-) 3 (D l αὐταῖς)
 4 (B omits) 5 (D^a -ξομαι) 6 (N omits) 7 KCD omit
 8 (D ἀκηδεμονεῖν, ll taediari) 9 (D l τότε) 10 (B^a omits,
 2 ll + mecum)

* LXX. Zech. xiii. 7, [Ῥομφαία, ἐξεγέρθητι ἐπὶ τοὺς ποιμένας μου καὶ ἐπ’ ἄνδρα πολίτην μου, λέγει Κύριος Παντοκράτωρ]
 πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα.

S. LUKE.

The proto-Mark seems to have contained no prediction of S. Peter's denial. Certainly it said nothing about a journey into Galilee after the resurrection, for S. Luke knows nothing of such a journey (p. 174 note). S. Mark's $\delta\iota$; both here and in its fulfilment belongs to the trito-Mark. There is no trace of it in the other Gospels.

Scrap from the deutero-Mark: slightly misplaced.

Conflate.

xxii. 31 "[Γ]ίμωνα Σίμων², ἰδοὺ³ ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς τοῦ συνιδεῖν⁴ ὡς τὸν σίτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ποτε⁵ ἐπιστρέψῃς⁶ στήριμον⁷ τοὺς ἀδελφοὺς σου⁸]."

33 ὁ δὲ εἶπεν αὐτῷ
"Κύριε, μετὰ σοῦ ἐτοιμὸς εἰμι
καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.]"
34 ὁ δὲ εἶπεν "Λέγω σοι, [Πέτρε⁹],
οὐ¹⁰ φωνήσῃ σήμερον ἀλέκτωρ¹¹
ἕως¹² τρίς με ἀπαρνήσῃ¹³ [εἰδέναι]¹⁴."

Here follows "LET HIM SELL HIS CLOAK AND BUY
A SWORD," 4 verses. (IV. § 188.)

35 Καὶ ἐξελθὼν ἐπορεύθη¹⁴ [κατὰ τὸ ἔθος] εἰς τὸ ὄρος τῶν
Ἑλαιῶν· [ἠκολούθησαν δὲ αὐτῷ (καὶ)¹⁵ οἱ μαθηταί.] (·)

1 (KD II π + E) 2 (I π + Simon) 3 (I π + Petro) 4 (N I
 π omit) 5 (I π + Petro quoniam) 6 (N I π + Petro
corrected to π) 7 (D I π + Petro) 8 (D I π + Petro
corrected to π) 9 (I π + Petro) 10 (I π + Petro)
11 (D I π + Petro) 12 (I π + Petro) 13 (D I π + Petro)
14 (I π + Petro) 15 (D I π + Petro)

xiii. 36—38.

36 [Λέγει αὐτῷ Σίμων Πέτρος "Κύριε, ποῦ ὑπάγεις;" ἀπεκρίθη¹
Ἰησοῦς "Ὅπου² ὑπάγω οὐ δύνασαι μοι νῦν³ ἀκολουθεῖν⁴, ἀκολου-
θήσεις δὲ⁵ ὕστερον."]

37 λέγει αὐτῷ (ὁ)⁶ Πέτρος⁷
"Κύριε⁸, [διὰ τί οὐ δύναμαι σοι⁹ ἀκολουθεῖν¹⁰ ἄρτι¹¹;
τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.]"
38 ἀποκρίνεται¹² Ἰησοῦς "[Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις;]
ἀμὴν ἀμὴν λέγω σοι¹³, οὐ μὴ ἀλέκτωρ φωνήσῃ¹⁴
ἕως οὗ ἀρνήσῃ¹⁵ με τρίς."

1 (D λέγει, KD I + αὐτῷ, KD + ὁ) 2 (KD II + ἐγὼ)
3 (D II + εὐ) 4 (C - θεῶν) 5 (D I + μοι) 6 (KD omit)
7 (D omit) 8 (N I omit) 9 (OD + νῦν) 10 (KD - θήσαι)
11 (C omit) 12 (D II ἀπεκρίθη + καὶ εἶπεν + αὐτῷ) 13 (D I +
δοι) 14 (OD - σει) 15 (KD ἀπ-)

With § 46 d compare the Fayyum fragment [Γ μαρτυροῦνται
δὲ αὐτῶν μετὰ τὸ φ)γαῖν ὡς ἐξ ἑθνοῦ πάλιν εἶπε "Ταύτη] τῇ
νυκτὶ σκανδαλισθήσεσθε κατὰ τὸ γραφὴν ΠΑΤΑΞΩ ΤΟΝ ΠΟΙΜΕΝΑ
καὶ τὰ πρόβατα διασκορπισθήσονται." Εἰπὼν τοῦ Πέ-
τρου "Καὶ εἰ πάντες, οὐκ ἐγώ," εἶφη αὐτῷ "Ὁ ἀλεκτρυὼν οὐκ
ἐκείνη καὶ σὺ πρῶτον τρίς ἀπαρνήσῃ με."

§ 47. The agony in Gethsemane was a real stumblingblock to the Stoics, who denied that a good man ever could be perturbed. Hence arose the explanation that it was an encounter with Satan, for which idea there is no warrant, though it continues to this day. All trace of agony has been removed from S. Luke's account.

S. Luke's introductory sentence "Pray that ye enter not into temptation" is borrowed from the sequel (Luke xxii. 46).

xxii. 40—53.

40 Γενόμενος δὲ ἐπὶ τοῦ τόπου
εἶπεν αὐτοῖς
["Προσέχετε μὴ εἰσελθεῖν¹ εἰς πειρασμόν."]
1 (D omit) 2 (B π omit, D II εἰσελθῆτε)

xviii. 1, 2 (xii. 27).

1 [Ταῦτα εἰπὼν¹ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν
τοῦ Χειμάρου τῶν Κεδρών²· ὅπου ἦν κήποι, εἰς ὃν εἰσῆλθεν³
αὐτὸς καὶ⁴ οἱ μαθηταὶ αὐτοῦ. 2 ὅδε δὲ καὶ Ἰούδας ὁ παραδιδούς⁵
αὐτὸν τὸν τέκνον, ὅτι πολλὰ αὐτῷ συνήχθη⁶ Ἰησοῦς ἐκεῖ μετὰ τῶν
μαθητῶν αὐτοῦ.]

1 (CD + ὁ) 2 (KD 2 II τοῦ κέδρου, A II τοῦ Κεδρών) 3 (E I
εἰσῆλθον) 4 (I omit) 5 (D - διδόν) 6 (D - διδόν)

[xii. 27, "οὐκ ἔστι ψυχὴ μου τετάραι, καὶ τί εἶπω; πᾶτερ,
σῶσόν με ἐκ τῆς ὥρας ταύτης."]

S. Luke's $\theta\epsilon\iota\varsigma$ τὰ γένητα is found in Mark xv. 19, and four
times in the Acts. It describes a much calmer frame of mind
than S. Matthew's prostration or S. Mark's repeated falls to
the ground.

S. MATTHEW.

S. MARK.

47 b. Our Lord's first withdrawal.

xxvi. 39 καὶ προελθὼν¹ μικρὸν ἔπεισεν ἐπὶ πρόσωπον αὐτοῦ
 προσευχόμενος

καὶ λέγων "Πάτερ [μου]², εἰ δυνατόν ἐστιν,
 παρελθάτω³ ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο †
 πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ."

40 καὶ ἔρχεται [πρὸς τοὺς μαθητάς⁴]
 καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 "[Οὐτως] οὐκ ἰσχύσατε⁵ μίαν ὥραν γρηγορῆσαι [μετ' ἐμοῦ];
 41 γρηγορεῖτε καὶ προσεύχεσθε,
 ἵνα μὴ [εἰς]έλθῃτε εἰς πειρασμόν
 τὸ μὲν πνεῦμα πρόθυμον ἢ διὰ σαρκὸς ἀσθενής."

1 COD † προσ- 2 (I omits) 3 (B -θέτω) 4 (D αὐτοὺς,
 II as + αὐτοῖς) 5 (A II ἰσχυσαί)

xiv. 35 καὶ προελθὼν¹ μικρὸν ἔπιπτεν² ἐπὶ τῆς γῆς,
 καὶ προσηύχετο
 ἵνα εἰ δυνατόν ἔστιν παρέλθῃ³ ἀπ' αὐτοῦ ἡ ὥρα⁴,
 36 καὶ ἔλεγεν "[ΑΒΒΑ] Ο ΠΑΤΗΡ, πάντα δυνατά σοι⁵ (iii)
 παρένεγκε⁶ τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ⁷.
 ἀλλ' οὐ τίς ἐγὼ θέλω ἀλλὰ τίς σύ⁸."

37 καὶ ἔρχεται
 καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 "Σίμων, καθεύδεις; οὐκ ἰσχυσας⁹ μίαν ὥραν γρηγορῆσαι;
 38 γρηγορεῖτε καὶ προσεύχεσθε,
 ἵνα¹⁰ μὴ ἔλθῃτε¹¹ εἰς πειρασμόν
 [τὸ μὲν πνεῦμα πρόθυμον ἢ διὰ σαρκὸς ἀσθενής.]" (ii)

1 CD 1 προσ- 2 (OD II ἔπεισεν, D II + ἐπὶ πρόσωπον, I + suam)
 3 (B † παρελθῆν) 4 (D II + αὐτῇ) 5 (D † + εἰσω II + sunt)
 6 (KO -και) 7 (I omits) 8 (D^s οὐχ εἰ) 9 (D^s εἰ, C εἰ τι,
 II sicut) 10 (D II + θέλει) 11 (D II ἰσχύσατε) 12 (D
 omits) 13 (CD II εἰς-)

47 c. Our Lord's second withdrawal.

xxvi. 42 πάλιν [ἐκ δευτέρου] ἀπελθὼν προσηύξατο [(λέγων)¹
 "Πάτερ μου²,

εἰ οὐ δύναται³ τοῦτο παρελθεῖν⁴ ἐὰν μὴ αὐτὸ πίνω,
 γενηθήτω τὸ θέλημά σου]."

43 καὶ ἔλθων πάλιν εὗρεν αὐτοὺς καθεύδοντας, †
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

1 B I omits 2 (2 II omits) 3 (D II π + τὸ ποτήριον)
 4 (C II + ἀπ' ἐμοῦ)

xiv. 39 [καὶ πάλιν ἀπελθὼν προσηύξατο (ii)

(τὸν αὐτὸν λόγον εἰπὼν)¹. (α)

40 καὶ πάλιν² ἐλθὼν εὗρεν αὐτοὺς³ καθεύδοντας,
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι⁴,]
 [καὶ οὐκ ἤδυσαν τί ἀποκριθῶσιν αὐτῷ.] (iii)

1 D II omits 2 (D II omits) 3 (C II ὑποστρέψας εὐρ. αὐ.
 πάλιν) 4 (C βεβαρημένοι, B καταβεβαρημένοι, D καταβαρού-
 μενοι)

47 d. Our Lord's third withdrawal.

xxvi. 44 [καὶ ἀφ' αὐτοῦ πάλιν¹ ἀπελθὼν προσηύξατο ἐκ τρίτου²]
 τὸν αὐτὸν λόγον εἰπὼν [πάλιν]³. (α)

45 τότε ἔρχεται [πρὸς τοὺς μαθητάς⁴] καὶ λέγει αὐτοῖς
 "Καθεύδετε⁵ λοιπὸν καὶ ἀναπαύεσθε·

ἰδοὺ⁶ ἤγγικεν ἡ ὥρα

καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται } †

εἰς χεῖρας ἀμαρτωλῶν. 46 ἐγείρεσθε ἄγωμεν⁷.

ἰδοὺ ἤγγικεν ὁ παραδιδούς⁸ με." †

1 (I omits) 2 (D II omits) 3 (OD II omits) 4 (D II
 + αὐτοῖς) 5 (ND + τὸ) 6 B + γὰρ 7 (G I + ἐντεῦθεν)
 8 (K^s -διδῶν)

xiv. 41 [καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς (ii)

"Καθεύδετε (τὸ)¹ λοιπὸν² καὶ ἀναπαύεσθε³.

ἰδέχεται⁴ ἤλθεν⁵ ἡ ὥρα⁶,

ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου

εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. 46 ἐγείρεσθε ἄγωμεν

ἰδοὺ ὁ παραδιδούς⁷ με ἤγγικεν⁸."

1 OD omits 2 (s^s omits) 3 (D^s ἀναπαύεσθε)
 4 (Aeth ἀπαξ?, II sufficient, II s^s adest (= ἐπείχεται?), D II s^s + τὸ τέλος)
 5 (D II καὶ) 6 (s^s inverts the hour is come, the end has
 arrived) 7 (D -διδῶν) 8 (NC -σει)

S. LUKE.

VARIOUS.

S. Mark's striking phrase Ἀββὰ ὁ πατήρ does not stand alone. It is twice repeated by S. Paul: Rom. viii. 15, ἐν ᾧ κρᾶζομεν "Ἀββὰ ὁ πατήρ," and Gal. iv. 6, κρᾶζον "Ἀββὰ ὁ πατήρ." From this triple repetition considered with due regard to the context, we infer that in the Western Church the Lord's Prayer was recited with this exordium. S. Luke's "Πάτερ" (xi. 2) is too abrupt for liturgical use, and it is not strange if the Church deliberately retained the very word with which our Lord had taught us to address the Father.

The metaphor of drinking a cup is found also in Mark x. 38 f.=Matt. xx. 22 f.

xxii. 41 καὶ αὐτὸς ἀπεσπᾶσθαι ἅπ' αὐτῶν [ὥστε λθου βολῆν],
καὶ [θεὸς τὰ γένητα] προσεγγύχεται

40 λέγων "Πάτερ, εἰ βούλει"
παρένεγκες τοῦτο τὸ ποτήριον ἅπ' ἐμοῦ·
πλὴν μὴ τὸ θέλημα μου ἀλλὰ τὸ σὸν γινέσθω." 45
καὶ [ἀναστὰς ἀπὸ τῆς προσευχῆς] ἐλθὼν [πρὸς τοὺς μαθητάς] εὗρεν κοιμωμένους αὐτοὺς [ἀπὸ τῆς λύπης], 46 καὶ εἶπεν
αὐτοῖς

"Τί ὡς καθεύδετε;
[ἀναστάντες] προσεύχεσθε,
ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν."

8 (D ll ἀπεσπᾶσθαι, B ἀπεσπᾶσθαι) 4 (B -πῆξαι, D -εύχεται)
5 (l omits) 6 (B ll παρένεγκες or παρένεγκες) 7 (B † + τοῦτο)
8 (D ll omits and put the rest of the line before εἰ βούλει) 9 (D
γινέσθω,) B D ll 40 + 43 ὥφθη δὲ αὐτῷ ἄγγελος (l + domini) ἀπὸ τοῦ
(B omits τοῦ) οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος (B * γενό-
μενος) ἐν ἁγνότητι ἐκτενέστερον προσεγγύχεται. καὶ ἐγένετο δὲ (B omits
δὲ) ἰδρὸς αὐτοῦ ὥσαυτ' (D ὥτι) θρόμβοι αἵματος καταβαλοῦντες (B ll
-στος, l deourens) ἐπὶ τὴν γῆν. 10 (D ἐπὶ) 11 (D omits)

S. Matthew's γενήσθω τὸ θέλημά σου (42) is a direct quotation of the Lord's prayer. Similarly προσεύχεσθε ἵνα μὴ
ἐλθῇτε εἰς πειρασμόν (41) points in the same direction.

Cf. Heb. v. 7, δι' ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δέχεσθε τε
καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σφῆξιν αὐτὸν ἐκ θανάτου μετὰ
κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς
ἐνλαβείας, κ.τ.λ.

Compare S. John.

[xviii. 11 "τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πίνω αὐτό;"]
[v. 30 "οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός
με."]
[vi. 38 "καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ
ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με."]

[vi. 63 "τὸ πνεῦμά ἐστιν τὸ ζῶον, ἡ σὰρξ οὐκ ὀφείλει οὕτως."]

1 (D ἐδωκέν) 2 (l omits) 8 (B 2 ll + πατρός) 4 (B D
ἐκ) 5 (B D ποιήσω) 6 (D ll + πατρός) 7 (B omits)

Compare S. John

[xii. 28, "ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου."]
[xiv. 31 d, "Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν."]

S. MATTHEW.

S. MARK.

47 e. Our Lord's Arrest.

xxvi. 47 'Καὶ ἔτι¹ αὐτοῦ λαλοῦντος
 ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν †
 καὶ μετ' αὐτοῦ ὄχλος [πολὺς] μετὰ μαχαιρῶν καὶ ξύλων
 ἀπὸ τῶν ἀρχιερέων
 καὶ πρεσβυτέρων [τοῦ λαοῦ].
 48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων †

“Ὁν ἂν φιλήσω αὐτός ἐστιν·
 κρατήσατε αὐτόν.”

49 καὶ εὐθὺς προσελθὼν τῷ Ἰησοῦ εἶπεν² †
 “[Χαῖρε,] βαββεί³.” καὶ κατεφίλησεν αὐτόν.
 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ [“Ἐταῖρε, ἐφ' ὃ πάρει.”]
 τότε [προσελθόντες] ἐπέβαλον τὰς χεῖρας [ἐπὶ τὸν Ἰησοῦν]
 καὶ ἐκράτησαν αὐτόν.

1 (D¹ Ἐτι δέ, 11¹ Ἐτι) 2 (C + αὐτῷ)

xiv. 43 Καὶ εὐθὺς¹ ἔτι αὐτοῦ λαλοῦντος
 * παραγίνεται (δ)² Ἰούδας³ εἰς τῶν δώδεκα
 [καὶ μετ' αὐτοῦ ὄχλος⁴ μετὰ μαχαιρῶν καὶ ξύλων (ii)
 παρὰ τῶν ἀρχιερέων
 καὶ⁵ τῶν⁶ γραμματέων καὶ τῶν⁷ πρεσβυτέρων.
 44 δεδώκει⁸ δὲ ὁ παραδιδούς αὐτὸν σύσσημον⁹ αὐτοῖς¹⁰
 λέγων

“Ὁν ἂν φιλήσω αὐτός ἐστιν·
 κρατήσατε αὐτόν” [καὶ ἀπάγετε¹¹ ἀσφαλῶς¹².”] (iii)

45 καὶ ἔλθων εὐθὺς¹³ προσελθὼν αὐτῷ λέγει
 “¹⁴Βαββεί,” καὶ κατεφίλησεν αὐτόν.
 * * * * *

[46 οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ¹⁵ (ii)
 καὶ ἐκράτησαν αὐτόν.]

1 (D¹¹ s^c omit) 2 NOD omit 3 (D + Σκαριώτης,
 11 + Scarioth, 1 + Scariotha, 1 + Cariothes) 4 (CD 11 s^c + πολλὸν)
 5 (B ἀπὸ) 6 (D¹¹ + ἀπὸ) 7 (C omits) 8 (N omits)
 9 (D¹¹ ἔδωκεν) 10 (D σημεῖον) 11 (D¹¹ omit)
 12 (C ἀπαγάγετε, D¹¹ + αὐτόν) 13 (I omits) 14 (N + καὶ)
 15 (2¹¹ + Χαῖρε) 16 (NO αὐτῶν, 2¹¹ omit)

47 f. Malchus.

xxvi. 51 καὶ [ἰδοὺ] εἰς τῶν [μετὰ Ἰησοῦ]

[ἐκτείναι τὴν χεῖρα] ἀπέσπασεν τὴν μάχαιραν [αὐτοῦ]
 καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως
 ἀφείλεν αὐτοῦ τὸ ὠτίον.

[52 τότε λέγει αὐτῷ ὁ Ἰησοῦς “Ἀποστρέψον τὴν μάχαιράν σου εἰς
 τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ³
 ἀπολοῦνται.” 53 ἡ δοκεῖ⁴ ὅτι οὐ δύναμαι⁵ παρακαλέσαι τὸν πατέρα
 μου, καὶ παραστήσει μοι⁶ ἄνθρωποι⁷ πλείους⁸ δώδεκα λεγιῶνας⁹ ἀγγέ-
 λων¹⁰; 54 πῶς οὖν πληρωθῶσιν¹¹ αἱ γραφαὶ ὅτι οὕτως δεῖ¹² γενέσ-
 θαι;”]

1 (B αὐτοῦ) 2 (D¹¹ ἐπάταξεν...καὶ) 3 (D μαχαίρα)
 4 (C¹ δοκεῖ σοι) 5 (B * δύνομαι) 6 (N + ὧδε) 7 (2¹¹ omit)
 8 (C πλείους ἢ) 9 (D * λεγειῶνης, N λεγιῶνων, C λεγιῶνων)
 10 (C ἀγγέλους) 11 (D¹¹ πληρωθῶσονται) 12 (C δεῖ)

xxvi. 55 [Ἐν ἐκείνῃ τῇ ὥρῃ] εἶπεν ὁ Ἰησοῦς [τοῖς δούλοις] †

“Ὡς ἐπὶ ληστὴν ἐξήλθατε¹ μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; καθ' ἡμέραν²
 ἐν τῷ ἱερῷ ἐκαθεζόμενος³ διδάσκων } †
 καὶ οὐκ ἐκρατήσατέ με.”

56 [Τοῦτο δὲ ὅλον γέγονεν] ἵνα πληρωθῶσιν αἱ γραφαὶ [τῶν
 προφητῶν].”

Τότε [οἱ μαθηταί⁴] πάντες ἀφέντες αὐτὸν ἔφυγον⁵. †

1 (D¹¹ ἦλθατε) 2 (CD¹¹ + πρὸς ὑμᾶς) 3 (D¹ ἐκαθήμην)
 4 B¹¹ + αὐτοῦ 5 (B † + οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἔφυγον)

xiv. 47 ἔτι¹ δὲ² (τις)³ τῶν παρεστηκότων⁴

σπασάμενος τὴν⁵ μάχαιραν
 ἔκπαισεν τὸν δοῦλον τοῦ ἀρχιερέως
 καὶ ἀφείλεν αὐτῷ τὸ ὠτίον⁶.

1 (D καὶ) 2 N¹¹ omit 3 (D¹ omit) 4 (D omits)
 5 (N + καὶ) 6 (C ὠτίον)

47 g. Our Lord's protest.

xiv. 48 καὶ ἀποκριθεὶς ὁ¹ Ἰησοῦς εἶπεν αὐτοῖς

“Ὡς² ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; 49 καθ' ἡμέραν ἤμην πρὸς ὑμᾶς
 ἐν τῷ ἱερῷ διδάσκων
 καὶ οὐκ ἐκρατήσατέ³ με·
 ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.”

[50 καὶ⁴ ἀφέντες αὐτὸν ἔφυγον πάντες.] (ii)

1 (D¹¹ ὁ δὲ) 2 (D omits) 3 B † ἐκράτει, whence W.H.
 margin ἐκρατείε 4 (N¹¹ τότε οἱ μαθηταὶ + αὐτοῦ)

¹ Acts i. 16, “περὶ Ἰούδα τοῦ γενομένου ὁδοῦ τοῖς συλλαβεῖν Ἰησοῦν.”

S. LUKE.

μάχαιρα is the weapon of the Roman soldiers, a cohort of whom (S. John tells us) had been procured; the club is the weapon of the Levitical police (*ὀπηρέται*) who also were in attendance. The police entered the high-priest's house and reclined around the fire; the soldiers probably stood on duty outside.

xxii. 47 Ἐτι¹ αὐτοῦ λαλοῦντος
ἰδοὺ ὄχλος², καὶ ὁ [λεγόμενος³] Ἰούδας⁴ εἰς τῶν δώδεκα⁵ †

[προήρχετο⁶ αὐτοῖς, καὶ] ἤγγισεν τῷ Ἰησοῦ
φιλήσαι αὐτόν⁷.

48 Ἰησοῦς δὲ⁸ εἶπεν αὐτῷ⁹ [“Ἰούδα¹⁰, φιλήματι τὸν υἱὸν τοῦ
ἀνθρώπου παραδίδω;”]

1 (D II + δὲ) 2 (D ss + πολλοί) 3 (D II καλούμενος, l omits)
4 (D I + Ἰσκαριώθ, l + Scarioth) 5 (l omits) 6 (D προήγεν)
7 (D II ss ἐγγίσας ἐφίλησεν τὸν Ἰησοῦν, D II + τοῦτο γὰρ σημείον
δεδόκει αὐτοῖς “Ὁν ἂν φιλήσῃς (ἑαυτὸς ἐστίν), X 2 II + κρατή-
σατε αὐτόν”) 8 (D δὲ δὲ Ἰ.) 9 (D τῷ, 2 II omits) 10 (N
omits, Ds Ἰούδας)

47 f. S. Luke perhaps derived τὸ δεξιὸν from S. John's oral teaching, but see Mark ix. 45 note.
John xviii. 11^b seems to be a new translation of Matt. xxvi. 52, and the next line may be compared with Matt. xxvi.
80, 42.

xxii. 49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον¹ εἶπαν² “Κύριε³,
εἰ πατάξῃς ἐν μαχαίρῃ;”]

50 καὶ ἐπάταξεν εἰς τὴν⁴ ἐξ αὐτῶν } †
τοῦ ἀρχιερέως τὸν δούλον
καὶ ἀφείλεν⁵ τὸ οὖς⁶ αὐτοῦ⁷ [τὸ δεξιόν].

[51 ἀποκριθεὶς δὲ⁸ (ὁ)⁹ Ἰησοῦς εἶπεν¹⁰ “Ἐὰν¹¹ ἔσται τοῦτο.” καὶ
ἀψάμενος τοῦ ὠτίου¹² ἴσατο αὐτόν¹³.]

1 (D τὸ γενόμενον, l quod fiebat, ll omits) 2 (A II + αὐτῷ)
3 (D τῷ κυρίῳ) 4 (ll omits) 5 (D ἀφείλατο) 6 (D II
ὠτίου) 7 (l omits) 8 B omits 9 (2 II + illi) 10 (ll
Sine) 11 (A II + αὐτοῦ) 12 (D II ἐκείνας τὴν χεῖρα ἤψατο
αὐτοῦ καὶ ἀπεκατεστράφη τὸ οὖς αὐτοῦ)

xxii. 52 εἶπεν δὲ Ἰησοῦς¹ πρὸς τοὺς παραγενομένους ἐπ’²
αὐτόν³ ἀρχιερεῖς [καὶ στρατηγῶς τοῦ ἱεροῦ] καὶ πρεσβυ-
τέρους⁴

“Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων;

53 καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν
ἐν τῷ ἱερῷ

οὐκ ἐξενείνατε τὰς χεῖρας ἐπ’ ἐμέ⁵
ἀλλ’ [αὕτη ἐστὶν ὑμῶν⁶ ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους⁷].”

1 (D l omits) 2 (N πρὸς) 3 (ss omits) 4 (D + τὸ)
5 (N omits) 6 (D omits) 7 (D τὸ σκότος)

S. JOHN.

xviii. 3—11.

[3 Ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ (ἐκ)¹
τῶν² Φαρισαίων ὀπηρέτας ἔρχεται ἐκεῖ³ μετὰ φανῶν καὶ λαμπάδων
καὶ θύλων. 4 Ἰησοῦς οὖν⁴ εἰδὼς⁵ πάντα τὰ ἐρχόμενα ἐπ’ αὐτόν
ἐξήλθον, καὶ λέγει⁶ αὐτοῖς “Τίνα ζητεῖτε;” 5 ἀπεκρίθησαν αὐτῷ
“Ἰησοῦν τὸν Ναζωραῖον⁷.” λέγει αὐτοῖς⁸ “Ἐγὼ εἰμι⁹.” εἰσῆκει
δὲ¹⁰ καὶ Ἰούδας ὁ παραδίδως αὐτόν μετ’ αὐτῶν. 6 ὡς οὖν εἶπεν
αὐτοῖς¹¹ “Ἐγὼ εἰμι,” ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.
7 πάλιν οὖν ἐπηρώτησεν αὐτοῖς¹² “Τίνα ζητεῖτε;” οἱ δὲ εἶπαν¹³
“Ἰησοῦν τὸν Ναζωραῖον¹⁴.” 8 ἀπεκρίθη¹⁵ Ἰησοῦς “Εἰπον ὑμῖν
ὅτι “Ἐγὼ εἰμι.” εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγετω¹⁶.” 9 ἵνα
πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι “Ὅτι δίδωκέ¹⁷ μοι οὐκ¹⁸ ἀπόλεσα ἐξ
αὐτῶν οὐδένα.”]

1 BC II omits 2 (C omits) 3 (N omits) 4 (KD II δὲ)
5 (D ἰδὼν) 6 (N I ἐξελθὼν εἶπεν) 7 (D II Ναζωραῖον)
8 (N II + Ἰησοῦς, C + δὲ Ἰησοῦς) 9 B + Ἰησοῦς 10 (I + Iesus)
11 (N omits, C + εἶπε) 12 (D + λέγων) 13 (D + πάλιν)
14 (ll Nazarenum) 15 (D 2 II + αὐτοῖς, D + δὲ) 16 (D ἐδόκεν)
17 (D omits)

Of. Acts i. 16, “περὶ Ἰούδα τοῦ γενομένου ὀδηγοῦ τοῖς
συλλαβουσιν Ἰησοῦν.”

xviii. 10 [Σίμων οὖν¹ Πέτρος]
ἔχων μάχαιραν ἐβλυσεν αὐτήν
καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δούλον
καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον² [τὸ δεξιόν.
ἦν δὲ³ ὄνομα τῷ δούλῳ⁴ Μάλχος].

1 (D τότε Z.) 2 (D ὠτίον) 3 (D + τὸ) 4 (D II τοῦ
δούλου ἐκείνου)

xviii. 11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ
“Βάλε τὴν μάχαιραν εἰς τὴν θήκην
τὸ ποτήριον ὃ δίδωκέ¹ μοι ὁ πατήρ οὐ μὴ πίνω αὐτό;”

1 (D ἔδοκεν)

S. Luke's *στρατηγῶς τοῦ ἱεροῦ* (52 b) is mentioned in Acts
iv. 1, v. 24, 26. He stood next in rank to the high-priest and
was the head of the Levitical police. By putting the word
into the plural here S. Luke probably exhibits lack of informa-
tion; being a Gentile he was not perfect master of Jewish lore,
see Luke ii. 22. But since he gives the singular correctly in
the Acts, it is possible that someone had pointed out his error.

S. Luke's *ὕμῶν ἡ ὥρα* (53 c) may be compared with *ἡ ὥρα*
μου, αὐτοῦ, αὐτῆς John ii. 4, vii. 80, viii. 20, xiii. 1, xvi. 21.

^b Possibly connected with Mark xiv. 48 d.

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S. MARK.

47 h. *A personal reminiscence.*

xiv. 31 [Καὶ νεανίσκος τις συνεκολούθει¹ αὐτῷ² περιβε- (iii)
βλημένος σινδόνα³ ἐπὶ γυμνοῦ⁴, καὶ⁵ κρατοῦσιν αὐτόν⁶,
32 ὁ δὲ καταλιπὼν⁷ τὴν σινδόνα γυμνὸς ἔφυγεν⁸.]

1 (D ll ἡκολούθει) 2 (D + l αὐτοῦ) 3 (2 ll omit)
4 (^o + many men went and) 5 (A l + ol νεανίσκοι) 6 (D κατα-
λείπων) 7 (D ll + ἀπ' αὐτῶν)

The Jews at this time possessed Home Rule by concession of the Romans. They had the right to live under the law of Moses and not under Roman law. The procurators did not understand the law of Moses and despised it too heartily to administer it. The Sanhedrin therefore was authorized to conduct legal trials. Pilate's duty was to receive the verdict, sign it and execute it; for the Jews could condemn to death, but could not carry out the sentence (John xviii. 31). If Pilate had signed the warrant without asking questions, he would have escaped the humiliation which he received, and would have been approved by his master the emperor. His behaviour was weak and contemptible.

There was only one trial and one verdict, but we mark five stages in the proceedings. (1) The examination before Hanan. This is described by S. John because he was present at it. It was an informal conversation and led to nothing. It simply occupied the time while the members of the Sanhedrin were coming. (2) The ἀνάκρισις or preliminary investigation which in Greek and Roman law preceded a trial and prepared for it. There is nothing corresponding to this in English law. It was instituted to save the time of the jury. It was conducted by the judge who would have to preside at the trial, assisted by a few assessors. Caiaphas was the judge and according to S. Mark "all the Sanhedrin" assisted him. Probably S. Mark is mixing up two things here. All the Sanhedrin would be summoned for the formal trial in the Temple next day, though even then they would not all come (23 formed a quorum). But at the midnight meeting a dozen members of the Sanhedrin would amply suffice and we can hardly suppose that more attended. Their business was to prepare the case for court, to collect evidence, administer oaths, examine witnesses, read the laws &c. The witnesses failed in satisfying the requirements of the Law, until the high-priest in despair proceeded to the unusual course of questioning

48. THE PRELIMINARY EXAMINATION.

xiv. 53—65.

48 a. *Our Lord is placed before Annas*
(Caiaphas).

xxvi. 57—68.

37 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον¹ †
πρὸς [Καίφαν] τὸν ἀρχιερέα,
δοῦ² * * *
οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. } †
1 (O ἀπήγαγον)

xiv. 53 Καὶ * ἀπήγαγον τὸν Ἰησοῦν
πρὸς τὸν ἀρχιερέα,
καὶ ἑσθύνοντο³ πάντες⁴ οἱ ἀρχιερεῖς }
καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς⁵. }
1 B + αὐτῷ (O + πρὸς αὐτόν) 2 (O l omit) 3 (D omits)
4 (l terebas (=scribas) et seniores)

48 b. *S. Peter follows afar off.*

xxvi. 38 ὁ δὲ Πέτρος ἡκολούθει αὐτῷ (ἀπὸ)¹ μακρόθεν
ἕως τῆς αὐλῆς τοῦ ἀρχιερέως,
καὶ [εἰσελθὼν] ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν } †
[ἰδεῖν τὸ τέλος].
1 KO omit

xiv. 54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἡκολούθησεν² αὐτῷ †
ἕως ἔσω³ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,
καὶ ἦν συνεκαθήμενος⁴ μετὰ τῶν ὑπηρετῶν
καὶ⁵ θερμαινόμενος πρὸς τὸ φῶς⁶.
1 (G ll ἡκολούθει) 2 (D ll omit) 3 (D ll καθήμενος)

48 c. *Informal questioning by Annas.*
(preserved in S. John only)

¹ Luke xxii. 56.

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S. JOHN.

the Prisoner. Hereupon our Lord deliberately gave Himself into their hands by committing what they declared to be blasphemy. This by the Law of Moses was punished with death. Their object therefore was gained. The ἀνέκρους would probably be conducted with closed doors. S. Mark's account of it is a mere outline and may have been gathered partly from the reports of those who were present, partly from the depositions which were made public next day. S. John gives no account of it at all, perhaps because he was not present, perhaps because he thought S. Mark's account satisfactory, but his silence upon this essential part of the trial seriously impairs the completeness of his history, for the deed of darkness was really done when the high-priest rent his clothes in exultation. (3) Then came the actual trial after sunrise next morning before the Sanhedrin in the chamber *Gastā*, which was inside the Temple within the Court of the Priests. This would be short and formal. The high-priest would depose to the blasphemy and prove it. The assessors would support him. Then sentence of death would be passed. SS. Mark and Matthew mention this trial and its result, but give no satisfactory account of it. S. Luke feels its importance and makes much of it, but he simply transfers into it S. Mark's description of the ἀνέκρους, having no other records at hand. S. John says nothing specific about it. (4) Next comes the application to Pilate, which according to S. Luke was interrupted by (5) a reference to Herod. Pilate did not hold a second trial. It is true that the chief priests brought vague charges of sedition against our Lord in order to prejudice Pilate against Him, but they did not deign to prove them and Pilate did not credit them. They put pressure on Pilate as they knew how to do, and ruthlessly forced him to execute their will. Finally our Lord was delivered up to death on the original charge of blasphemy. Pilate could not plead that under Roman law blasphemy was no offence at all. He was there to carry out the Jewish law and was bound to do so unless he could pronounce that the court had acted irregularly. Our Lord Himself declares that Pilate's guilt in the matter was relatively small (John xix. 11).

xxii. 54, 55, 66—71, 63—65.

54 Συλλαβόντες δὲ αὐτὸν [ἤγαγον καὶ] εἰσήγαγον¹
εἰς [τὴν οἰκίαν]² τοῦ ἀρχιερέως

1 (Dlles omit) 2 (D τὸν οἶκον)

xxii. (54) δὲ δὲ Πέτρος ἠκολούθει¹ μακρόθεν.

55 [περιαψάντων² δὲ πῦρ ἐν μέσῳ] τῆς αὐλῆς
[καὶ συνεκαίναντων³] ἐκάθηντο⁴ [δὲ Πέτρος μέσος αὐτῶν⁵].

1 (Dlles + αὐτῷ D + ἀπὸ) 2 (D ἀψάντων) 3 (Dl
περικαθ., A1 + αὐτῶν) 4 (Dl + καὶ) 5 (Nl ἐν μέσῳ, D μετ')
6 (D + θερμαινόμενοι)

xviii. 12—16, 18—24, ii. 19.

12 [Ἦ οὖν σκεῖρα καὶ ὁ χιλλάρχος καὶ οἱ ἐπηρέται τῶν Ἰουδαίων
συνέλαβον τὸν Ἰησοῦν καὶ ἔθεναν αὐτὸν 13 καὶ ἤγαγον¹ πρὸς
Ἄνναν πρῶτον· ἦ γὰρ πενθερὸς τοῦ Καϊάφα², ὅς ἦν ἀρχιερεὺς τοῦ
ἐνιαυτοῦ ἐκείνου· 14 ἦν δὲ³ Καϊάφας⁴ ὁ συμβουλευσας τοῖς Ἰουδαί-
οις ὅτι "Συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ⁵."]]

1 (C ἀπ., A1 + αὐτὸν) 2 (ODl Καίφα) 3 (C + καὶ)
4 (l Caias or Caiphas) 5 (l + et non tota gens pereat)

xviii. 15 [Ἠκολούθει δὲ τῷ Ἰησοῦ¹ Σίμων Πέτρος καὶ² ἄλλοι
μαθηταί. ὁ δὲ μαθητὴς ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ
συνεσθλήθη τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος
εἰστέκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς³ ὁ ἄλλος⁴ δὲ
γνωστὸς τοῦ ἀρχιερέως⁵ καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆγαγεν τὸν
Πέτρον...⁶ 18 εἰστέκεισαν δὲ⁷ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακῶν
πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο⁸· ἦν δὲ καὶ ὁ Πέτρος
μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος.]]

1 (C αὐτοῖς) 2 (C + δ) 3 (l omits) 4 (Nl δὲ ἦν)
5 (Nl dative) 6 (l ergo, l omits, N + καὶ) 7 (l omits)

xviii. 19 [Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν
αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. 20 ἄπεκρίθη αὐτῷ¹ Ἰησοῦς
"Ἐγὼ παρησίᾳ² λελάληκα τῷ κόσμῳ ἐγὼ πάντοτε ἐδίδοξα ἐν
συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες³ οἱ Ἰουδαῖοι συνέρχονται,
καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· 21 τί με ἐρωτᾷς; ἐρώτησον τοὺς
ἀκηκοῦτας τί ἐλάλησα αὐτοῖς· ἔθε οὗτοι οἶδασιν ἃ εἶπον ἐγώ."
22 ταῦτα δὲ⁴ αὐτοῦ εἰπόντος εἰς ἑπαρησυχίαν τῶν⁵ ὑπηρέτων
ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν "Ὅτως ἀποκρίθη τῷ ἀρχιερεῖ;"
23 ἄπεκρίθη αὐτῷ Ἰησοῦς⁶ "Εἰ κακῶς ἐλάλησα⁷, μαρτύρησον
περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;" 24 Ἀπέστειλαν οὖν⁸
αὐτὸν δ' Ἄννας δεδεμένον πρὸς Καϊάφην τὸν ἀρχιερέα.]]

1 (N + καὶ) 2 (C 2l omits, C + δ) 3 (B * παρησίᾳ)
4 (l semper) 5 (l omits) 6 (Cll τῶν παρευρισμένων)
7 (N δὲ δὲ Ἰ. εἶπεν αὐτῷ) 8 (N εἶπον) 9 (N δὲ, l omits)

¹ For v. 17 see § 40.

S. MATTHEW.

xxvi. 39 "οἱ δὲ ἀρχιερεῖς" καὶ τὸ συνέδριον ὅλον †
ἐξήτουν [ψευδο]μαρτυρίαν κατὰ τοῦ Ἰησοῦ †
ὅπως αὐτὸν θανατώσωσιν, † 60 καὶ οὐχ εὗρον
πολλῶν προσελθόντων ψευδομαρτύρων⁷⁸.

ὑστερον δὲ προσελθόντες· [δύο]^δ δὲ εἶπαν

“Οὗτος ἔφη”
 ‘Δύναμαι καταλῆσαι τὸν ναὸν’ [τοῦ θεοῦ]
 καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι”.

1 (σ^a omits, 2ll princeps vero, Cll + καὶ οἱ πρεσβύτεροι)
 2 (C? D -σουσιν) 8 (D ll *οὐκ εὐρον τὸ ἐξήρ^a καὶ πολλοὶ προσ-
 ἦλθον ψευδομαρτυρες καί *οὐκ εὐρον τὸ ἐξήρ, σ^a omits all but οὐχ
 εὐρον) 4 (D ll ἦλθον... καί) 5 (CD ll + ψευδομαρτυρες) 6 (D ll
 τοῦτον ἀκούσαμεν λέγοντα) 7 (ll + hoc) 8 (8CD ll + αὐτὸν)

XXVI. 6. καὶ ἀναστὰς ὁ ἀρχιερεὺς
 εἶπεν αὐτῷ
 “Οὐδὲν ἀποκρίνῃ; †
 τί οὗτοί σου καταμαρτυροῦσιν;”
 63 ὁ δὲ [Ἰησοῦς] ἐσιώπα.
 καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ· “Ἐξορεύῃ σε
 κατὰ τοῦ θεοῦ τοῦ ζῶντος ἢ αἰ μῦν εἴπῃ;
 εἰ] σὺ εἰ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ⁶⁴.”
 64 λέγει αὐτῷ ὁ Ἰησοῦς· “Σὺ εἶπας· [πλὴν λέγω ὑμῖν]⁶⁵, †
 ἀπ’ ἁρτί· ὤψεσθε τὸν γλῶν τοῦ ἀνωθρῶπογ
 καθήμενον ἐκ δεξιῶν τῆς ἀγνάλμεως †
 καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ⁶⁶.”

63 τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων·
 “[Ἐβλασφήμισαν] τί ἔτι χρεῖαν ἔχομεν μαρτύρων⁶;
 [ἴδε νῦν] ἠκούσατε τὴν βλασφημίαν⁷. ἅτις ὑμῖν δοκεῖ;
 οἱ δὲ [ἀποκριθέντες]¹⁰ εἶπαν “Ἐνοχὸς θανάτου ἐστίν.” †

1 (ΟΙΙ + ἀποκριθεὶς, D ἀποκριθεὶς οὖν) 2 (N omits)
 3 (D' Ὁραίτω) 4 (ΟΙ + τοῦ ἵσταντος) 5 (D + ὅτι) 6 (N τὸ μὴ οὐκ)
 7 (N καὶ λέγει, C + ὅτι) 8 (N μαρτυρῶν) 9 (ΟΙΙ + αὐτοῦ,
 10 (D II ἀπεκρίθησαν πάντες καὶ

xxvi. c, Τότε¹ ἐνέπυσαν εἰς [τὸ πρῶτον (s)] αὐτοῦ
καὶ ἐκολάφισαν αὐτόν, ὅτι δὲ² ἐράπτυσαν^{3,4} αὐτὸν λέγοντες
“Προφῆτευσον ἡμῶν, χριστέ,] τίς ἐστιν ὁ παῖς σου;” †
1 (σ + they received Him and) 2 (D || αλλοι δὲ, 1 et)
3 (D || + αὐτόν) 4 (S || omit)

* Cf. John xix. 7, "ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν." Matt. xvi. 16.

S. MARK.

48 d. *Failure of witnesses before Caiaphas.*

[xiv. 55 οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον (ii)
 ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν·
 εἰς τὸ θανατώσαι⁷⁵ αὐτόν, καὶ οὐχ⁷⁶ ἠδρίσκον·
 56 πολλοὶ γὰρ ἐψευδομαρτύρουν⁷⁷ κατ' αὐτοῦ,
 [καὶ ἶσαι αἱ μαρτυρίαι οὐκ ἦσαν.] (iii)
 [57 καί τινες⁷⁸ ἄνασταίντες ἐψευδομαρτύρουν κατ' αὐτοῦ (ii)
 λέγοντες⁷⁹

58 ὅτι "Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος" ὅτι
 'Ἐγὼ καταλύσω τὸν ναὸν τούτον' τὸν χειροποιήτον
 καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτον οἰκοδομήσω^{101, 102}
 [59 καὶ οὕτως¹¹ ἴση ἦν ἡ μαστορία αὐτῶν.] (iii)

1 (A1 ψευδο-) 2 (D1a θανατώσουσιν) 3 (B* οὐκ)
4 (D^s † + ελεγον) 5 (D11 αλλαι) 6 (D^s1 και ελεγον)
7 (S* rose up against Him and said) 8 (N11 ειπεν)
9 (D^s omits, 1 dei) 10 (D11 αναστησιν) 11 (11 omit)

48 e. *Caiaphas interrogates and offers an oath.*

[xίν. ὡ καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς¹ μέσον (ii)
ἐπηρώτησεν τὸν Ἰησοῦν λέγων
“Οὐκ ἀποκρίνη οὐδέν;
τ² οὗτοί σου καταμαρτυροῦσιν;”
ὡς γ³ δ⁴ ἐσιώπα⁵¹⁶ ἔκαὶ οὐκ ἀπεκρίνατο οὐδέν.⁷⁷]
Ἐπάλιν⁸ ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν⁹ καὶ¹⁰ λέγει αὐτῷ¹⁰

“Ἰδοὺ ἐγὼ ὁ χριστὸς” ὁ υἱὸς τοῦ ἐλεογητοῦ¹¹·” (1)
 ὡς ὁ δὲ Ἰησοῦς¹² εἶπεν¹³ “Ἐγὼ εἰμι, (2)
 καὶ ὤψεσθε τὸν γίον τοῦ ἀνθρώπου (3)
 ἐκ δεξιῶν καθήμενον τῆς¹⁴ δόξης (4)
 καὶ¹⁴ ἐρχόμενον¹⁵ μετὰ¹⁶ τῶν νεφελῶν τοῦ οὐρανοῦ.”

63 ὁ δὲ ἀρχιερεὺς διαρρήξας¹⁷ τοὺς χιτῶνας¹⁸ αὐτοῦ¹⁹ λέγει
 "Τί ἐτι χρεῖαν ἔχομεν²⁰ μαρτύρων;
 64 ἡ²¹ ἀκούσατε ἰ²² τῆς βλασφημίας²³; τί ὑμῖν φαίνεται²⁴;"
 ὁ²⁵ δὲ πάντες²⁶ κατέκριναν αὐτὸν²⁷ ἔνοχον εἶναι²⁸ θανάτου.

1 (D^s+τδ) 2 B δ τ ι 8 (D ἐκείνος) 4 (N+Ἰησοῦς)
5 (D ἐστὶν) 6 (I omits) 7 (D καὶ οὐδὲν ἀπεκρίθη, 2 ll omitt)
8 (I+ergo) 9 (D ll omitt) 10 (D I+δ ἀρχιερεῖς) 11 (N θεοῦ)
12 (D I+ἀποκριθεὶς) 13 (D λέγει, D ll+αὐτῷ)
14 (D omits) 15 (D omits) 16 (I supor) 17 (Origen I+ἐσθῆτος)
18 (B *πῶτως) 19 (D και) 20 (S^s ἵνα) 21 (N+ἰδε νῦν)
22 (D^s I+ τὴν βλασφημίαν αὐτοῦ, I omnes blasphemias eius) 23 (D δοκεῖ) 24 (D ll πάντες δι)
25 (D^s+αὐτῷ) 26 (D I omitt)

48f. *The Levitical police mock.*

[xiv. 63 Καὶ ἤρξαντο τινες^α ἐμπνέειν αὐτῷ^β (ii)
καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον^γ (s)
καὶ κολαφίζειν^δ αὐτὸν καὶ λέγειν^ε αὐτῷ
"Προφύγευσον"^ζ * * * * *
καὶ οἱ ὑπηρέται^η ραπίσμασιν αὐτὸν ἔλαβον^θ.]

1 (1 + irridare eum et) 2 (D 2 ll τῷ προσώπῳ αὐτοῦ)
 3 (D 11 s^a omit) 4 (D 11 ἐκλάφειρον, 1 clarificabant) 5 (D 11 s^a
 ἔλεγον) 6 (ll + ἡμῶν) 7 (D omits, ll + eum voluntate,
 1 + libenter) 8 (D 11 ἐλάμβανον) 9 (1 omits)

S. LUKE.

VARIOUS.

18d. S. John in his usual manner applies the saying "Destroy this temple" to our Lord's death and Resurrection, but it would seem also to have had a wider reference. "Give up your temple with its sacrifices and ceremonies, and in a trice I will give you a better temple with a better service." The reformed temple might have been the central cathedral of Christendom; but the Jews would not have it so and therefore it was destroyed.

S. John.

ii. 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς "Λύσατε τὸν ναὸν τοῦτον καὶ (ἐν) 2 τρισὶν ἡμέραις ἐγερῶ αὐτόν." 3

1 (K + δ) 2 B omits

Acts vi. 14, "Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν ναὸν τοῦτον."

(vv. 66—71 are printed here for convenience of comparison only. They are repeated below, p. 155.)

(Scrap from the deutero-Mark, misplaced.)

xxii. 66 [Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἄρχιερεῖς τε 1 καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν.]

λέγοντες

"Εἰ 2 σὺ εἶ ὁ χριστός, [εἰπὼν ἡμῶν.] 3" (1)
 67 εἶπεν δὲ 4 αὐτοῖς ["Ἐὰν ὁμῶς 5 εἶπω σὺ μὴ πιστεύσῃς·
 68 εἰδὼν δὲ 6 ἔρωτήσω σὺ μὴ ἀποκριθῇς" 7].
 69 ἀπὸ τοῦ 8 οὗν δὲ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου (3)
 ΚΑΘΗΜΕΝΟΣ 9 ΕΚ ΔΕΞΙΩΝ ΤΗΣ ΔΥΝΑΜΕΩΣ 10 [τοῦ
 θεοῦ] 11." (4)
 70 [εἶπαν δὲ πάντες] "Σὺ [οὗν] 12 εἶ ὁ υἱὸς τοῦ θεοῦ;" (1)
 13 δὲ δὲ [πρὸς αὐτοὺς] ἔφη 14 ["Ἰμεῖς λέγετε ὅτι] ἐγὼ
 εἶμι." (2)

71 οὐ δὲ εἶπαν

"Τί 72 ἔτι ἔχομεν μαρτυρίας 73 χρεῖαν; 74

[αὐτοὶ γὰρ] 75 ἠκούσαμεν 76 [ἀπὸ τοῦ στόματος αὐτοῦ]."

1 (D καὶ ἀρχ.) 2 (D omits) 3 (D δὲ εἶπεν) 4 (K omits)
 5 (D omits, A 1 + καὶ) 6 (I omits, D 11 as + μοι 7 ἀπολύθη 8 με)
 7 (S omits) 8 (2 II omit) 9 (D 2 II omit) 10 (D 11 εἶπεν αὐτοῖς) 11 (D μαρτύρων) 12 (D 11 ἠκούσαμεν γὰρ)

(Scrap from the deutero-Mark, misplaced.)

xxii. 63 Καὶ [οἱ ἄνδρες οἱ συνέχοντες αὐτόν] 1 ἐνέπαιζον αὐτῷ
 [δέρνοντας] 2, 64 καὶ περικαλύψαντες 3 αὐτόν 4
 ἐπηρώτων λέγοντες 5

"Προφήτευσον 6, τίς ἐστὶν ὁ παῖς σου;"

65 [καὶ ἕτερα 7 πολλά βλασφημοῦντες 8 ἔλεγον εἰς αὐτόν].

1 (I omits) 2 (D 11 omit) 3 (I alligatum, I ligaverunt)
 4 (D 11 αὐτοῦ τὸ πρόσωπον 5 ἐτυπτον αὐτόν καὶ 6 D 11 as ἔλεγον)
 6 (II + nobis, 2 II + nobis Christe) 7 (D ἄλλα) 8 (D εἰ αὐτοῖς)

1 Matt. xxvi. 61 = Mark xiv. 58.

2 LXX. Dan. vii. 18, ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἔρχετο. Ps. cx. 1, "κἀθὼν ἐκ δεξιῶν μου."

S. MATTHEW.

S. MARK.

§ 49. Two explanations suggest themselves, of which we prefer the former. (1) The prediction of denial (xiv. 26—31), the second and third denials and the conclusion belong to the deutero-Mark. The proto-Mark contained the first denial only. S. Luke received accounts of the prediction, of the second and third denials and of the conclusion from some one who had been present; he worked them up with some scraps of the deutero-Mark which afterwards reached him. The usual test of displacement is not forthcoming because, the first denial being fixed, the others were naturally subjoined to it, although S. John adopted a different arrangement. In support of this view we may appeal to the doubtfully genuine line *καὶ ἐξελθὼν ἔξω ἐκλαυσεν πικρῶς*, the history of which, if genuine, will be that S. Mark's extraordinary word *ἐπιβαλὼν* was translated by the church at Jerusalem into *πικρῶς*, as though it meant 'putting it on,' i.e. copiously or excessively. S. Luke, deriving his deutero-Mark scraps from Jerusalem, received this version with them. (Other renderings are 'when he thought thereon' (cf. *ἐπέχω* and *προσέχω* ± *τὸν νοῦν*) or 'drawing his mantle over his head.') But S. Luke's line may be not genuine. (2) Otherwise the prediction of denial, the three denials and the conclusion belong to the proto-Mark, but S. Luke received another account of them which he so much preferred that he substituted it for S. Mark's, merely retaining a few scraps. There is in S. John a difficulty about the house in which the denials took place. The first denial was made early in

49. S. PETER'S DENIALS.

xiv. 66—72.

xxvi. 69—75.

69 Ὁ δὲ Πέτρος ἐκάθητο^a ἔξω ἐν τῇ αὐλῇ·
καὶ προσῆλθεν αὐτῷ μία παιδίσκη

λέγουσα

“Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.” †
70 ὁ δὲ ἠρνήσατο [ἐμπροσθεν^a πάντων] λέγων
“Οὐκ οἶδα τί λέγεις.”

1 (C Nazaraei) 2 (C + αὐτῶν) 3 (D ll s* + οὐδὲ
ἐπίσταμαι)

66 Καὶ ὄντος^a τοῦ Πέτρου κάτω¹ ἐν τῇ αὐλῇ
ἔρχεται^a μία τῶν παιδισκῶν¹³ τοῦ ἀρχιερέως,
67 καὶ ἰδοῦσα τὸν Πέτρον¹⁴ θερμαινόμενον^b
ἐμβλέψασα^a αὐτῷ λέγει

“Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ¹ ἦσθα τοῦ Ἰησοῦ.” (i)
68 ὁ δὲ ἠρνήσατο λέγων
“Οὐτὲ^a οἶδα, οὔτε ἐπίσταμαι¹⁵. σὺ¹⁶ τί λέγεις;”

1 (D ll s* omit) 2 (s* omits, D ll + πρὸς αὐτὸν) 3 (NC
παιδίσκη) 4 (Euseb. l αὐτὸν) 5 (s* omits) 6 (D s* omits)
7 (D ll Ναζαρηνοῦ, l Nazareno) 8 (C Οὐκ) 9 (l Nescio,
l Nescio sed nec novi) 10 (D ll omit)

49 b. Second Denial.

[καὶ¹ ἐξηλθεν ἔξω εἰς τὸ προαύλιον¹⁷.] (ii)

69 καὶ^a ἡ παιδίσκη ἰδοῦσα αὐτὸν⁴
ἤρξατο πάλιν λέγειν¹⁸ τοῖς παρεστῶσιν¹⁹ ὅτι

“Ὁὗτος^a ἐξ αὐτῶν ἐστίν.”

70 ὁ δὲ πάλιν ἠρνήσατο¹⁸.]

* * * *

71 ἐξελθόντα δὲ¹¹ εἰς τὸν πυλῶνα¹²
εἶδεν αὐτὸν ἄλλη^a †
καὶ λέγει τοῖς⁴ ἐκεῖ
“Ὁὗτος ἦν μετὰ [Ἰησοῦ τοῦ Ναζαρηνοῦ].” (i)
72 καὶ πάλιν ἠρνήσατο [μετὰ θρκου] ὅτι^a
“Οὐκ οἶδα τὸν ἀνθρώπον.”

1 (O l + αὐτὸν, D ll ἐξελθόντος δὲ αὐτοῦ) 2 (ll ianua or
ianuam) 3 (D ll + παιδίσκη) 4 (C αὐτοῖς) 5 (O ll + Καὶ)
6 (N omits, D ll λέγων)

1 (D s* omits) 2 (D s* τὴν *προσαυλήν, OD ll + καὶ ἀλέκτωρ
ἐφώνησεν) 3 (D ll πάλιν ± δὲ) 4 (D † + ὁ δὲ πάλιν ἠρνήσατο
καὶ) 5 B εἶπεν (D ll omit πάλιν) 6 (D παρεστηκόσιν)
7 (D ll + Καὶ) 8 (D s* Δύοις) 9 (D † omits, but see above
note 4, G ll ἠρνήσατο)

49 c. Third Denial.

73 μετὰ μικρὸν δὲ [προσελθόντες] οἱ ἐστῶτες εἶπον τῷ Πέτρῳ

[καὶ¹ μετὰ μικρὸν πάλιν οἱ παρεστῶτες^a ἔλεγον^a τῷ (ii)
Πέτρῳ¹⁴

“Ἀληθῶς^a καὶ σὺ¹¹ ἐξ αὐτῶν εἶ,
καὶ γὰρ^a ἡ λαλιά σου ὁμολογῶν σε ποιεῖ¹².”
74 τότε ἤρξατο καταβηματίζειν καὶ ὁμνῶν ὅτι
“Οὐκ οἶδα τὸν ἀνθρώπον.”

1 (D omits, ll omits καὶ) 2 (C + Γαλιλαῖος εἰ καὶ)
3 (D ll s* ὁμολογεῖ)

“Ἀληθῶς^a * * * ἐξ αὐτῶν εἶ,
καὶ γὰρ Γαλιλαῖος εἶ¹⁷.”
71 ὁ δὲ ἤρξατο ἀναθηματίζειν καὶ ὁμνῶν¹⁸ ὅτι
“Οὐκ οἶδα τὸν ἀνθρώπον τοῦτον^a ἔν λέγετε¹⁹.”]

1 (N omits) 2 (D -ηέτες) 3 (S ll dixerant, l dicunt)
4 (D l omit) 5 (l omits) 6 (M l + καὶ σὺ) 7 (l omits,
Δ l + καὶ ἡ λαλιά σου ὁμολογεῖ) 8 (NC ὁμνῶν, D ll λέγων)
9 (ND s* omit) 10 (N l omit, l quem dicis)

^a Mark xiv. 64.

^b Mark xiv. 67.

S. LUKE.

S. JOHN.

the evening, when our Lord was in the house of Hanan, the second and third later when he was in the house of Caiaphas, but it would appear from the narrative that there was no change of house, for S. Peter was introduced into the house with difficulty, in consequence of S. John's personal acquaintance with the high-priest which carried with it authority over the slaves there, and when once he was locked up inside he was most anxious to escape, but was not allowed to do so. It is hardly probable that he would have been locked up a second time. To this objection we reply that if our Lord was transferred from one house to the other S. Peter may have been treated as a prisoner and forcibly taken. But it seems more probable that there was really only one house, viz. the official residence of the high-priest, built by Hanan on the Mount of Olives and called the Booths of Hanan. It is notorious that Hanan, though deposed and succeeded by seven of his sons or sons in law, retained a good deal of power throughout the whole period, so that S. Luke hesitates whether to call him or Caiaphas high-priest. This will be the more intelligible, if he occupied apartments in the same palace. Our Lord was then transferred—in chains—from a room in the basement to the upper room over the gateway; we need not suppose that His chains had been removed while he stood before Hanan.

xxii. 56—62.

56 Ἰδοῦσα¹ δὲ αὐτὸν παιδίσκη τις }
 καθήμενον πρὸς τὸ φῶς^{2a} } †
 καὶ ἀτενίσασα³ αὐτῷ εἶπεν
 “Καὶ οὗτος σὺν αὐτῷ ἦν⁴.”
 57 ὁ δὲ ἡρνήσατο⁵ λέγων
 “Οὐκ οἶδα αὐτόν, [γύναι⁶.]”

1 (D * Idoῦς) 2 (I omits) 3 (I tu cum illo eras, II hic
 de eis est qui cum ipso erant, II + semper) 4 (D + αὐτὸν,
 II + ei) 5 (D omits)

(From a different source?)

58 καὶ [μετὰ βραχὺ]^a ἔταρος^b ἰδὼν αὐτόν^c
 εἶπεν
 “Καὶ σὺ ἐξ αὐτῶν εἶ^d.”
 ὁ δὲ Πέτρος^e εἶπεν
 “[Ἀνθρώπε,^f] οὐκ οἶμι^g.”

1 (II + iterum) 2 (I omits) 3 (I alia) 4 (I + egressum
 ad ianuam) 5 (D * εἶπεν τὸ αὐτό, II dixit “Homo, et tu cum
 illo eras semper,” I ait “Et hic fuit cum Ihesu Nazareno”)
 6 (D II omitt) 7 (D εἶπεν, II respondit) 8 (II omitt)
 9 (I novi hominem) 10 (I et rursus negavit cum iure iurando)

(From a different source, with scrap from the
deutero-Mark?)

59 καὶ [διασπόμεν¹ ὡσεὶ² ἄρας μίαν³] ἄλλος⁴ τις⁵ [δυσχυρίζετο]
 λέγων
 “Ἐπ’ ἀληθείας⁶ καὶ οὗτος μετ’ αὐτοῦ ἦν⁷,
 καὶ γὰρ Γαλιλαῖός ἐστιν.”
 60 εἶπεν δὲ ὁ Πέτρος
 “[Ἀνθρώπε,⁸] οὐκ οἶδα⁹ δὲ¹⁰ λέγεις.”

1 (D* + διασπόμενος) 2 (S* omits) 3 (I paullo post)
 4 (I omits) 5 (I + cum vidisset) 6 (D Ἐπ’ ἀληθείας λέγω)
 7 (S* + omits) 8 (ND II τῷ)

* *disperit* is used twelve times by S. Luke, twice by S. Paul, but not elsewhere in N.T.

xviii. 17, 25—27.

17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὶς

“Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;”
 λέγει ἐκεῖνος
 “Οὐκ εἰμί.”

25 Ἦν δὲ Σίμων Πέτρος ἰσθῶς καὶ θερμαινόμενος^b.

εἶπον^c οὖν αὐτῷ
 “Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ^d εἰ^e”;
 ἡρνήσατο ἐκεῖνος καὶ εἶπεν
 “Οὐκ εἰμί.”

1 (Δ I εἶπεν) 2 (C εἰ ἐκεῖνος)

26 λέγει [εἰς ἐκ τῶν δοῦλων τοῦ ἀρχιερέως,
 συγγενῆς ᾧ οὐ ἀπέκοψεν Πέτρος τὸ ὄριον,
 “Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;”]
 27 πάλιν οὖν ἡρνήσατο¹ Πέτρος

1 (N + δ)

S. MATTHEW.

xxvi. (74) καὶ εὐθὺς
ἀλέκτωρ ἐφώνησεν

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος
Ἰησοῦ εἰρηκότος¹ ὅτι²
“Πρὶν ἀλέκτορα φωνῆσαι
τρὶς ἀπαρνήσῃ³ με,” †
καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

1 (O 8 ll + αὐτῷ) 2 (D ll omit) 3 (O -σαι)

xxvii. 1—26.

1 Πρωίας δὲ γανομένης συμβούλιον λαβόν¹
πάντες (1) οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ * * *
κατὰ τοῦ Ἰησοῦ ὥστε θανατώσαι² αὐτόν].

S. MARK.

49 d. Conclusion.

xiv. 72 [καὶ εὐθὺς¹] [ἐκ δευτέρου]² (ii, iii)
[ἀλέκτωρ ἐφώνησεν (ii)]

καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα
ὡς³ εἶπεν αὐτῷ ὁ Ἰησοῦς⁴ ὅτι †
“Πρὶν ἀλέκτορα [818⁵ a] [φωνῆσαι (ii, iii, ii)
τρὶς με ἀπαρνήσῃ⁶,”
καὶ ἐπιβαλὼν ἔκλαιεν⁷ 8.]

1 (O omits) 2 (K1 omits) 3 (D ll 8) 4 (D⁸ † Ἰησοῦν)
5 (K0? ll omits) 6 (D1 omits) 7 (K0 ἐκλαυσεν) 8 (D ll
ἤρξατο κλαίειν)

50. THE SANHEDRIN PASSES SENTENCE OF
DEATH AND PILATE SIGNS THE WARRANT.

xv. 1—15.

50 a. The Trial before the Sanhedrin.

1 Καὶ εὐθὺς¹ πρῶτ² συμβούλιον ποιήσαντες³
οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ⁴ γραμματέων
καὶ ὅλον (1) τὸ συνέδριον

(For the parallels with Luke xxii. 66—71 see § 48 e.)

2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν³ Πιλάτῃ
[τῷ ἡγεμόνι].

1 (D ll ἐποίησαν) 2 (D l να θανατώσουσιν) 3 (O ll
+ Ποντίῳ)

4 δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν⁵ καὶ παρέδωκαν Πιλάτῃ.

1 (2 ll s^o omits) 2 K0 ἐτοιμάσαντες, (D ll ἐποίησαν)
3 (K0 + τῶν) 4 (D ll + καὶ) 5 (CD ἀπήγαγον, D ll + εἰς
τὴν αὐλήν)

50 b. The Repentance of Judas.

xxvii. 3 Τότε ἰδὼν Ἰούδας ὁ παραδότης¹ αὐτὸν ὅτι κατεκρίθη μετα-
μεληθεὶς² ἔστρεψεν³ τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
πρεσβυτέροις λέγων 4 “Ἡμάρτον παραδοὺς αἷμα δίκαιον.” οἱ δὲ
εἶπαν “Τί πρὸς ἡμᾶς; σὺ δέ ψη.” 5 καὶ ῥίψας τὰ⁶ ἀργύρια εἰς τὸν
λαόν⁷ ἀνεχώρησεν⁸, καὶ ἀπελθὼν ἀπήγγξατο. 6 Οἱ δὲ ἀρχιερεῖς
λαβόντες τὰ ἀργύρια εἶπαν “Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
κορβανῶν⁹, ἐπεὶ τιμὴ αἱματός ἐστιν.” 7 συμβούλιον δὲ λαβόντες
ἠγόρασαν ἐξ αὐτῶν τὸν ἄγρον τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.
8 διὸ ἐκλήθη ὁ ἄγρος ἐκεῖνος⁹ Ἄγρος Αἱματος ἕως τῆς σήμερον.
9 Τότε¹⁰ ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου¹¹ τοῦ προφήτου λέγοντος
καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετι-
μημένου ὃν ἐτιμήσαντο ἀπὸ γίδων Ἰσραὴλ, 10 καὶ
ἔδωκαν¹² αὐτὰ εἰς τὸν ἄγρον τοῦ κεραμέως, καθὰ
συνέταξεν μοι Κύριος¹³.

1 K0 παραδότης 2 (K μετεμελήθη καὶ) 3 (O ll ἀπ-)
4 KBO ἀθύρον 5 (K + τριάκοντα) 6 (O ll ἐν τῷ ραῷ)
7 (O ἀπεχ.) 8 (B ll Κορβάν) 9 (ll + Acheldemach, quod
est) 10 (K καὶ) 11 (O Ἱερεμ., 2 ll s^o omits, 1 Esaiam)
12 K s^o ἔδωκα

* Mark xiv. 30.

S. LUKE.

(From a different source, with scrap from the
dentero-Mark^f)

xxii. (60) καὶ παραχρῆμα [ἐτι λαλοῦντες αὐτοῦ]¹
ἐφώνησεν ἀλέκτωρ. †

61 [καὶ στραφεὶς ὁ κύριος² ἐπέβλεψεν τῷ Πέτρῳ.]
καὶ ὑπεμνήσθη ὁ Πέτρος³ τοῦ ῥήματος⁴
τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι⁵

“Πρὶν⁶ ἀλέκτορα⁷ φωνῆσαι [σήμερον]⁸
ἀπαρνήσῃ με τρίς⁹.” †

62 (καὶ ἐξελθὼν ἔξω¹⁰ ἔκλαυσεν πικρῶς.)¹¹

1 (ss omit) 2 (D ss Ἰησοῦς) 3 (D omits) 4 (D λόγου)
5 (D ll omit) 6 (B + 4) 7 (ss + twice) 8 (D ll ss omit)
9 (D^{ss} ll + μὴ εἰδέναι με) 10 (A ll + ὁ Πέτρος) 11 6 ll omit

xxii. 66—71, xxiii. 1—25.

66 [Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ,
ἄρχιερεῖς τε¹ καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον
αὐτῶν,]

λέγοντες

“Εἰ² σὺ εἶ ὁ χριστός, [εἰπὼν ἡμῶν.]³”

67 εἶπεν δὲ⁴ αὐτοῖς [“Ἐὰν ὁμῶς⁵ εἶπω οὐ μὴ πιστεύσητε·
68 εἰδὼν δὲ⁶ ἔρωτήσω οὐ μὴ ἀποκριθῆτε.”

69 ἀπὸ τοῦ νῦν δὲ⁷ ἔσται ὁ γίος τοῦ ἀνθρώπου⁸
καθήμενος ἐκ δεξιῶν τοῦ θronou⁹ ἀγαμέμνων¹⁰ [τοῦ θεοῦ].”

70 [εἰπὼν δὲ πάντες] “Σὺ [οὖν]¹¹ εἶ ὁ υἱὸς τοῦ θεοῦ;”
ὁ δὲ [πρὸς αὐτοὺς] ἐφῆ¹² “[Τί με λέγετε ὅτι ἐγὼ εἰμι.]”

71 οἱ δὲ εἶπαν

“Τί¹³ ἔτι ἔχομεν μαρτυρίας¹⁴ χρᾶν; †

[αὐτοὶ γάρ] ἠκούσαμεν¹⁵ [ἀπὸ τοῦ στόματος αὐτοῦ].”

xxiii. 1 Καὶ ἀναστὰν

ἄπαν τὸ πλῆθος αὐτῶν¹⁶

ἤγαγον αὐτὸν¹⁷ ἐπὶ τὸν¹⁸ Πιλάτον.

1 (D καὶ ἀρχ.) 2 (D omits) 3 (D ὁ δὲ εἶπεν) 4 (ss
omits) 5 (D ll omit, A l + καὶ) 6 (l omits, D ll ss + μοι ἢ
ἀπολύσῃτε με) 7 (ss omits) 8 (2 ll omit) 9 (D 2 ll
omit) 10 (D ll εἶπεν αὐτοῖς) 11 (D μαρτύρων) 12 (D ll
ἠκούσαμεν γάρ) 13 (l omits) 14 (D ἀναστάντες) 15 (D
† + αὐτὸν) 16 (D omits)

xviii. (57) καὶ εὐθέως
ἀλέκτωρ ἐφώνησεν.

Though Κύριε is frequently applied to our Lord in S. Mat-
thew and twice in S. Mark, the use of ὁ κύριος as a substitute
for Ἰησοῦς is found only in SS. Luke and John. The change
must be attributed to the growth of reverence for our Lord's
person and may be compared with the use of 'our Lord' in the
modern pulpit.

*but all not lat. om. - probably
assimilated from Mt.*

On Luke xxii. 66—71 see the introductory note on page 148.

xviii. 28—40, xix. 1, 4—16^a.

[ss Ἀγούσιν οὖν¹ τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα² εἰς τὸ
πραιτώριον³. ἦν δὲ πρωΐ⁴ καὶ αὐτοὶ οὐκ ἐσθλῶς εἰς τὸ πραιτώριον,
ἵνα μὴ μανθῶσιν ἀλλὰ φάγωσιν⁵ τὸ πᾶσχα.]

1 (2 ll δὲ, l omits) 2 (l a Caiphan, ll ad Caiphan, l ad
Caipham et ad Pilatum, ss + and brought Him) 3 (ss + to
deliver Him to the governor) 4 (L ll ἀλλ' ἵνα φάγ., ss whilst
they were eating)

(Another account of the death of Judas is given in Acts i. 18f.

IV. § 9.)

^a I. XX. Zech. xi. 18, καὶ λαβὼν τοὺς τριάκοντα ἀργυροὺς καὶ ἐπέβαλεν αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.
^b LXX. Dan. vii. 18, ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο. Γα. ex. 1, “κάθου ἐκ δεξιῶν μου.”

C lacks Luke xxii. 20—xxiii. 24.
 — John xviii. 26—xx. 15.
 D — John xviii. 14—xx. 18 a.
 s* — John xviii. 22—xix. 29.
 s* — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 11 [Ο δὲ Ἰησοῦς ἐστάνθ' ἐμπροσθεν τοῦ ἡγεμόνος]
 καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων
 "Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;"
 ὁ δὲ [Ἰησοῦς] ἔφη "Σὺ λέγεις."
 12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων
 [καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο].
 13 τότε λέγει αὐτῷ ὁ Πειλᾶτος †
 "Οὐκ ἀκούεις πῶσα σου καταμαρτυροῦσιν;"
 14 καὶ οὐκ ἀπεκρίθη [αὐτῷ πρὸς οὐδὲν ἐν ῥῆμα],
 ὥστε θαυμάζειν τὸν ἡγεμόνα [λαῷ].
 1 B ll s* + αὐτῷ 2 (l dixisti) 3 (s* Pharisees) 4 (D s ll
 ἀπεκρίνατο) 5 (B δσα, D τόσα, s* πόσαι) 6 (D ll omit)

S. MARK.

500. Our Lord is taken before Pilate, who
 hesitates.

xv. 2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος¹ *
 "Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;"
 ὁ δὲ² ἀποκριθεὶς³ αὐτῷ⁴ λέγει⁵ "Σὺ λέγεις."
 [3 καὶ κατηγοροῦν⁶ αὐτοῦ οἱ ἀρχιερεῖς πολλά. (ii)]
 4 ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα⁷ αὐτὸν (λέγων)⁸
 "Οὐκ ἀποκρίνῃ οὐδέν⁹;" ἰδε¹⁰ πῶσα σου κατηγοροῦσιν."
 5 ὁ δὲ Ἰησοῦς οὐκ ἐτι οὐδὲν ἀπεκρίθη,
 ὥστε θαυμάζειν τὸν Πειλᾶτον.]
 1 (2 ll + dicens) 2 (D l καὶ) 3 (l omits) . 4 (ll omit)
 5 (2 ll dixit) 6 (D s κατηγοροῦσιν) 7 (2 ll s* + but He answered
 nothing) 8 (KOD ll -τησεν) 9 K l omit, (s* † + to them)
 10 (B omits) 11 (s* does Thou not see?)

Luke xxiii. 11. The phrase ἐστῆς λαμπρά is used only by SS. Luke and James, ἐχθρα by SS. Luke, Paul and James. In Mark xv. 17 (= Matt. xxvii. 28) the soldiers clothed our Lord in a purple (or scarlet) *paludamentum* in mockery. There is perhaps some assimilation between these passages and the mockery in S. Luke before Herod. S. Luke makes our Lord silent before Herod, but not before Pilate, as in Mark xv. 5 (= Matt. xxvii. 14, cf. John xix. 9).

v. 12. If the coolness between Pilate and Herod arose when Pilate "mingled the blood of some of Herod's subjects with their sacrifices" (Luke xiii. 1) for which atrocious act Herod would as certainly demand explanations as Pilate with Roman haughtiness would refuse to give them, then by sending our Lord to Herod Pilate opened the way to a reconciliation and Herod proved that he was satisfied by sending the Prisoner back.

S. LUKE.

xxiii. 2 [ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες "Τούτων εὗραμεν¹ διαστρέφοντα τὸ ἔθνος ἡμῶν² καὶ κωλύοντα φέροντες Καίσαρι διδόναι³ καὶ⁴ λέγοντα αὐτὸν⁵ χριστὸν βασιλέα εἶναι."]

3 δὲ δὲ Πειλᾶτος⁶ ἠρώτησεν⁷ αὐτὸν λέγων †

"Σὺ εἰ δὲ βασιλεὺς τῶν Ἰουδαίων;"

δ δὲ ἀποκριθεὶς αὐτῷ⁸ ἔφη⁹ "Σὺ λέγεις."

1 (D* f e u r o n) 2 (Marcion II + καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας) 3 (Marcion + καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα, see v. 5) 4 (A 2 II omit) 5 (K D e u r o n) 6 (II + audientis) 7 (D e p -) 8 (II omit) 9 (K λέγει) 10 (D I ἀπεκρίθη αὐτῷ λέγων)

50d. 1. Our Lord is referred to Herod.

[xxiii. 4 δὲ Πειλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς δούλους "Οὐδὲν εὗραμεν αἰτίαν ἐν τῷ ἀνθρώπῳ τούτῳ." 5 οἱ δὲ ἐπιτυχόντες¹ λέγοντες οὕτως² "Ἀναστασιεῖς³ τὸν λαόν⁴ διδάσκοντες⁵ κατ' ὅλην τὴν Ἰουδαίαν⁶, καὶ⁷ ἐρέζοντες ἀπὸ τῆς Γαλιλαίας⁸ ἕως ὧδε." 6 Πειλᾶτος δὲ ἀκούσας⁹ ἐπρωτόησεν¹⁰ εἰ¹¹ (δὲ)¹² ἀσθροῦτος¹³ Γαλιλαίου¹⁴ ἐστίν¹⁵, 7 καὶ ἐπηρώτησεν¹⁶ οὕτως¹⁷ ἐκ τῆς ἐξουσίας¹⁸ Ἡρώδου¹⁹ ἐστὶν ἀντεπεμψέν²⁰ αὐτὸν πρὸς²¹ Ἡρώδη, ὅτι καὶ αὐτὸν²² ἐν Ἱερουσαλὲμοις²³ ἐν ταύταις²⁴ ταῖς ἡμέραις²⁵. 8 Ὁ δὲ²⁶ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη²⁷ λαὸν, ἦν γὰρ²⁸ ἐξ ἱκανῶν χρόνων²⁹ θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν³⁰ περὶ αὐτοῦ, καὶ ἠλπίζεν³¹ τι σημεῖον ἰδεῖν ἐκ³² αὐτοῦ γινώμενον. 9 ἐπηρώτησεν³³ αὐτὸν ἐν λόγοις ἱκανοῖς³⁴ αὐτὸς δὲ οὐδὲν³⁵ ἀπεκρίνατο αὐτῷ³⁶. 10 εἰστέκεισαν³⁷ δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς³⁸ εὐτόμως³⁹ κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας⁴⁰ δὲ⁴¹ αὐτὸν⁴² δὲ Ἡρώδης⁴³ σὺν τοῖς στρατεύμασι⁴⁴ αὐτοῦ καὶ ἱμακαῖς⁴⁵ περιβαλὼν⁴⁶ ἐσθῆτα⁴⁷ λαμπρὰν ἀνέπεμψεν⁴⁸ αὐτὸν τῷ Πειλάτῳ. 12 Ἐγένετο δὲ φίλοι⁴⁹ 8 τε Ἡρώδης καὶ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ⁵⁰ μετ'⁵¹ ἀλλήλων⁵². προὔπηρχον⁵³ γὰρ ἐν ἐχθρῇ⁵⁴ ὄντες πρὸς αὐτοὺς⁵⁵.]

1 (D εἰσιχ.) 2 (D II omit) 3 (K f ανασι) 4 (K εχλον) 5 (K II omit) 6 (D γη) 7 (2 II + et filios nostros et uxores avertit a nobis, non enim baptizantur sicut (et) nos et nos se mundant, see v. 2) 8 (D + δ) 9 (D II s + τῇ Γαλιλαίᾳ) 10 B omits 11 (I omits) 12 (D II ἀπὸ τῆς Γαλιλαίας) 13 (s omits) 14 (B + τὸν) 15 (K τανὺν) 16 (D τῷ Ἡρώδῃ ὄντι αὐτῷ) 17 (K αὐταῖς, D II s ἐκείναις) 18 (s + of uniaevangelica dtead) 19 (K omits) 20 (A II ἐξ ἱκανοῦ ἡμετέρας, I omits) 21 (A II + πολλὰ) 22 (K D οὐκ) 23 (D + οὐδὲν, I + quasi non audientis, s + as though He had not been there) 24 (s r u l e s) 25 (K τε) 26 (K omits), K II + καὶ 27 (D II + αὐτὸν) 28 (K I επεμψεν) 29 (I hora) 30 (II omit) 31 (K - ἡρχοντο) 32 (D I ὄντες δὲ ἐν ἀγῶνι δὲ Πειλᾶτος καὶ δὲ Ἡρώδης ἐγένετο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ (s omits see. 10—12))

50d. 2. Pilate resumes the examination.

[xxiii. 13 Πειλᾶτος δὲ¹ συνκαλεσάμενος² τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχοντας³ καὶ⁴ τὸν λαόν⁵ 14 εἶπεν πρὸς αὐτοὺς "Προσπνέγκατέ⁶ μοι τὸν ἀνθρώπον τούτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ⁷ ἐνώπιον ὑμῶν ἀνακρίνας⁸ οὐδὲν⁹ εἶδον ἐν τῷ ἀνθρώπῳ τούτῳ¹⁰ αἰτίαν ὧς κατηγορεῖτε κατ'¹¹ αὐτοῦ¹². 13 ἀλλ' οὐδὲ¹³ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς¹⁴ καὶ ἰδοὺ¹⁵ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον¹⁶ αὐτῷ¹⁷ 16 παιδεύσας οὖν αὐτὸν ἀπολύσω¹⁸."]

1 (D δ δὲ II.) 2 (D - εσας) 3 (D I + πάντα) 4 (II populi or plebis, I omits) 5 (D s I Κατ-) 6 (D κἀγὼ δὲ) 7 (I omits) 8 (D οὐδὲν) 9 (D αὐτῷ) 10 (K omits) 11 (D omits) 12 (D II s ἀντεμψα γὰρ ὑμᾶς (s αὐτὸν) πρὸς αὐτόν) 13 (D + ἐν) 14 (K D II s + 17 ἀνάγκη δὲ εἶχεν (s he was wont) κατὰ ἐσθῆτα ἀπολύειν αὐτοῖς εἶνα, — D s put this after verse 19—, 2 II + θέσμιον, I + quomounque voluisset populus)

S. JOHN.

xviii. 29 ἐξῆλθεν οὖν ὁ Πειλᾶτος ἐξω¹ πρὸς αὐτοὺς καὶ φησιν² "Τίνα κατηγορίαν φέρετε³ τοῦ ἀνθρώπου τούτου;" 30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ "Ἐλ μὴ ἦν οὗτος⁴ κακὸν ποιῶν⁵, οὐκ ἂν⁶ σοι παρεδωκαμεν⁷ αὐτόν." 31 εἶπεν οὖν⁸ αὐτοῖς⁹ Πειλᾶτος "Ἀδέετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν." εἶπεν¹⁰ αὐτῷ οἱ Ἰουδαῖοι "Ἡμεῖς οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα." 32 Ἰνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ¹¹ ὅν¹² εἶπεν¹³ σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν. 33 Ἐξῆλθεν οὖν πάλιν εἰς τὸ τραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ

"Σὺ εἰ δὲ βασιλεὺς τῶν Ἰουδαίων;"

34¹² ἀπεκρίθη¹³ Ἰησοῦς "Ἀπὸ σκευτοῦ σὺ¹⁴ τοῦτο λέγεις¹⁵ ἢ ἄλλος εἶπὼν σοι περὶ ἐμοῦ;" 35 ἀπεκρίθη ὁ Πειλᾶτος "Μήτι¹⁶ ἐγὼ Ἰουδαῖος εἰμι; τὸ ἔθνος τὸ ἐν καὶ¹⁷ οἱ ἀρχιερεῖς¹⁸ παρέδωκαν σε ἐμοί· τί ἐποίησας;" 36 ἀπεκρίθη Ἰησοῦς "Ἡ βασιλεία ἡ ἐμὴ¹⁹ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν²⁰ ἡ βασιλεία ἡ ἐμὴ²¹, οὐκ ὑπηρέται οἱ ἐμοὶ ἡγωνίζοντο²² ἄν²³, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· οὖν δὲ²⁴ ἡ βασιλεία ἡ ἐμὴ²⁵ οὐκ ἔστιν ἐντεῦθεν." 37 εἶπεν οὖν αὐτῷ ὁ Πειλᾶτος "Οὐκοῦν βασιλεὺς εἰ σὺ;"

ἀπεκρίθη ὁ Ἰησοῦς "Σὺ λέγεις

ὅτι βασιλεὺς εἰμι." ἐγὼ²⁶ εἰς τοῦτο γενόμενα καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω²⁷ τῇ ἀληθείᾳ²⁸. πᾶς ὁ ἄν²⁹ ἐκ³⁰ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς." 38 λέγει αὐτῷ ὁ Πειλᾶτος "Τί³¹ ἐστὶν ἀλήθεια;" Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς "Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν"

1 (A I omit) 2 (A II εἶπεν, s + εὐ εἶπεν) 3 (C II + κατὰ) 4 (K κακὸν ποιῶν, C I κακοποιῶν, A II κακοποιῶν) 5 (s + εσεν) 6 (K - ποιῶν) 7 (II omit) 8 (K + δ) 9 (K I omit) 10 (K II + οὖν) 11 (K omits) 12 (II + οὐ) 13 (K I + αὐτῷ, K O + δ) 14 (K II omit) 15 (K εἶπας) 16 (K M h) 17 (K II δ ἀρχιερεῖς) 18 (K ἡ ἐμὴ β.) 19 (K + καὶ) 20 (B omits) 21 (A II + ἐγὼ) 22 (I omits) 23 (K f - σ) 24 (K περὶ τῆς ἀληθείας) 25 (K f T l s)

C lacks Luke xxii. 30—xxiii. 24.
 — John xviii. 36—xx. 15.
 D — John xviii. 14—xx. 18 a.
 s^a — John xviii. 32—xix. 39.
 s^a — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xvi. 25.

FIRST DIVISION.

S. MATTHEW.

xxviii. 15 Κατὰ δὲ ἑορτὴν εἰσθίει [δ' ἡγεμῶν] ἀπολύειν
 ἵνα τῷ ὄχλῳ δέσμιον ὄν ἤθελον^a. †
 16 εἶχον^a δὲ τότε^a δέσμιον [ἐπίσημον]^a λεγόμενον^a Βαραβ-
 βᾶν'.]
 17 [συνηγμένων οὖν^a αὐτῶν] εἶπεν αὐτοῖς ὁ Πιλαῶτος †
 "Τίνα θέλετε ἀπολύσω ὑμῖν¹⁰,
 [8 (τὸν)¹¹ Βαραββᾶν⁷ ἢ Ἰησοῦν τὸν [λεγόμενον] Χριστόν;"
 18 ἥδει γὰρ ὅτι
 διὰ φθόνον παρέδωκεν αὐτόν.
 [19 Καθημέριον δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ
 γυνὴ αὐτοῦ λέγουσα "Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ
 ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν."
 20 "Οἱ δὲ ἀρχιερεῖς¹² [καὶ οἱ πρεσβύτεροι] ἔπεισαν τοὺς ὄχλους
 ἵνα αἰτήσωνται τὸν Βαραββᾶν⁷ [τὸν δὲ Ἰησοῦν ἀπολέσωσιν],
 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς †
 ["Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;" οἱ δὲ εἶπαν "Τὸν¹³
 Βαραββᾶν." 22 λέγει αὐτοῖς ὁ Πιλαῶτος]
 "Τί οὖν ποιήσω¹⁴ [Ἰησοῦν] τὸν λεγόμενον Χριστόν;"

λέγουσιν [πάντες] "Σταυρωθήτω."

1 (D + τὴν) 2 (K παρηγοῦντο) 3 (2 ll εἶχον) 4 (K + τὸν
 τε) 5 (D + τὸν) 6 (5 cursives s^a + Ἰησοῦν) 7 (1 s^a Βα-
 ραββᾶν) 8 (s^a + and he was cast into prison on account
 of evils which he had done and he had committed murder)
 9 (D ll δέ, 1 omits) 10 (1 + de duobus) 11 KD omits
 12 (ll Princeps autem sacerdotum) 13 (D omits) 14 (D
 ποιήσωμεν, ll faciemus, 1 * faciem)

xxviii. 23 "ὁ δὲ εἶπεν¹ "Τί γὰρ κακὸν ἐποίησεν;"

οἱ δὲ περισσῶς ἔκραζον^a [λέγοντες]^a
 "Σταυρωθήτω αὐτός^a."

24 ἰδὼν δὲ ὁ Πιλαῶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται
 λαβὼν ὕδωρ ἀπὸ τῆς χειρὸς κατέναντι^a τοῦ ὄχλου λέγων
 "Ἀθῶνός εἰμι^a ἀπὸ τοῦ αἵματος^a τούτου ὑμεῖς^a ὀφείδετε." 25 καὶ
 ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν "Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ
 τέκνα ἡμῶν."

26 τότε
 ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
 τὸν δὲ Ἰησοῦν φραγελλώσας^a παρέδωκεν¹⁰
 ἵνα σταυρωθῇ¹¹. †

1 (D ll λέγει αὐτοῖς ὁ ἡγεμὼν) 2 (D^a ἔκραζον) 3 (2 ll omits)
 4 (1 omits) 5 K ἀπ- 6 (D ll + ἐγὼ) 7 K ll + τοῦ δικαίου
 8 (K + δέ) 9 (D * φλαγ.) 10 (D ll + αὐτοῖς) 11 (D ll
 σταυρώσωσιν αὐτόν)

S. MARK.

50e. Barabbas.

xv. 6 Κατὰ δὲ ἑορτὴν ἀπέλυον^a
 αὐτοῖς ἵνα δέσμιον ὄν παρηγοῦντο^a.

7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστιαστῶν
 δεδεμένος οἵτινες ἐν τῇ στάσει φόνον^a πεποιήκεισαν^a.
 8 καὶ ἀναβὰς^a ὁ ὄχλος ἤρξατο αἰτεῖσθαι^a καθὼς^a ἐποίει
 αὐτοῖς.

9 ὁ δὲ Πιλαῶτος ἀπεκρίθη αὐτοῖς λέγων^a
 "Θέλετε ἀπολύσω ὑμῖν¹⁰

τὸν βασιλέα τῶν Ἰουδαίων;"

[10 ἐγίνωσκεν¹¹ γὰρ ὅτι (ii)

διὰ φθόνον παραδεδώκεισαν^a αὐτόν (οἱ ἀρχιερεῖς)¹².

11 οἱ δὲ ἀρχιερεῖς ἀνέεισαν τὸν ὄχλον¹⁴
 ἵνα μᾶλλον τὸν¹⁵ Βαραββᾶν ἀπολύσῃ αὐτοῖς.
 12 ὁ δὲ Πιλαῶτος πάλιν¹⁶ ἀποκριθεὶς ἔλεγεν¹⁷ αὐτοῖς

"Τί οὖν¹⁸ ποιήσω [ὅν]¹⁹ λέγετε²⁰ τὸν βασιλέα²¹ τῶν
 Ἰουδαίων;"

13 οἱ δὲ πάλιν²² ἔκραζαν²³ "Σταύρωσον αὐτόν."

1 (D + τὴν) 2 (1 consueverat remittere, ll solebat dimittere)
 3 (O συνεπε, D ll ὄν, OD ll παρηγοῦντο) 4 (K + τὴν) 5 (s^a And
 there was a prisoner, a man, a malefactor, called Barabbas;
 and there was (or, he was) a man who worked evil and wrought
 murder, so 4 ll read qui...fecerat for οἵτινες.....πεποιήκεισαν)
 6 (1 omits, O ἀναβήσας, s^a συνεπείκει...and, D 2 ll + ὄχλος) 7 (D l
 + αὐτόν) 8 (OD ll + εἰς) 9 (D ll ἀποκριθεὶς λέγει αὐτοῖς)
 10 (D l omits) 11 (K ἐγινώκει, D ᾔδει) 12 (D l παρέδωκεν,
 1 tradebant) 13 B s^a omits 14 (D ll s^a ἔπεισαν τῷ ὄχλῳ)
 15 (D omits) 16 (D 2 ll omits) 17 (D l εἶπεν) 18 (D ll s^a
 + θέλτε) 19 B omits 20 (D ll omits) 21 (D βασιλεῖ)
 22 (3 ll omits) 23 (D ll + λέγοντες)

50f. Pilate protests but gives way.

xv. 14 ὁ δὲ Πιλαῶτος ἔλεγεν αὐτοῖς¹ "Τί γὰρ ἐποίησεν
 κακόν;" †

οἱ δὲ περισσῶς ἔκραζαν^a
 "Σταύρωσον αὐτόν^a."

15 ὁ δὲ Πιλαῶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι^a
 ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
 καὶ^a παρέδωκεν τὸν Ἰησοῦν^a φραγελλώσας^a
 ἵνα σταυρωθῇ.

1 (K omits) 2 (D ll ἔκραζον, K l + λέγοντες) 3 (B ποιῶν)
 4 (D 2 ll omits) 5 (1 omits) 6 (B παρέδωκεν δὲ τὸν Ἰ.,
 D τὸν δὲ Ἰ. π.) 7 (D * φλαγ.)

^a Cf. Acts xiii. 28, "καὶ μηδεμίαν αἰτίαν θανάτου εὑρόντες ᾤκησαντο Πιλαῶτον ἀναιρεθῆναι αὐτόν." Cf. Acts iii. 18, iv. 27;
 1 Tim. vi. 18.

S. LUKE.

S. JOHN.

[xiii. 18 ἀνέκραγον¹ δὲ πανπληθεὶς] λέγοντες “[Λίρε τοῦτον.]”
ἀπόλυσον

δὲ ἡμῖν τὸν Βαραββᾶν” 19 ὅστις ἦν διὰ στάσιν τινὰ
[γενομένην
ἐν τῇ πόλει] καὶ φόνον βληθεὶς² ἐν τῇ φυλακῇ³.

20 [πάλιν δὲ] ὁ Πειλᾶτος προσεφώνησεν αὐτοῖς,
[θέλων ἀπολῦσαι τὸν Ἰησοῦν.]

1 (D11 ἀνέκραξαν) 2 (D + λίρε τοῦτον) 3 (D βεβλημένος,
N omitts) 4 (D εἰς φυλακὴν + v. 17 (see above)) 5 (D αὐτοῦ)

xviii. 39 “Ἔστιν δὲ συνήθεια ὑμῶν¹ ἵνα ἕνα ἀπολύσω ὑμῶν² (ἐν)³ τῷ
πάσχα”

βούλεσθε οὖν⁴ ἀπολύσω ὑμῶν⁵
τὸν βασιλέα τῶν Ἰουδαίων;”

40 ἐκραύγασαν οὖν⁶ πάλιν⁷ λέγοντες⁸
“Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν.”
ἦν δὲ ὁ Βαραββᾶς⁹ ληστής.

1 (11 omit) 2 (1 omitts) 3 B omitts 4 (N + ἵνα)
5 (1 autem, 8 11 omitts) 6 (11 πάντες οὐ + πάντες) 7 (1 + in-
signis)

xix. 1 Τότε οὖν ἔλαβεν¹ ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ² ἔμαστιγμωσεν³.
(For verses 2, 3 see p. 161.)

xxiii. 21 οἱ δὲ ἐπεφώνουν¹ λέγοντες² “Σταύρου [σταύρου]
αὐτόν³.”

xxiii. 22 ὁ δὲ [τρίτῳ] εἶπεν πρὸς αὐτούς “Τί γὰρ κακὸν
ἐποίησεν οὗτος; [οὐδὲν⁴ αἴτιον⁵ θανάτου εὑρεῖ⁶ ἐν αὐτῷ παι-
δεύσαι οὖν αὐτὸν ἀπολύσω.]”

23 οἱ δὲ ἐπέκειντο⁷ φωναῖς μεγάλας
αἰτούμενοι αὐτὸν σταυρωθῆναι⁸,
καὶ κατίσχουν αἱ φωναὶ αὐτῶν⁹.

24 “καὶ Πειλᾶτος [ἐπέκρινεν¹¹ γενέσθαι τὸ αἷμα αὐτῶν]
25 ἀπέλυσεν δὲ¹² τὸν [διὰ στάσιν καὶ φόνον¹³
βεβλημένον εἰς¹⁴ φυλακὴν [ὅν ᾔφροντο¹⁵,
τὸν δὲ Ἰησοῦν παρέδωκεν
τῷ θελήματι αὐτῶν¹⁶.]

1 (D11 ἐκραξαν) 2 (D omitts) 3 (11 omitts) 4 (D τὸν)
5 (11 + omitts) 6 (D 11 οὐδεμίαν αἰτίαν) 7 (D 11 εὐρίσκω)
8 (N τὸν ἐκείνου) 9 B σταυρώσαι (11 crucifige) 10 (D 11 ss
+ καὶ τῶν ἀρχιερέων) 11 (D11 ἐπέκρινεν δὲ ὁ Π.) 12 (K 11
+ αὐτοῖς) 13 (D ἕνεκα φόνου) 14 (O + τῶν) 15 (8 11
+ susceperunt ergo Iesum et portans (± sibi or suam) crucem
ducebatur)

4 Καὶ ἐξῆλθεν⁵ πάλιν⁶ ὁ Πειλᾶτος καὶ λέγει αὐτοῖς “Ἴδε ἔγω
ὑμῶν αὐτὸν ἔξω, ἵνα γινώτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω⁷ ἐν αὐτῷ.”
5 ἐξῆλθεν οὖν (ὁ)⁸ Ἰησοῦς ἔξω⁹, φορῶν τὸν ἐκείνου στίφανον καὶ
τὸ¹⁰ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς “Ἴδοὺ ὁ¹¹ ἀνθρώπος¹².”
6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύ-
γασαν¹³ λέγοντες¹⁴ “Σταύρωσον¹⁵ σταύρωσον¹⁶.” λέγει
αὐτοῖς ὁ Πειλᾶτος “Ἀράβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ
οὐκ εὐρίσκω ἐν αὐτῷ αἰτίαν.” 7 ἀπεκρίθησαν αὐτῷ¹⁷ οἱ Ἰουδαῖοι
“Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον¹⁸ ἔφειλε ἀποθανεῖν, ὅτι
υἱὸς θεοῦ ἐαυτὸν ἐποίησεν.” 8 Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος οὗτον
τὸν λόγον, μᾶλλον ἐφοβήθη, 9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν¹⁰
καὶ λέγει τῷ Ἰησοῦ “Πόθεν εἰ σὺ;”

ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.
10 λέγει οὖν¹¹ αὐτῷ ὁ Πειλᾶτος “Ἡμεῖς οὐ λαλεῖς; οὐκ οἶδας ὅτι
ἐξουσίαν ἔχω ἀπολῦσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε;”
11 ἀπεκρίθη αὐτῷ¹² Ἰησοῦς¹³ “Οὐκ εἶχες¹⁴ ἐξουσίαν κατ’ ἐμοῦ οὐδε-
μίαν εἰ μὴ ᾗ¹⁵ δεδομένον σοι ἄνωθεν” διὰ τοῦτο ὁ παραδοὺς μὲ σοι
μειψα ἁμαρτίαν ἔχει.” 12 ἔκ τούτου¹⁶ ὁ Πειλᾶτος¹⁷ ἐζήτη ἀπο-
λῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι¹⁸ ἐκραύγασαν λέγοντες¹⁹ “Ἴδὲ τοῦτον
ἀπολύσω, οὐκ εἰ φίλος τοῦ Καίσαρος” πᾶς ὁ βασιλεὺς ἐαυτὸν ποιῶν
ἀντιλέγει τῷ Καίσαρι.” 13 Ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων
τούτων ἤγαγον ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον
λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ²⁰ Γαββαθᾶ²¹. 14 ᾗ²² δὲ παρα-
σκευῇ τοῦ πάσχα, ὥρα²³ ᾗ²⁴ ὡς ἔκτῃ. καὶ λέγει τοῖς Ἰουδαίοις
“Ἴδὲ ὁ βασιλεὺς ὑμῶν.” 15 ἐκραύγασαν οὖν ἐκεῖνοι²⁵ “Ἄρον
ἄρον²⁶, σταύρωσον αὐτόν.” λέγει αὐτοῖς ὁ Πειλᾶτος “Τὸν βασιλέα
ὑμῶν σταυρώσω;” ἀπεκρίθησαν οἱ ἀρχιερεῖς “Οὐκ ἔχομεν βασιλέα
εἰ μὴ Καίσαρα.”

16 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς
ἵνα σταυρωθῇ.

1 (N λαβὼν) 2 (N omitts) 3 (11 + eum) 4 (N 11 omitts)
5 (E 2 11 + οὖν) 6 (2 11 omitts) 7 (N 11 αἰτίαν οὐκ εὐρίσκω)
8 B omitts 9 (B omitts) 10 (8 11 omitts) 11 (N ἐκραξαν)
12 (N 11 omitts) 13 (11 + eum) 14 (N 11 + αὐτόν. καὶ) 15 (A 1
+ ἡμῶν) 16 (N 1 omitts) 17 (A 11 omitts, N + δ) 18 (11 + et
dixit) 19 (N ἔχεις) 20 (11 + et) 21 (1 omitts)
22 (N ἔλεγον, A 11 ἐκραύγασαν λέγ.) 23 (11 Gabbata, Gabtha,
Gennetha, Gennathia, Gennesar or Gennasaea, N τὸ Γολγοθᾶ)
24 (E 1 + δὲ) 25 (11 omitts) 26 (1 omitts) 27 (N οἱ δὲ
ἔλεγον)

C lacks Luke xxii. 20—xxiii. 24.
 — John xviii. 26—xx. 15.
 D — John xviii. 14—xx. 13 a.
 — John xviii. 82—xix. 89.
 e — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

50e. Barabbas.

xxviii. 15 Κατὰ δὲ ἑορτὴν εἰσθελ [ὁ ἡγεμὼν] ἀπολύει
 ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾗθελον. †

xv. 6 Κατὰ δὲ ἑορτὴν ἀπέλυνε^a
 αὐτοῖς ἓνα δέσμιον ὃν παρηγοῦντο¹².

16 εἶχον³ δὲ τότε^a δέσμιον [ἐπίσημον]⁸ λεγόμενον⁶ Βαραβ-
 βᾶν⁷.]

7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στυσιαστῶν
 δεδεμένος οἷτινες ἐν τῇ στάσει φόνον⁴ πεποιήκεισαν¹⁰.
 8 καὶ ἀναβᾶς⁵ ὁ ὄχλος ᾗρξατο αἰτεῖσθαι⁹ καθὼς¹¹ ἐποίει
 αὐτοῖς.

17 [συνηγμένοι οὖν¹ αὐτῶν] εἶπεν αὐτοῖς ὁ Πειλᾶτος †
 “[Τίνα] θέλετε ἀπολύσω ὑμῖν¹⁰,
 [ὁ (τὸν)]¹¹ Βαραββᾶν⁷ ἢ Ἰησοῦν τὸν [λεγόμενον] Χριστόν;”

9 ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων¹⁰
 “Θέλετε ἀπολύσω ὑμῖν¹⁰
 τὸν βασιλέα τῶν Ἰουδαίων;”

18 ᾗδει γὰρ ὅτι
 διὰ φόβον παρείδωκεν αὐτόν.

[10 ἐγίνωσκεν¹¹ γὰρ ὅτι (ii)
 διὰ φόβον παραδεδώκεισαν¹² αὐτόν (οἱ ἀρχιερεῖς)]¹³.

[19 Καθημένος δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ
 γυνὴ αὐτοῦ λέγουσα “Μὴδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ
 ἐπαθὼν σήμερον κατ’ ὄναρ δι’ αὐτόν.”]

11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον¹⁴
 ἵνα μᾶλλον τὸν¹⁵ Βαραββᾶν ἀπολύσῃ αὐτοῖς.

20 “Οἱ δὲ ἀρχιερεῖς¹¹ [καὶ οἱ πρεσβύτεροι] ἐπεισαν τοὺς ὄχλους
 ἵνα αἰτήσωνται τὸν Βαραββᾶν⁷ [τὸν δὲ Ἰησοῦν ἀπολέσωσιν].

12 ὁ δὲ Πειλᾶτος πάλιν¹⁶ ἀποκριθεὶς ἔλεγεν¹⁷ αὐτοῖς

21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς †
 [“Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;” οἱ δὲ εἶπαν “Τὸν¹²
 Βαραββᾶν.” 22 λέγει αὐτοῖς ὁ Πειλᾶτος]

“Τί οὖν¹⁸ ποιήσω (ὃν)¹⁹ λέγετε²⁰ τὸν βασιλέα²¹ τῶν
 Ἰουδαίων;”]

“Τί οὖν ποιήσω¹⁴ [Ἰησοῦν] τὸν λεγόμενον Χριστόν;”

13 οἱ δὲ πάλιν²² ἔκραξαν²³ “Σταυρώσων αὐτόν.”

1 (D + τὴν) 2 (N παρηγοῦντο) 3 (2 ll εἶχον) 4 (N † τὸν
 τε) 5 (D + τὸν) 6 (5 cursives e + Ἰησοῦν) 7 (1 e Βα-
 ραββᾶν) 8 (e + and he was cast into prison on account
 of evils which he had done and he had committed murder)
 9 (D ll δὲ, 1 omits) 10 (1 + de duobus) 11 KD omit
 12 (ll Princeps autem sacerdotum) 13 (D omits) 14 (D
 ποιήσωμεν, ll faciemus, 1 * faciem)

1 (D + τὴν) 2 (l consueverat remittere, ll solebat dimittere)
 3 (O ὄναρ, D ll δὲ ὄν, OD ll ἦτορτο) 4 (N + τινά) 5 (e And
 there was a prisoner, a man, a malefactor, called Barabbas;
 and there was (or, he was) a man who worked evil and wrought
 murder, so 4 ll read qui...fecerat for οἷτινες.....πεποιήκεισαν)
 6 (l omits, O ἀναβᾶς, e answered...and, D 2 ll + ὅλος) 7 (D l
 + αὐτόν) 8 (CD ll + αἰ) 9 (D ll ἀποκριθεὶς λέγει αὐτοῖς)
 10 (D l omits) 11 (N ἐγνώκει, D ᾗδει) 12 (D l παρέδωκεν,
 1 tradebant) 13 B s omit 14 (D ll e ἐπεισαν τῷ ὄχλῳ)
 15 (D omits) 16 (D 2 ll omits) 17 (D l εἶπεν) 18 (D ll e
 + θέλετε) 19 B omits 20 (D ll omits) 21 (D βασιλεῖ)
 22 (8 ll omits) 23 (D ll + λέγοντες)

50f. Pilate protests but gives way.

xxviii. 23 “ὁ δὲ ἔφη¹ “Τί γὰρ κακὸν ἐποίησεν;”

xv. 14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς¹ “Τί γὰρ ἐποίησεν
 κακόν;” †

οἱ δὲ περισσῶς ἔκραζον² [λέγοντες]³
 “Σταυρώσῃτω⁴.”

οἱ δὲ περισσῶς ἔκραζαν²
 “Σταυρώσων αὐτόν³.”

24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται
 λαβὼν ὕδωρ ἀπενέψατο τὰς χεῖρας κατέναντι⁵ τοῦ ὄχλου λέγων
 “Ἀθρῖς εἰμὶ⁶ ἀπὸ τοῦ αἵματος⁷ τούτου ὑμεῖς⁸ ὀψέσθε.” 25 καὶ
 ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν “Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ
 τέκνα ἡμῶν.”

15 ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι¹⁴
 ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
 “καὶ⁵ παρέδωκεν τὸν Ἰησοῦν⁶ φραγελλώσας⁷
 ἵνα σταυρωθῇ.”

1 (D ll λέγει αὐτοῖς ὁ ἡγεμὼν) 2 (D e κρᾶζαν) 3 (2 ll omits)
 4 (l omits) 5 N ἀπ- 6 (D ll + ἐγώ) 7 N ll + τοῦ δικαίου
 8 (N + δὲ) 9 (D * φλαγ.) 10 (D ll + αὐτοῖς) 11 (D ll
 σταυρώσωσιν αὐτόν)

1 (N omits) 2 (D ll κρᾶζαν, N l + λέγοντες) 3 (B ποιῶν)
 4 (D 2 ll omits) 5 (l omits) 6 (B παρέδωκεν δὲ τὸν Ἰ.,
 D τὸν δὲ Ἰ. π.) 7 (D * φλαγ.)

^a Cf. Acts xiii. 28, “καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ᾗτήσαντο Πειλᾶτον ἀναιρεθῆναι αὐτόν.” Cf. Acts iii. 18, iv. 27;
 1 Tim. vi. 18.

S. LUKE.

S. JOHN.

[xiii. 18 ἀνέκραγον¹ δὲ πανπληθεὶς] λέγοντες “[Αἶρε τοῦτον.]”
ἀπόλυσον

δὲ ἡμῖν τὸν Βαραββᾶν² 19 ὅστις ἦν διὰ στάσιν τινὰ
[γενομένην
ἐν τῇ πόλει] καὶ φόνον βληθείς³ ἔν τῇ φυλακῇ⁴.

20 [πάλιν δὲ] ὁ Πειλᾶτος προσεφώνησεν αὐτοῖς⁵,
[θέλων ἀπολύσαι τὸν Ἰησοῦν.]

1 (D II ἀνέκραξαν) 2 (D + αἶρε τοῦτον) 3 (D βεβλημένος,
K omits) 4 (D εἰς φυλακὴν + v. 17 (see above)) 5 (D αὐτοῖς)

xviii. 39 ἔστιν δὲ συνήθεια ἡμῶν¹ ἵνα ἕνα ἀπολύσω ἡμῖν² (ἐν)³ τῇ
πάσχα⁴

βούλασθε οὖν⁴ ἀπολύσω ἡμῖν⁵
τὸν βασιλέα τῶν Ἰουδαίων⁶;

40 ἐκραύγασαν οὖν⁵ πάλιν⁶ λέγοντες⁷
“Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν.”
ἦν δὲ ὁ Βαραββᾶς⁸ ληστής.

1 (II omits) 2 (I omits) 3 B omits 4 (K + ἐν)
5 (I autem, II omits) 6 (II πάντες οἱ + πάντες) 7 (I + in-
signis)

xix. 1 Τότε οὖν ἔλαβεν¹ ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ² ἔμαστιγώσεν³.
(For verses 2, 3 see p. 161.)

xxiii. 21 οἱ δὲ ἐπεφώνουν¹ λέγοντες² “Σταύρου [σταύρου]³
αὐτόν⁴.”

xxiii. 22 ὁ δὲ [τρίτων] εἶπεν πρὸς αὐτούς “Τί γὰρ κακὸν
ἐποίησεν οὗτος; [οὐδὲν⁵ αἴτιον⁶ θανάτου εὖρον⁷ ἐν αὐτῷ⁸ παι-
δεύσας οὖν αὐτὸν ἀπολύσω.]”

23 οἱ δὲ ἐπέκειντο⁹ φωναῖς μεγάλαις
αἰτούμενοι αὐτὸν σταυρωθῆναι¹⁰,
καὶ κατίσχυον αἱ φωναὶ αὐτῶν¹¹ α.

24 καὶ Πειλᾶτος [ἐπέκρινεν¹² γινέσθαι τὸ αἷμα αὐτῶν¹³
25 ἀπέλυσεν δὲ¹⁴ τὸν ἑὸν στάσι καὶ φόνον¹⁵
βεβλημένον εἰς¹⁶ φυλακὴν ὅν ἦτοστο¹⁷,
τὸν δὲ Ἰησοῦν παρέδωκεν
τῷ θελήματι αὐτῶν¹⁸.]

1 (D I ἐκραξαν) 2 (D omits) 3 (II omits) 4 (D τὸν)
5 (II + enim) 6 (D II οὐδεμίαν αἰτίαν) 7 (D II εὐρίσκω)
8 (K ἔκρινεν) 9 B σταυρώσαι (II crucifige) 10 (D II es
+ καὶ τῶν ἀρχιερέων) 11 (D I ἐπέκρινεν δὲ ὁ Π.) 12 (K II
+ αὐτοῖς) 13 (D ἕνεκα φόνου) 14 (C + τῶν) 15 (B II
+ susceperunt ergo Iesum et portans (± sibi or suam) crucem
ducebatur)

4 καὶ⁴ ἐξήλθεν⁵ πάλιν⁶ ἔξω ὁ Πειλᾶτος καὶ λέγει αὐτοῖς “Ἴδε ἔγω
ἡμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω⁷ ἐν αὐτῷ.”
5 ἐξήλθεν οὖν (δ)⁸ Ἰησοῦς ἔξω⁹, φορῶν τὸν ἐκένθωνον στέφανον καὶ
τὸ¹⁰ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς “Ἴδοὺ δὲ ἄνθρωποι¹¹.”
6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύ-
γασαν¹² λέγοντες¹³ “Σταύρωσον¹⁴ σταύρωσον¹⁵.” λέγει
αὐτοῖς ὁ Πειλᾶτος “Ἀδέσθε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ
οὐκ εὐρίσκω ἐν αὐτῷ αἰτίαν.” 7 ἀπεκρίθησαν αὐτῷ¹⁶ οἱ Ἰουδαῖοι
“Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον¹⁷ ὀφείλει ἀποθάνειν, ὅτι
νόμος θεοῦ αὐτὸν ἐποίησεν.” 8 ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον
τὸν λόγον, μᾶλλον ἐφοβήθη, 9 καὶ ἐστῆκεν εἰς τὸ πραιτώριον πάλιν¹⁸
καὶ λέγει τῷ Ἰησοῦ “Πόθεν εἰ σὺ;”

ὁ δὲ Ἰησοῦς ἀποκρισὶν οὐκ ἔδωκεν αὐτῷ.
10 λέγει οὖν¹⁹ αὐτῷ ὁ Πειλᾶτος “Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι
ἐξουσίαν ἔχω ἀπολῦσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε;”
11 ἀπεκρίθη αὐτῷ²⁰ Ἰησοῦς “Οὐκ εἶχες²¹ ἐξουσίαν κατ’ ἐμοὶ οὐδε-
μίαν εἰ μὴ ἦν δεδομένος σοι ἄνωθεν²² διὰ τοῦτο ὁ παραδούς μὲ σοι
μείζωνα ἁμαρτίαν ἔχει.” 12 ἐκ τούτου ὁ Πειλᾶτος²³ ἐζήτηε ἀπο-
λύσαι αὐτόν²⁴ οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες²⁵ “Ἐάν τοῦτον
ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος²⁶ πᾶς ὁ βασιλεὺς αὐτοῦ ποιῶν
ἀντιλέγει τῷ Καίσαρι.” 13 ὁ οὖν Πειλᾶτος ἀκούσας τὸν λόγον
τούτων ἤγαγον ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον
λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ²⁷ Γαββαθᾶ²⁸. 14 ἦν δὲ παρα-
σκευὴ τοῦ πάσχα, ὥρα²⁹ ἦν³⁰ ὡς ἑκτη. καὶ λέγει τοῖς Ἰουδαίοις
“Ἴδε ὁ βασιλεὺς ὑμῶν.” 15 ἐκραύγασαν οὖν ἐκεῖνοι³¹ “Ἄρον
ἄρον³², σταύρωσον αὐτόν.” λέγει αὐτοῖς ὁ Πειλᾶτος “Τὸν βασιλέα
ὑμῶν σταυρώσω;” ἀπεκρίθησαν οἱ ἀρχιερεῖς “Οὐκ ἔχομεν βασιλέα
εἰ μὴ Καίσαρα.”

16 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς
ἵνα σταυρωθῇ.

1 (K λαβών) 2 (K omits) 3 (II + eum) 4 (K II omits)
5 (E II + οὖν) 6 (B II omits) 7 (K II αἰτίαν οὐκ εὐρίσκω)
8 B omits 9 (B omits) 10 (B II omits) 11 (K ἐκραξαν)
12 (K II omits) 13 (II + eum) 14 (K II + αὐτόν. καὶ) 15 (A I
+ ἡμῶν) 16 (K I omits) 17 (A II omits, K + δ) 18 (II + et
dixit) 19 (K exes) 20 (II + et) 21 (I omits) 22 (I omits)
23 (K ελεγον, A II ἐκραύγασαν λέγ.) 24 (II Gabbata, Gabtha,
Gennetha, Gennatha, Gennesar or Gennasae, K ἱ Γολγοθᾶ)
25 (E I + δὲ) 26 (II omits) 27 (I omits) 28 (K οἱ δὲ
ελεγον)

S. MATTHEW.

S. MARK.

51. THE CRUCIFIXION.

xv. 16—20^a.

xxvii. 27—31^a.

27 Τότε οἱ στρατιῶται [τοῦ ἡγεμόνος] παραλαβόντες [τὸν
'Ἰησοῦν] εἰς τὸ πραιτώριον
συνήγαγον¹ [ἐπ' αὐτὸν] ὅλην τὴν σπεῖραν.
28 καὶ [ἐκδύσαντες² αὐτὸν³
χλαμύδα⁴] κοκκίνην περιέθηκαν αὐτῷ⁵,
29 καὶ πλέξαντες⁶ στέφανον ἐξ ἀκανθῶν [ἐπέθηκαν⁷
ἐπὶ τῆς κεφαλῆς⁸] αὐτοῦ καὶ [κράμον ἐν τῇ δεξιᾷ αὐτοῦ],
καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζαν αὐτῷ⁹ (1)
λέγοντες "Χαῖρε, βασιλεῦ τῶν Ἰουδαίων,"
30 καὶ ἐμπτύσαντες εἰς αὐτὸν
31 καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξίδυσαν¹⁰ αὐτὸν τὴν [χλαμύδα]

καὶ¹¹ ἐνίδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ.

1 (D^s συνήγαγον) 2 BD11 s^a ἐκδύσαντες 8 (D11 s^a
+ ἱματίων πορφύρου καὶ) 4 (D^s χλαμύδα) 5 (s^a omits)
6 (11 omits) 7 (B περι-) 8 (D τὴν κεφαλὴν) 9 K δ
βασιλεῦς 10 (K ἐκδύσαντες) 11 (K omits)

xxvii. 31^b—42, 44—51, 54—56.

(31) καὶ¹ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.
32 [Ἐρχόμενοι δὲ εὖρον ἄνθρωπον]
Κυρηναῖον² [ὀνόματι] Σίμωνα·
τοῦτον ἡγγάρευσαν

ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

1 (D omits) 2 (D11 + εἰς ἀπάντησιν αὐτοῦ)

51 a. Mockery by the soldiers.

[16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν (ii)
ἔσω¹ τῆς αὐλῆς², ὃ ἐστίν³ πραιτώριον,
καὶ συναλοῦσιν⁴ ὅλην τὴν σπεῖραν.

17 καὶ

ἐνδιδύσκουσιν⁵ αὐτὸν πορφύραν καὶ περιτίθασιν⁶ αὐτῷ (1)
πλέξαντες⁷ ἀκάνθινον στέφανον⁸ † (2)

18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν⁹

"Χαῖρε, βασιλεῦ τῶν Ἰουδαίων"

19 καὶ ἐτυπτον αὐτοῦ¹⁰ τὴν κεφαλὴν καλὰ μῦ καὶ ἐνέπτυον¹¹
αὐτῷ. (3)

καὶ τιθέντες τὰ γόνατα προσεκύουν αὐτῷ¹². (4)

20 καὶ ὅτε ἐνέπαιζαν αὐτῷ¹³, ἐξίδυσαν αὐτὸν τὴν πορ-
φύραν

καὶ ἐνίδυσαν αὐτὸν τὰ¹⁴ ἱμάτια αὐτοῦ¹⁵.]

1 (11 omits) 2 (D11 εἰς τὴν αὐλὴν, 1 omits) 8 (1 in)
4 (D^s καλοῦσιν) 5 (D^s ἐνδιδύσκουσιν) 6 (D11 ἐπι-)
7 (D omits) 8 (K1 + καὶ λέγειν) 9 (D11 αὐτὸν + εἰς)
10 (O? ἐνέπτυον) 11 (D1 omits) 12 (D omits)
13 (K^s + ἰδία) 14 (D^s omits)

xv. 20^b—41.

51 b. Simon the Cyrenian bears the Cross.

(20) Καὶ ἐξάγουσιν¹ αὐτὸν² ἵνα σταυρώσωσιν³ αὐτόν⁴.

21 καὶ ἀγγαρεύουσιν⁵ παράγοντά τινα⁶

Σίμωνα⁷ Κυρηναῖον

ἐρχόμενον ἀπ' ἀγροῦ,

[τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου⁸], (iii)

ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

1 (1 abduxerunt) 2 (1 omits) 3 (OD -σουσιν) 4 (ND11
omits) 5 (BK ἐγγαρεύ-) 6 (D τὸν) 7 (s^a omits)
8 (D + τὸν)

51 c. Our Lord is offered myrrh and wine
(wine mingled with gall).

xxvii. 33 Καὶ ἐλθόντες εἰς¹ τόπον² [λεγόμενον³] Γολγοθὰ, †
ὃ ἐστίν Κρανίου Τόπος λεγόμενος⁴, †

1 (B + τὸν) 2 (K omits) 3 (D11 s^a omits)

xv. 22 καὶ φέρουσιν¹ αὐτὸν ἐπὶ τὸν² Γολγοθὰν³ τόπον⁴,
ὃ⁵ ἐστίν μεθερμηνεύμενος⁶ Κρανίου Τόπος⁷.

1 (D φέρουσιν) 2 (OD omits) 3 (OD11 Γολγοθὰ, s^a which
is called Golgotha) 4 (K1 omits) 5 (K περ)
6 NCD
7 (s^a a skull)

S. LUKE.

From the Gospel of S. Peter. iii.

Καὶ παρέδωκεν αὐτὸν τῷ λαῷ πρὸς μᾶς τῶν ἀξίων, τῇ δόρτῃ αὐτῶν. οἱ δὲ λαβόντες τὸν κύριον ᾤθουν αὐτὸν τρέχοντες, καὶ ἔλεγον "Σύρωμεν τὸν υἱὸν τοῦ θεοῦ, ἐξουσίαν αὐτοῦ ἐσχηκότες." καὶ πορφύραν αὐτὸν περιέβαλλον, καὶ ἐκάθισαν¹ αὐτὸν ἐπὶ καθέδραν κρίσεως, λέγοντες "Δικαίως κρίνεις, βασιλεῦ τοῦ Ἰσραὴλ." καὶ τινες αὐτῶν ἐνεγκὼν στέφανον ἀκάνθων ἐθήκαν ἐπὶ τῇ κεφαλῇ τοῦ κυρίου· καὶ ἕτεροι ἐστῶτες ἐνέπνυν αὐτοῦ ταῖς ὀφείτοις, καὶ ἄλλοι τὰς σιαγῆδας αὐτοῦ ἐράπιζαν· ἕτεροι καλάμῳ ἐνυσσαν αὐτόν, καὶ τινες αὐτὸν ἐμάστιζον λέγοντες "Ταύτῃ τῇ τιμῇ τιμῶμεν τὸν υἱὸν τοῦ θεοῦ."

1 Cf. John xix. 18 where καθίζω may be transitive as it is in 1 Cor. vi. 4, Eph. i. 20.

(Compare the mockery by Herod's soldiers, Luke xxiii. 11.)

xix. 2, 3.

(Slightly different order.)

καὶ οἱ στρατιῶται

πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν¹ (2)
αὐτοῦ τῇ κεφαλῇ²,

καὶ ἡμίτιον πορφυροῦν περιέβαλον αὐτόν, (1)

3 καὶ

ἤρχοντο πρὸς αὐτόν καὶ³ ἔλεγον"Χαῖρε, ὁ βασιλεὺς⁴ τῶν Ἰουδαίων"

καὶ ἐδίδοσαν αὐτῷ βαπτίσματα.

1 (N †-κεν)

2 (A 2 ll ἐπὶ τῇ κεφαλῇ)

3 (2 ll omit)

4 (N βασιλεῦ)

In Romans xvi. 18 we read ἀσπείσασθε ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. One or two Alexanders are mentioned in S. Paul's history, but as they figure as his enemies they are probably distinct from the Alexander here.

xxiii. 26—49.

26 Καὶ ὡς ἀπήγαγον¹ αὐτόν,

ἐπιλαβόμενοι

Σίμωνά τινα Κυρηναῖον

ἐρχόμενον ἀπ' ἀγροῦ

ἐπέθηκαν αὐτῷ τὸν σταυρὸν [φέρειν² ὅπισθεν³ τοῦ Ἰησοῦ⁴. 27 Ἐκαλοῦθα δὲ αὐτῷ πολλὸν⁵ πλῆθος τοῦ λαοῦ καὶ γυναικῶν⁶ αἵ⁷ ἐκόντων καὶ ἐθρόνουν αὐτόν⁸. 28 στραφεὶς δὲ πρὸς αὐτὰς⁹ Ἰησοῦς εἶπεν "Θυγατέρες Ἱερουσαλὴμ¹⁰, μὴ κλαίετε ἐπὶ¹¹ ἐμὲ¹². πλὴν¹³ ἐφ'¹⁴ ἐαυτὰς κλαίετε καὶ ἐπὶ¹⁵ τὰ τέκνα ἡμῶν, ὅτι ἰδοὺ¹⁶ ἔρχονται¹⁷ ἡμέραι ἐν αἷς ἐροῦσιν "Μακάριαι αἱ¹⁸ στεῖραι καὶ αἱ¹⁹ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ²⁰ οἱ οὐκ ἐθρεψάν²¹. 30 τότε ἔρξονται λέγειν τοῖς ὄρεσιν "Πέσατε ἐφ' ἡμᾶς," καὶ τοῖς βουνοῖς "Καλύψατε ἡμᾶς". 31 ὅτι εἰ ἐν²² ὕψω ξύλῳ ταῦτα²³ ποιοῦσιν, ἐν τῷ ὑψώ τί γίνηται²⁴;" 32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο²⁵ σὺν αὐτῷ ἀναιρεθῆναι.]

1 B ll ἀπῆγον 2 (N omits) 3 (D * ὀπίσθεν) 4 (l eius) 5 (D ll τὸ) 6 (D ll ss γυναῖκες) 7 (l et, N omits) 8 (ll omit) 9 (CD + ὃ) 10 (l + taccet) 11 (D ll omit) 12 (D + μὴδὲ περθεῖτε) 13 (D ll ἀλλ') 14 (D ll ss omit) 15 (D ll ss ἐλεύσονται) 16 (D omits) 17 (D μαστοί, O μαστοί) 18 (D ll ἐξ-) 19 ND + τῷ 20 (C τοῦτο) 21 (D ll γενήσεται) 22 (l + Ioaḥas et Maggairan)

23 Καὶ ὅτε ἦλθαν ἐπὶ τὸν τόπον

τὸν καλούμενον¹ Κρανίον,

1 (C λεγόμενον)

εἰς τὸν² λεγόμενον Κρανίον Τόπον,ἃ λέγεται³ Ἑβραϊστὶ⁴ Γολγοθᾶ⁵,

1 (N ll οἱ δὲ λαβόντες τὸν Ἰησοῦν ἀπήγαγον αὐτόν)

2 (N

ἐαυτῷ, A l ἐαυτοῦ)

5 (ll

+ autem) 3 B Γολγοθᾶ

¹ LXX. Ἦσαν x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν "Καλύψατε ἡμᾶς," καὶ τοῖς βουνοῖς "Πέσατε ἐφ' ἡμᾶς."

O lacks Matt. xvii. 12—44.
 — John xviii. 36—xx. 25.
 D — John xviii. 14—xx. 18b.
 s^a — John xviii. 82—xix. 89.
 s^a — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xvi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 34 ἔδωκαν αὐτῷ [πιεῖν]^a
 οἶνον^b μετὰ χολῆς μεμιγμένον^a †
 καὶ [γευσάμενος] οὐκ ἠθέλησεν πιεῖν^b.
 4 (D + καὶ) 5 (ND πειν) 6 (Al δξος)

xxvii. 35 σταυρώσαντες^b δὲ αὐτὸν
 διμερίζαντο¹ τὰ ἱμάτια αὐτοῦ
 βάλλοντες² κλῆρον³,

1 (B διμερίσαν) 2 ND βαλόντες 3 (Al + να πληρωθῇ
 τὸ ρηθὲν διὰ τοῦ προφήτου· "Διμερίσαντο τὰ ἱμάτιά μου αὐτοῖς
 καὶ ἐπὶ τὸν ἱματισμὸν μου ἐβάλον κλῆρον")

51a. S. Mark seems to have derived the hour of the crucifixion from S. John's oral teaching. In our present text of S. John we read that it was the sixth hour when our Lord stood before Pilate, but from very early times this was reckoned a transcriptional error (f for r); see 'N.T. Problems' p. 156.

xxvii. 36 [καὶ καθήμενος ἐτήρουν αὐτὸν ἐκεῖ¹.]
 37 καὶ ἐπέθηκαν [ἐπάνω τῆς κεφαλῆς αὐτοῦ] τὴν αἰτίαν αὐτοῦ
 γεγραμμένην²
 ΟΥΤΟΣ [ΕΣΤΙΝ ΙΗΣΟΥΣ] Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
 ΔΑΙΩΝ. †
 1 (ll omit) 2 (l + Hebraice, Graece et Latine)

xxvii. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, †
 εἷς ἐκ δεξιῶν¹ καὶ εἷς ἐξ ἐωνύμων².
 1 (l + nomine Zoatham or -an) 2 (l + nomine Oamma or
 -atha)

xxvii. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν
 κινῶντες τὰς κεφαλὰς¹ αὐτῶν² καὶ λέγοντες
 "Ὁ καταλύων τὸν ναὸν³
 καὶ ἐν⁴ τρισὶν ἡμέραις οἰκοδομῶν⁵, †
 σῶσον σεαυτὸν
 [εἰ γὰρ τοῦ θεοῦ⁶] κατάβηθι ἀπὸ τοῦ σταυροῦ.
 41 ὁμοίως⁷ (καὶ)⁸ οἱ ἀρχιερεῖς ἐμπαίζοντες⁹
 μετὰ τῶν γραμματέων [καὶ πρεσβυτέρων¹⁰] ἔλεγον¹¹
 1 (D τὴν κεφαλὴν) 2 (D ll + Οὐά) 3 (ll + Δεῖ) 4 (l omits)
 5 (ll + illut) 6 B θεοῦ εἰ, (ND ll s^a + καὶ) 7 (D^a l + δέ)
 8 Nl omit 9 (s^a + Hīm and insulting Hīm) 10 (D ll s^a
 Φαρισαίων, l + καὶ Φαρισαίων) 11 (D ll λέγοντες)

* LXX. Ps. lxi. 22, καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπέτισάν με ὄξος.
 b The fact of our Lord's death is alluded to in 1 Thess. ii. 15, iv. 14; 1 Cor. viii. 11; Rom. viii. 34, xiv. 9;
 Rev. i. 18, ii. 8; 1 Pet. iv. 1; Acts i. 8, iii. 15, xvii. 8. See also the two following lists.
 The cross is mentioned 1 Cor. i. 17 f., 23, ii. 2, 8; 2 Cor. xiii. 4; Gal. ii. 20, iii. 1, 18, v. 11, vi. 12 ff.; Phil. ii. 8,
 iii. 18; Col. i. 20, ii. 14; Eph. ii. 16; Heb. xii. 2; 1 Pet. ii. 24; Acts ii. 36, iv. 10, v. 30, x. 39, xiii. 29; Rev. xi. 8.
 The virtue of our Lord's death is alluded to in 1 Thess. v. 10; 1 Cor. i. 30, xv. 8; 2 Cor. v. 14, 18 ff.; Gal. i.
 4, ii. 20 f., iii. 18; Rom. iii. 24 ff., iv. 25, v. 10, 19, viii. 32, xiv. 15; Col. i. 14, ii. 20; Eph. i. 7, ii. 16, v. 2, 26; 1 Tim.
 i. 15; Tit. ii. 14; Hebr. i. 8, ii. 9, 14, ix. 26, x. 12; Rev. i. 5, v. 9, 12, xiii. 8; 1 Pet. i. 2, 18 ff., ii. 21, iii. 18;
 Acts viii. 32, xx. 28.

S. MARK.

[xv. 23 καὶ ἰδίδουν αὐτῷ^a (ii)
 ἱσχυρισμὸν οἶνον,
 ὅς δὲ^{1b} οὐκ ἔλαβεν.]
 8 (D ll + πειν) 9 (C δ δέ, D ll καὶ)

51 d. The soldiers part His garments.

xv. 24 καὶ σταυροῦσιν αὐτὸν^b
 καὶ^{1c} διμερίζονται τὰ ἱμάτια αὐτοῦ², } (i)
 βάλλοντες κλῆρον ἐπὶ αὐτὰ³ [τίς τί ἀρῇ⁴]. } (iii)

1 (l + omits) 2 (NOD ll σταυρώσαντες αὐτὸν) 3 (N
 † αὐτοῦ) 4 (D ll s^a omits)

51 e. The superscription on the Cross.

[xv. 25 ἦν δὲ ὄρα τρίτη¹ καὶ σταύρωσαν² αὐτόν.] (iii)
 26 καὶ ἦν ἡ³ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ } (i)
 ἐπιγεγραμμένη } (v)
 Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
 1 (s^a = π Aeth ἐκτη) 2 (D ll ἐφύλασσον) 3 (D l ἦν δέ)
 4 (D^a + Οὗτός ἐστιν, l + Iesus)

51 f. The two malefactors.

xv. 27 Καὶ σὺν αὐτῷ σταυροῦσιν¹ δύο ληστές, } (3)
 ἓνα ἐκ δεξιῶν² καὶ ἓνα ἐξ ἐωνύμων³ αὐτοῦ⁴. }
 1 (B ll σταύρωσαν, D^a † σταυροῦνται) 2 (D^a † λησταί)
 3 (l + nomine Zoathan) 4 (l + nomine Chammatha)
 5 (D ll omit, EF ll + 26 καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· "Καὶ
 μετὰ ἀνδρῶν (Eutyches νεκρῶν) ἐλογίσθη")

51 g. Blasphemous revilings.

[xv. 29 Καὶ οἱ παραπορευόμενοι^{1c} ἐβλασφήμουν αὐτὸν (ii)
 κινῶντες τὰς κεφαλὰς αὐτῶν² καὶ λέγοντες
 "Οὐά³ δὲ καταλύων τὸν ναὸν
 καὶ οἰκοδομῶν (ἐν)⁴ τρισὶν ἡμέραις,
 30 σῶσον σεαυτὸν
 καταβὰς⁵ ἀπὸ τοῦ σταυροῦ."
 31 ὁμοίως⁷ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες⁸ πρὸς⁹ ἀλλήλους¹⁰
 μετὰ τῶν γραμματέων ἔλεγον

1 (D παραγόντες) 2 (s^a omits) 3 (D 2 ll omit) 4 (2 ll
 omit) 5 D^a 2 ll omit 6 (C ll s^a καὶ κατάβα) 7 (D ll s^a
 omit) 8 (D^a εἰς)

S. LUKE.

S. JOHN.

On the two offerings of wine (Mark xv. 23, 26) and the numerous changes which have been made in the several Gospels to secure the fulfilment of Psalm lxi. 22, see 'Composition of the Gospels,' pp. 124—127.

N.B. vv. 24 and 28 are slightly misplaced.

xxiii. (33) [ἐκεί] ἐσταύρωσαν^b αὐτὸν
καὶ τοὺς κακούργους^c,
ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν^d. } (3)
34 ^a ΔΙΑΜΕΡΙΖΟΜΕΝΟΙ^e δὲ τὰ ἱμάτια αὐτοῦ } (1)
ἔβαλον^f κλῆρον^g.

2 (D + εὐνοῦ, I + δυοῦ) 3 (O εὐνοῦμεν) 4 (NC II s^a + δ δὲ
Ἰησοῦς ἔλεγεν "Πάτερ, ἄφες αὐτοῖς, οὗ γὰρ οὐκ οἶδαν τί ποιοῦσιν"
5 (D I διμερίζοντο) 6 (D I βαλόντες) 7 (A II κλήρου)

xxiii. 38 ἦν δὲ καὶ ἐπιγραφὴ^h ἐπ' αὐτῷⁱ } (2)
'Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ^j.
1 (CD + ἡ) 2 (CII + γεγραμμένη, D II + ἐπιγραφ.) 3 (ND II
+ γράμμασιν Ἑλληνικοῖς, Ῥωμαϊκοῖς, Ἑβραϊκοῖς) 4 (OI omit,
D II ss + ἐστιν) 5 (A II Οὗτός ἐστιν (± Ἰησοῦς) δ βασιλεὺς
τῶν Ἰουδαίων)

xxiii. 38 (see above).

xxiii. 35 [καὶ εἰσῆκει ὁ λαὸς θεωρῶν^k.]
ἐξεμυκτήριζον^l δὲ καὶ^m οἱ ἀρχόντεςⁿ λέγοντες^o
1 (D ὁρῶν) 2 (D ἐμυκ-) 3 (D II + αὐτὸν) 4 (ND II
omit) 5 (D omits, A I ss + σὺν αὐτοῖς, I + intra se) 6 (D I
καὶ ἔλεγον αὐτῷ)

xi. 18 ὅπου αὐτὸν ἐσταύρωσαν....^p 23 Οἱ οὖν στρατιῶται^q ὅτε ἐσταύρωσαν^r τὸν Ἰησοῦν^s ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα^t μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα^u. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὅλου^v. 24 εἶπαν οὖν πρὸς ἀλλήλους^w "Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίς ἔσται." ἢ αὐτῷ γράφῃ πληρωθῇ^x

ΔΙΕΜΕΡΙΣΑΝΤΟ ΤΑ ΙΜΑΤΙΑ ΜΟΥ ΕΑΥΤΟΙΣ
καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον^y.
Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν^z.

1 (N οἱ σταυρώσαντες) 2 (I eum) 3 (B τέσσαρα) 4 (N II omit)
5 (N αὐτοῖς) 6 (A II + ἡ λέγουσα) 7 (I omits)

[xi. 14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ἃρα ἦν ἡ ἐκτὴ α.....
19 ἔγραψεν δὲ καὶ τίτλων ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ.

ἦν δὲ γεγραμμένον

ΙΗΣΟΥΣ [Ο ΝΑΖΩΡΑΙΟΥΣ] Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
20 τούτων οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι
ἐγγὺς ἦν ὁ τόπος^{aa} τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς^{ab} καὶ ἦν
γεγραμμένον Ἑβραϊστὶ, Ῥωμαϊστὶ, Ἑλληνιστὶ. 21 ἔλεγον οὖν τῷ
Πιλάτῳ οἱ ἀρχιερεῖς^{ac} τῶν Ἰουδαίων^{ad} "Μὴ γράψῃ 'Ο βασιλεὺς
τῶν Ἰουδαίων' αἰμί." ἀλλ' ὅτι ἐκεῖνος εἶπεν 'Βασιλεὺς τῶν Ἰουδαίων
εἰμί.'" 22 ἀπεκρίθη ὁ Πιλάτος "Ο γέγραφα γέγραφα."

1 (II Nazarenius) 2 (I omits) 3 (I sacerdotēs, I + et
principes) 4 (N † omits from end of v. 19)

xi. 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο
ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

* LXX. Ps. xlii. 19, διμερίσαντο τὰ ἱμάτιά μου αὐτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.

^a Cf. Mark xv. 25, 28.

^b LXX. Ps. xlii. 7, ἐκίνησαν κεφαλὴν, cix. 25, ἐσάλευσαν κεφαλὰς αὐτῶν.

^c LXX. Ps. xlii. 7, πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με.

O lacks Matt. xxvii. 12—44.
 — John xviii. 36—xx. 25.
 D — John xviii. 14—xx. 18 b.
 s^a — John xviii. 32—xix. 89.
 s^b — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 43 "Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι."
 βασιλεὺς Ἰσραὴλ ἔστιν,
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ
 καὶ πιστεύσομεν¹³ [ἐπ' αὐτόν]¹⁴.
 43¹⁵ ΠÉΠΟΙΘΕΝ ἔΠΙ ΤὸΝ ΘΕὸΝ¹⁶, ῥΥCÁCΘΩ ΝῦΝ¹⁷ εἰ Θέλει
 ΑὔΤΟΝ¹⁸. εἶπεν γὰρ ὅτι "Θεοῦ εἰμι υἱός".
 12 (A ll + ei) 18 (N -τεύσωμεν, A ll -τεύομεν) 14 (D ll
 αὐτῷ) 15 (D ll + ei) 16 B ll τῷ θεῷ (ll domino)
 17 (l omits, D ll + αὐτόν) 18 (B ll omits)

xxvii. 44 [τὸ δ' αὐτό¹] καὶ [οἱ λησται] οἱ συνσταυρωθέντες²
 σὺν αὐτῷ
 ὠνείδιζον αὐτόν.
 1 (D ‡ αὐτοὶ) 2 (D σταυρ.)

xxvii. 45 "Ἀπὸ δὲ ἑκτῆς¹ ὥρας †
 σκότος ἐγένετο ἔτι πᾶσαν τὴν γῆν"²
 ἕως ὥρας ἐνάτης.
 1 (B ll Et postquam crucifixus est, a sexta) 2 (N l omits)
 3 (B ‡ e)

xxvii. 46 [περὶ] δὲ τὴν ἐνάτην¹ ὥραν
 ἐβόησεν² δ' Ἰησοῦς φωνῇ μεγάλῃ
 [λέγων] "Ἐλωεῖ³ ἔλωεῖ⁴ λεμαδ⁵ σαβακτάνει⁶;"
 "τοῦτ' ἔστιν
 Θεέ μου Θεέ μου, ἵνα τί με ἐγκατέλιπες⁷; †
 47 τινὲς δὲ τῶν ἐκεί⁸ ἱστηκότων⁹ ἀκούσαντες ἔλεγον
 ὅτι "Ἥλειαν φωνεῖ [οὗτοι]."
 48 καὶ εὐθέως δραμῶν εἰς [τὴν αὐτῶν¹⁰ καὶ λαβῶν] σπόγ-
 γον }
 πλῆσας τε¹¹ ὄξους¹² καὶ περιθεὶς καλᾶμψ ἐπότιζεν } †
 αὐτόν.

49 οἱ δὲ λοιποὶ εἶπαν¹³
 "Ἄφες ἴδωμεν εἰ ἔρχεται Ἥλειας σῶσαι¹⁴ αὐτόν¹⁵."
 1 (D ἐν-) 2 (N D ll ἀν-) 3 (D omits) 4 (D ll s^a
 Ἥλει) 5 (D ll λαμά, ll lamina or lima, s^a lemana) 6 N ll
 σαβαχθάνει, (D l zaφθάνει, l saptani or zahthani) 7 (s^a omits)
 8 (D ἐστῶτων) 9 (N D ll s^a? omit) 10 (N omits) 11 (D
 omits) 12 (D * ὄξου) 13 N O ll ἔλεγον 14 (N 2 ll σώσαι,
 D s ll καὶ σώσει, l et liberat) 15 N B O + ἄλλος δὲ λαβῶν
 λόγχην ἐνέξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα

* LXX. Ps. xxii. 2, ὁ θεός, ὁ θεός μου, (+ πρόσχες μοι) ἵνα τί ἐγκατέλιπές με;

S. MARK.

xv. (31) "Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι." (4)
 31 ὁ χριστὸς ὁ βασιλεὺς² Ἰσραὴλ *
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
 ἵνα ἴδωμεν καὶ πιστεύσωμεν¹⁰.
 9 (C + τοῦ) 10 (D ll + αὐτῷ)

51 h. Behaviour of the malefactors.

xv. (32) καὶ οἱ συνεσταυρωμένοι ἑστῶτες¹
 αὐτῷ
 ὠνείδιζον αὐτόν.
 1 (C omits) 2 (D s omits)

51 i. The darkness at midday.

xv. 33 Καὶ γενομένης ὥρας ἑκτῆς
 σκότος ἐγένετο ἔφ' ὅλην τὴν γῆν¹
 ἕως ὥρας ἐνάτης.
 1 (D 8 ης τῆς γῆς)

51 k. The cry of despair.

[xv. 34 καὶ τῇ ἐνάτῃ ὥρᾳ¹ (ii)
 ἐβόησεν² δ' Ἰησοῦς³ φωνῇ μεγάλῃ⁴
 "Ἐλωεῖ⁵ ἔλωεῖ⁶ λεμανά⁷ σαβακτάνει⁸;"
 ὃ ἔστιν μεθερμηνεύμενον
 "Ὁ θεός μου (ὁ θεός μου)⁹, εἰς τί ἐγκατέλιπές¹⁰ με¹¹;
 35 καὶ τινες τῶν παρεστηκότων¹² ἀκούσαντες¹³ ἔλεγον
 "Ἰδε¹⁴ Ἥλειαν φωνεῖ¹⁵."
 36 δραμῶν δὲ τις¹⁶ γεμίσεως¹⁷ σπόγγον¹⁸ ὄξους } (s)
 περιθεὶς¹⁹ καλᾶμψ²⁰ ἐπότιζεν²¹ αὐτόν,
 λέγων²²

"Ἄφετε¹ ἴδωμεν εἰ ἔρχεται Ἥλειας καθελεῖν αὐτόν."
 1 (C τῇ ὥρᾳ τῇ ἐνάτῃ, l omits) 2 (D ἐφώνησεν) 3 (D l s^a
 omit) 4 (C ll + λέγων) 5 (D ll Ἥλει) 6 (N O ll λεμά)
 B D ll λαμά 7 (B l zaβαφθάνει, D l zaφθάνει, l saphani) C ll
 σαβαχθάνει 8 B omits 9 (D s 8 ll ὠνείδισος) 10 B ἐστῆς,
 (N D παρεστῶτων) 11 (C omits) 12 (C ὅτι, D ll s^a omits)
 13 (D 2 ll + οὗτοι) 14 (C D ll εἰς, N O D ll + καὶ) 15 (D πλῆσας)
 16 (D σφόγγον) 17 (D ἐπι-, C ll + τε) 18 (l omits)
 19 (s^a and thec say) 20 (D s foimits) 21 (N D ll Ἄφες)

S. LUKE.

xxiii. (35) "Ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν¹⁷,
 εἰ οὗτός ἐστιν ὁ¹⁸ χριστός¹⁹ [τοῦ θεοῦ¹¹, ὁ¹²
 ἐκλεκτός¹³]."
 36 ἐνέπαιξαν¹³ δὲ αὐτῷ καὶ¹⁴ οἱ στρατιῶται
 προσερχόμενοι,
 ὄξος¹⁵ προσφέροντες αὐτῷ¹⁶
 37 καὶ¹⁸ λέγοντες¹⁷ ["Ἐλ¹⁸ σὺ εἶ¹⁹ ὁ βασιλεὺς τῶν Ἰουδαίων],
 "σῶσον σεαυτὸν²⁰."

7 (D1 ἔσωσας, σεαυτὸν σῶσον) 8 (BD οὐδὲ, 1 tu) 9 (D
 εἰ τοῦ θεοῦ, εἰ, 1 as) 10 (N + δ) 11 (D εἰ, as transposse,
 putting τοῦ θεοῦ after ὁ ἐκλεκτός) 12 (1 omits) 13 (OD 11
 ἐνέπαιζον) 14 (N omits) 15 (D 11 ὄξος τε προσφέρουν αὐτῷ,
 as omits) 16 (D 11 omits) 17 (D 1 as + Χαίρει) 18 (S 11
 omits) 19 (D 1 omits) 20 (D as "περιτεθέντες αὐτῷ (as upon
 His head) καὶ ἀκάνθων στέφανον 1 + imposuerunt autem dco.)

xxiii. 39 Εἰς δὲ τῶν κρεμασθέντων¹ κακούργων
 βλασφήμει αὐτόν²

["Ὁὐχί³ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς⁴." 40 ἀπο-
 κριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη⁵ "Οὐδέ⁶ φοβῆ⁷ σὺ τὸν θεόν,
 οὗ ἐν τῷ αὐτῷ κρῖματι εἶ⁸; 41 καὶ⁹ ἡμεῖς μὲν δίκαιοι, ἄξια γὰρ ὧν
 ἐπράξαμεν ἀπολαμβάνομεν¹⁰. οὗτος δὲ οὐδὲν ἀποκτε¹¹ ἐπράξεν."
 42 καὶ¹² ἔλεγεν¹³ "Ἰησοῦ¹⁴, μνησθητί μου ὅταν ἔλθῃ εἰς τὴν
 βασιλείαν¹⁵ σου¹⁶." 43 καὶ εἶπεν αὐτῷ¹⁷ "Ἄμην σοὶ λέγω¹⁸,
 σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ."]

1 (D omits) 2 (NC 11 + λέγων) 3 (A S 11 εἰ) 4 (D 1
 omits, 1 Qui destruebas templum et in tribus diebus reedificabas
 * illum, saluum te fac nunc et descende de cruce) 5 (D 11
 as ἐπετίμα...λέγων + εἶπε) 6 (ND 2 11 Οὐ) 7 (1 omits, 1 as
 ἔσμεν, D 1 + καὶ ἡμεῖς ἐσμέν) 8 (C omits) 9 (O 11 ἀπελά-
 βαμεν) 10 (D πονηρὸν) 11 (D + στραφεὶς πρὸς τὸν κύριον)
 12 (D 11 εἶπεν) 13 (A 11 τῷ Ἰησοῦ, D αὐτῷ, A 11 + Κύριε)
 14 (NC 11 ἐν τῇ βασιλείᾳ) 15 (D ἐν τῇ ἡμέρᾳ τῇ ἐλευσέως σου)
 16 (D + τῷ * ἐπλήσονται, 1 + "Credis?") 17 (D Θάρσει)

xxiii. 44 Καὶ ἦν ἡδὴ¹ ὥσπερ ὥρα ἔκτῃ

καὶ² σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν

ἕως ὥρας ἐνάτης 45 [τοῦ ἡλίου ἐκλείποντος]³,

1 (ND 11 omits) 2 (N omits) 3 (NC? τ. ἡ. ἐκλείποντος,
 D 11 as ἐκκρίσθη δὲ ὁ ἥλιος)

In S. Mark (84) I have written λευκῶν on the authority of s. The ἰαφθάνει of the Western text is an attempt to restore the Hebrew יָאִי־יָאִי.

There is a discrepancy of tradition about the speaker. According to S. Mark (86) the man who offered the vinegar told his companions to wait for Elijah to come; according to S. Matthew the bystanders said this. S. Luke's account of the soldiers offering vinegar in mockery (86) may be a different tradition of this circumstance.

S. JOHN.

xix. 28 [Μετά τοῦτο εἰδὼς¹ ὁ² Ἰησοῦς ὅτι ἦδη³ πάντα τετελεισται
 ἵνα τελειωθῇ⁴ ἡ γραφή λέγει "Διψῶ⁵." 29 σκευὴ⁶ ἕκαστος ἔχει
 μεστὴν⁷ σπόγγον οὖν μεστὸν τοῦ⁸ ὄξους⁹ 7¹⁰ ὑσώπη περιθέντες
 προσήγγειλαν αὐτῷ τῷ στόματι¹¹.

1 (E 1 ἰδὼν) 2 B omits 3 (11 omits) 4 (N πληρωθῇ)
 5 (Y 11 + οὖν, N + δὲ) 6 (N omits) 7 (2 11 αὐτοῦ cum felle)
 8 (A S 11 οἱ δὲ πλησαντες σπόγγον ὄξους καὶ, 1 omits)

¹ LXX. Ps. lxxix. 22, καὶ ἔδωκαν εἰς τὸ βρῶμα μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

S. MATTHEW.

S. MARK.

511. Our Lord yields up His Spirit.

xxvii. 50 ὁ δὲ Ἰησοῦς [πάλιν¹] κράζας φωνῇ μεγάλῃ ἀφῆ-
κεν τὸ πνεῦμα.

51 Καὶ [ἰδοὺ] τὸ καταπέτασμα² τοῦ ναοῦ ἰσχύισθη
(ἀπ' ³) ἄνωθεν ἕως κάτω εἰς δύο⁴, †

[καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἰσχύισθησαν, 52 καὶ τὰ μνημεῖα
ἀνεψύχθησαν⁵ 53 καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρ-
θησαν⁶, 54 καὶ ἐξεληλυότες ἐκ τῶν μνημείων μετὰ τὴν ἐγερσιν αὐτοῦ
εἰσῆλθον⁷ εἰς τὴν ἀγίαν πόλιν καὶ⁸ ἐνεφανίσθησαν⁹ πολλοῖς.]

1 (I omits) 2 (Gospel acc. to Hebrews superliminare)
3 K omits 4 (D11 + μέρη) 5 (s^a omits) 6 (O ἠνεψύχθη)
7 (K omits) 8 (O ἠγέρθη) 9 (D11 ἦλθον) 10 (D ἐφά-
νησαν)

xxvii. 54 Ὁ δὲ ἐκατόνταρχος¹ [καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν
Ἰησοῦν

ἰδόντες τὸν σεισμόν καὶ τὰ γεγόμενα² ἐφοβήθησαν σφόδρα],
λέγοντες "Ἀληθῶς³ θεοῦ υἱὸς ἦν⁴ οὗτος." †

1 (KD -ἀρχη) 2 (KO γεγόμενα) 3 (K + τοῦ) 4 (O 211
ἐστιν)

xv. 37 ὁ δὲ Ἰησοῦς ἀφείλς φωνὴν μεγάλην ἐξέπνευσεν. (6)

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἰσχύισθη } (7)
εἰς δύο¹ ἀπ' ἄνωθεν ἕως κάτω.

1 (D11 + μέρη)

From the Gospel of S. Peter. vi.

Καὶ τότε ἀπέσπασαν τοὺς ἦλονι ἀπὸ τῶν χειρῶν τοῦ κυρίου, καὶ
ἐθηκαν αὐτὸν ἐπὶ τῆς γῆς· καὶ ἡ γῆ πᾶσα ἐσείσθη καὶ φόβος μέγας
ἐγένετο. τότε ἥλιος ἐλαμψε καὶ εὐρέθη ὥρα ἐνάτη. ἐχάρησαν δὲ
οἱ Ἰουδαῖοι καὶ δεδώκασιν τῷ Ἰωσήφ τὸ σῶμα αὐτοῦ ἵνα αὐτὸ θάψῃ,
ἐπειδὴ θεασάμενοι ἦν ὅσα ἀγαθὰ ἐποίησεν. λαβὼν δὲ τὸν κύριον
ἔλουσε καὶ εἴλησε συνδόνι καὶ ἐσήγαγεν εἰς ἰδίον τάφον καλοῦμενον
Κῆπον Ἰωσήφ.

512. The Centurion's confession.

xv. 39 Ἰδὼν δὲ ὁ κεντυρίων¹ παρεστηκὼς ἔξ ἐναντίας
αὐτοῦ²

ὅτι³ οὕτως⁴ ἐξέπνευσεν⁵

εἶπεν⁶ "Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν."

1 (D11 ἐκεῖ) 2 (D omits) 3 (s^a omits, O11 s^a + κράζας,
D † + αὐτὸν κράζοντα καὶ) 4 (I exclamavit) 5 (D † omits)

510. From a comparison of the lists of names in the four Gospels it is commonly assumed (1) that Salome was the wife of Zebedee, (2) that Salome was a sister of the Virgin Mary, (3) that Mary the wife of Clopas was the mother of James and Joseph. These deductions, however probable, are not certain. Many women were present, and we have no right to assume that the same are meant in different lists. S. Jerome's conclusions (see Lightfoot, *Galatians*, Dissertation II.), though unfortunately accepted in the English Book of Common Prayer, are now generally abandoned as untenable. Mary of Magdala is mentioned, as being present at the crucifixion, in four Gospels, the Virgin Mary in S. John only and Joanna in S. Luke only. Joanna is also named in Luke viii. 3. (S. Luke's list is in xxiv. 10.)

510. Names of women who were present.

xxvii. 55 Ἦσαν δὲ [ἐκεῖ]¹ γυναῖκες [πολλαὶ (6)] ἀπὸ
μακρόθεν θεωροῦσαι², (8)
αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἄπὸ τῆς Γαλιλαίας³ } (10)
διακονοῦσαι αὐτῷ.

56 ἐν αἷς ἦν Μαρία⁴ ἡ Μαγδαληνὴ
καὶ⁵ Μαρία⁶ ἡ τοῦ Ἰακώβου καὶ⁷ Ἰωσήφ⁸ μήτηρ⁹ } (9)
καὶ ἡ μήτηρ¹⁰ τῶν υἱῶν Ζεβεδαίου¹¹.

1 (K ἐκεῖ, D καὶ) 2 (S11 omits) 3 (I a Cana Galilee)
4 O (καὶ) Μαριάμ 5 (D omits) 6 (K omits) 7 (O Μαριάμ)
8 (s^a + daughter) 9 (K + ἡ Μαρία ἡ) 10 BC Ἰωσή 11 (K 211
omits) 12 (K Μαρία ἡ)

xv. 40 Ἦσαν δὲ¹ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, (8)
[ἐν αἷς² καὶ Μαριάμ³ ἡ Μαγδαληνὴ (ii)
καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ⁴ Ἰωσήτος⁵ } (9)
μήτηρ

καὶ Σαλώμη,

41 αἱ⁶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν⁷ αὐτῷ⁸ } (10)
καὶ διηκόνουν αὐτῷ⁹,
καὶ ἄλλαι πολλαὶ¹⁰ (8)

[αἱ συναναβᾶσαι αὐτῷ εἰς Ἱερουσόλυμα.] (iii)

1 (O + ἐκεῖ) 2 (CD11 + ἦν) 3 (D11 omits) 4 (KD Μαρία)
5 (D omits) 6 (D omits, s^a + daughter) 7 (B + ἡ) 8 (KO
Ἰωσή, II Joseph) 9 (O11 καὶ, D1 + καὶ) 10 (Ds ἠκολούθησαν)
11 (CD1 omits) 12 (s^a who came with Him from Galilee and
many others, who were ministering unto Him)

S. LUKE.

S. JOHN.

SS. Luke and John differ about the last words. With S. John's "Τετέλεσται" may be compared S. Luke's "τὸ περὶ ἐμοῦ τέλος ἔχει" (Luke xxii. 37).

xxiii. (45) ἔσχυσεν δὲ τὸ καταπέτασμα τοῦ ναοῦ [μέσσω]¹.
(7)

46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς [εἶπεν "Πάτερ, εἰς χεῖράς σου παρατίθεμαι² τὸ πνεῦμά μου"³]. "τοῦτο" δὲ εἰπὼν⁴] ἐξέπνευσεν. (6)

1 (D omits μέσσω and places this clause after ἐξέπνευσεν)
2 (D παρατίθημι) 3 (A 2 ll ταῦτα) 4 (I et, ss omit)

xxiii. 47 Ἰδὼν δὲ ὁ ἐκατοντάρχης¹
τὸ γινόμενον²

[ἐδόξαζεν³ τὸν θεόν⁴] λέγων⁵ "Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν."⁶ +

48 [καὶ πάντες οἱ συναγαγόμενοι ὄχλοι ἔπαινον αὐτὸν⁷ καὶ ἐθαύμαζον τὰς ἐνέργειάς αὐτοῦ⁸].

1 (OD -ονταρχος, 8 ll + et qui cum eo erant) 2 (C γεγονός)
3 (D Καὶ ὁ ἐκ. φωνήσας) 4 (C 2 ll ἐδόξαζε, I magnificat, II magnificabant) 5 (II dicentes, K + ετι) 6 (I est)
7 (D I ἐπὶ θαυμά, ss omit) 8 (D + καὶ τὰ μέτωπα, I frontes suas) 9 (ss omit, I ss + dicentes "Vae nobis, quae facta sunt [ss vae nobis, I hodie] propter peccata nostra! I + appropinquavit enim desolatio Hierusalem")

xxiii. 49 εἰσπήκεσαν δὲ [πάντες οἱ γνωστοὶ αὐτοῦ¹] ἀπὸ²
μακρόθεν³ καὶ γυναῖκες (s) +

αἱ συνακολουθοῦσαι⁴ αὐτῷ ἀπὸ τῆς Γαλιλαίας, (10)
ὁρᾶσαι [ταῦτα]. (s)

1 (MCD ll αὐτοῦ, ss of Iosue) 2 (C omits) 3 B + αἱ
4 (D ll -θήσασαι)

¹ LXX. Ps. xxii. 5, εἰς χεῖράς σου παραθήσεται τὸ πνεῦμά μου.

² Mark ii. 12 = Matt. ix. 8 = Luke v. 26; Matt. xv. 81; Luke ii. 20, v. 25, vii. 16, xiii. 18, xvii. 15, xviii. 48, xxiii. 47.

³ LXX. Ps. lxxviii. 8, ἐμάκρυνας τοὺς γνωστοὺς μου ἀπ' ἐμοῦ: xxxviii. 11, οἱ ἐγγιστά μου μακρόθεν ἔστησαν.

⁴ LXX. Ex. xii. 46 (spoken of the Paschal lamb), ὁσποῦν οὐ συντρίψετε ἀπ' αὐτοῦ. Cf. Numb. ix. 12.

⁵ LXX. Zech. xii. 10, ἐπιβλέψονται πρὸς μέν δὲ θ' ὡς κατωρχήσαντο.

xix. 30 οὗτοι οὖν¹ ἔλαβον τὸ ἔξος² Ἰησοῦ³ εἶπεν "Τετέλεσται," καὶ κλῖνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.]

9 (I omits) 10 (K I omits)

51 m. Breaking of the legs of the malefactors.

xix. 31 [Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου¹ τοῦ σαββάτου, ἠρώτησαν² τὸν Πιλάτον ἵνα καταγῶσω αὐτῶν τὰ σκέλη καὶ ἀρθώσω. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ³ 33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς εἶδον⁴ ἥδη⁵ αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, 34 ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνέειν⁶, καὶ ἐξῆλθεν εὐθὺς⁷ αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἱσραελὶτὴς μαρτυροῦν⁸, καὶ ἀληθινῶς⁹ αὐτοῦ ἵσταν¹⁰ ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν¹¹ ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε¹². 36 ἐγένετο γὰρ ταῦτα¹³ ἵνα ἡ γραφὴ πληρωθῇ Ὅστος οὐ συντρίβηται¹⁴ ἀγιοῦ¹⁵. 37 καὶ πάλιν ἑτέρα γραφὴ λέγει¹⁶ Ὅψονται εἰς ὃν ἐξεκέντησαν¹⁷.]

1 (K + omits) 2 B ll ἐκείνη 3 (K + οὖν) 4 (K I εἶδον... καὶ) 5 (8 ll omit) 6 (2 ll aperuit = ἔφραξεν, I perussit et perfodit) 7 (I omits) 8 (K ἀληθῆ) 9 (I + illi) 10 (I confringetis, K ll + ἀπ')

From the Gospel of S. Peter. vii. viii.

Τότε οἱ Ἰουδαῖοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς, γινώσκοντες οἷον κακὸν αὐτοῖς ἐποίησαν, ἤρξαντο κότεσθαι καὶ λέγειν "Ὅσα ταῖς ἀμαρτίαις ἡμῶν ἤγγισεν ἡ κρίσις καὶ τὸ τέλος Ἱερουσαλὴμ. ἔγωγ δὲ μετὰ τῶν ἑταίρων μου ἐλυπούμεν, καὶ τετραμένον κατὰ διάνοιαν ἐκρυβόμεθα· ἐξητούμεθα γὰρ ὑπ' αὐτῶν ὡς κακοῦργοι καὶ ὡς τὸν ναὸν θέλοντες ἐμπρῆσαι· ἐπὶ δὲ τούτοις πᾶσιν ἐρητοῦμεν, καὶ ἐκαθεζόμεθα πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ὥς τοῦ σαββάτου. Συναχθέντες δὲ οἱ γραμματεῖς καὶ Φαρισαῖοι καὶ πρεσβύτεροι πρὸς ἀλλήλους, ἀκούσαντες ὅτι ὁ λαὸς ἅπας γογγύζει καὶ κότεται τὰς ἐνέργειάς αὐτοῦ¹ λέγοντες ὅτι "Ἐἰ τῷ θανάτῳ αὐτοῦ ταῦτα τὰ μέγιστα σημεῖα γέγονεν, ἴδετε ὅτι πόσον δίκαιός ἐστιν²."

(Continued on p. 168)

xix. 35 εἰσπήκεσαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ [ἡ μήτηρ αὐτοῦ¹ καὶ] ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία² ἡ τοῦ Κλωπᾶ³ καὶ Μαρία⁴ ἡ Μαγδαληνῆ⁵.

36 [Ἰησοῦς οὖν ἰδὼν τὴν μητέρα⁶ καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα⁷ λέγει τῇ μητρὶ "Γύναι, ἴδε⁸ ὁ υἱός σου." 37 εἶτα λέγει τῷ μαθητῇ "Ἴδε, ἡ μήτηρ σου." καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.]

1 (I + Maria) 2 (K Μαριάμ) 3 (I + et Maria Iacobi) 4 (I omits) 5 (K + omits) 6 (K + καὶ) 7 (K ἰδοὺ) 8 (2 ll omit)

S. MATTHEW.

S. MARK.

52. THE BURIAL.

52 a. Joseph's request.

xv. 42—47.

xxvii. 57 Ὁψίας δὲ γενομένης

ἦλθεν

ἄνθρωπος [πλούσιος] ἀπὸ Ἀρμαθαίας, τοῦνομα Ἰωσήφ,

ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ.
38 οὗτος προσελθὼν τῷ Πειλάτῳ
ᾤτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

1 B ἐμαθήτευσε 2 (D ll προσῆλθεν...καὶ)

xxvii. (38) τότε ὁ Πειλάτος

ἐκέλευσεν ἀποδοθῆναι¹.

1 (C ll + τὰ σῶμα)

xxvii. 59 καὶ [λαβὼν¹ τὸ σῶμα δὲ Ἰωσήφ]
ἐνετύλιξεν αὐτὸ (ἐν)² σινδόνι [καθαρῆ]³,
60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ (3) [αὐτοῦ] μνημείῳ
ὃ ἐλατόμησεν ἐν τῇ πέτρῃ,
καὶ προσκυλίσας λίθον μέγαν⁴ τῇ θύρῃ τοῦ μνημείου
[ἀπῆλθεν. 61 Ἦν δὲ ἐκεῖ Μαριάμ⁵ ἡ⁶ Μαγδαληνῇ
καὶ ἡ⁷ ἄλλη Μαρία †
[καθήμεναι ἀπέναντι⁸ τοῦ τάφου].

1 (D παραλ.) 2 (D omits) 3 NC l omits 4 (e² new)
5 (N omits) 6 (A ll + ἐπὶ) 7 (D Μαρία) 8 (D κατέν.)

52 d. Setting the watch.

[xxvii. 62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευὴν, συνή-
χθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλάτον 63 λέγοντες
"Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν¹· Μετὰ
τρεῖς ἡμέρας ἐγείρομαι·" 64 κέλευσον οὖν ἀσφαλίσθαι τὸν τάφον
ἕως τῆς² τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταί³ κλέψωσι⁴
αὐτὸν καὶ εἰπωσιν⁵ τῷ λαῷ⁶· "Ἡγέρθη ἀπὸ τῶν νεκρῶν," καὶ ἔσται ἡ
ἐσχάτη πλάνη χειρῶν⁷ τῆς πρώτης." 65 εἶπὲν αὐτοῖς ὁ Πειλάτος
"Ἔχετε κουστωδίας⁸· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε." 66 οἱ δὲ
πορευθέντες ἠσφάλισαν⁹ τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ
τῆς κουστωδίας¹¹.]

1 (D + εἶπε) 2 (D omits) 3 OD ll + αὐτοῦ 4 (N
κλέψουσιν) 5 (D + εἰπὼσιν) 6 (2 ll + εἶπε) 7 (N χεῖρον,
D χεῖρω) 8 NOD + δέ 9 (D ll φύλακας, 1 milites)
10 (D - φάλισαν) 11 (D ll τῶν φυλάκων)

41 Καὶ ἡδὴ ὁψίας γενομένης,
[ἐπεὶ τὴν παρασκευὴν, ὃ ἐστὶν προσάββατον^{1,2}, (1)] (iii)
43 ἐλθὼν³
Λ Ἰωσήφ⁴ ἀπὸ Ἀρμαθαίας (2) εὐσχήμων βουλευτῆς,

ὃς⁵ καὶ αὐτὸς τὴν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ,
τολμήσας⁶ εἰσῆλθεν⁷ πρὸς τὸν⁸ Πειλάτον
καὶ ᾤτήσατο τὸ σῶμα⁹ τοῦ Ἰησοῦ.

1 (D + ll πρὶν σάββατον) 2 (e² it was on the Sabbath) -
3 (D ll ἦλθεν) 4 NO + δ (1 Iosus) 5 (N omits) 6 (ll + εἶπε,
ll + hic) 7 (D ἦλθεν) 8 (OD omits) 9 (D² πτώμα) (D² πτώμα)

52 b. Pilate's doubt.

xv. 44 [ὁ δὲ Πειλάτος] [ἐθαύμασεν¹ εἰ ἡδὴ τέθνη (ii, iii)
κεν², καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπη-
ρώτησεν αὐτὸν εἰ ἡδὴ³ ἀπέθανεν^{4,5}. 45 καὶ γνοὺς
ἀπὸ⁶ τοῦ κεντυρίωνος⁷] [ἔδωρήσατο τὸ πτώμα⁸ (ii)
τῷ Ἰωσήφ⁹.]

1 (KD ll ἐθαύμαζεν) 2 (D ἐπεθῆκει) 3 NC πάλαι (e² omits)
4 (D τεθῆκει) 5 (l omits) 6 (D παρὰ) 7 (C ll σῶμα,
D l e² + αὐτοῦ) 8 (B Ἰωσήφ)

52 c. The epitombment.

xv. 46 καὶ¹ ἀγοράσας σινδόνα
καθελὼν² αὐτὸν ἐνεῖλησεν³ τῇ σινδόνι⁴,
καὶ ἔθηκεν⁵ αὐτὸν ἐν⁶ μνήματι⁷,
ὃ τὴν λελατομημένον⁸ ἐκ⁹ πέτρας,
καὶ προσεκύλισεν¹⁰ λίθον¹¹ ἐπὶ τὴν θύραν τοῦ μνημείου¹².
47 Ἡ δὲ Μαρία ἡ¹³ Μαγδαληνῇ
καὶ Μαρία ἡ¹⁴ Ἰωσήφ¹⁵
ἐθεώρουν ποδῶν¹⁶ τέθειται¹⁷.

1 (D ll δ δὲ Ἰωσήφ, 1 Iosus autem) 2 (C l + καὶ) 3 (D e²
λαβὼν, 1 acceptum) 4 (D l εἰς τὴν σινδόνα) 5 (C κατέθηκεν)
6 (D + τῷ) 7 (OD μνημείῳ) 8 (D + τῆς) 9 (D² προσκυλίσας)
10 (N + μέγαν) 11 (D + καὶ ἀπῆλθεν) 12 (D + omits) 13 (D
omits) 14 (D ll Ἰακώβου, A l Ἰωσήφ, 1 Iacobi et Ioseph,
1 Iacobi et Maria Ioseph, e² the daughter of James, C Ἰωσήφ)
15 (D ll ἐθεώσαντο τὸν τόπον οὗτον) 16 (N omits two lines and
part of xvi. 1)

From the Gospel of S. Peter. viii.

ἐφοβήθησαν οἱ πρεσβύτεροι, καὶ ἦλθον πρὸς Πειλάτον δέοντες
αὐτοῦ καὶ λέγοντες· "Παράδος ἡμῖν στρατιώτας, ἵνα φυλάξωμεν¹ τὸ
μνήμα αὐτοῦ ἐπὶ τρεῖς ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ
κλέψωσι αὐτὸν καὶ ὑπολάβῃ ὁ λαὸς ὅτι ἐκ νεκρῶν ἀνέστη, καὶ
ποιήσωσιν ἡμῖν κακά." ὁ δὲ Πειλάτος παραθέδωκεν αὐτοῖς Πιερρώνιον
τὸν κεντυρίωνα μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον. καὶ σὺν
αὐτοῖς ἦλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνήμα, καὶ κυλί-
σαντες λίθον μέγαν κατὰ τὸν κεντυρίωνος καὶ τῶν στρατιωτῶν ἑμῶν
πάντες οἱ ὄντες ἐκεῖ ἔθηκαν ἐπὶ τῇ θύρᾳ τοῦ μνημείου, καὶ ἐπεί-
χρισαν ἐπὶ τὰ σφραγίδας, καὶ σκηπὴν ἐκεῖ πῆξαντες ἐφύλαξαν.

S. LUKE.

xxiii. 50—55.

50 Καὶ [ἰδοὺ]

ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς [ὑπάρχων,
 ἄνθρωπος ἀγαθὸς καὶ δίκαιος]¹, οὗτοι οὐκ ἦν συνεκαταθεμένοι²
 τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, —]

ἀπὸ Ἀριμαθαίας [πρόκειται τῶν Ἰουδαίων³], (2)
 ὃς⁴ προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ⁵,

52 οὗτος⁶ προσελθὼν τῷ Πειλάτῳ
 ᾤτησάτο τὸ σῶμα τοῦ Ἰησοῦ,

1 (NC1 + καὶ, C + δ) 2 (D11 omits) 3 B omits 4 (I
 omits) 5 NCD -τιθέμενος 6 (A1 + καὶ) 7 (A 211 + καὶ
 αὐτοῖς) 8 (ss of the heavens) 9 (D^s omits, 1 et)

1 (I + Pilatus autē cum audisset quia exspiravit, clari-
 ficavit dominum et dēnavit corpus Ioseph)

xxiii. 53 καὶ

καθελὼν¹ ἐνετύλιξεν αὐτὸ² σινδόνι,
 καὶ ἔθηκεν αὐτὸν³ ἐν μνήματι

λαξευτῇ⁴ οὗ οὐκ ἦν οὐδεὶς σὺν⁵ καίμενος⁶. (3)

54 Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσ-
 κεν⁷. (1)

55 Κατακολούθησας⁸ δὲ αἱ⁹ γυναῖκες, αἵτινες ἦσαν
 συνεληλυθυῖαι ἐκ¹⁰ τῆς Γαλιλαίας αὐτῷ¹¹, ἐθεόσαντο
 τὸ μνημεῖον¹² καὶ ὡς ἐτίθη τὸ σῶμα¹³ αὐτοῦ.

1 (I + corpus, I + illud, I + illum) 2 (II omits, I eum, D τὸ
 σῶμα τοῦ Ἰησοῦ, D11 + ἐν) 3 (A1 αὐτὸν, I omits) 4 (D μνη-
 μαίον λελατομένην) 5 (NC οὐδέπω) 6 (D1 + καὶ θάνατος αὐτοῦ
 ἐπέθηκεν τῷ μνημείῳ λίθον ὃν μόλις εἰκοσι ἐκύλιον, I + ibi sepe-
 lierunt corpus Ihesu) 7 (A11 παρασκευῆς) 8 (D1 ἦν δὲ ἡ
 ἡμέρα παρασκευῆς) 9 (D11 Κατακολούθησαν... καὶ) 10 (D11
 ἡμέρα, NC omits) 11 (D11 ἀπὸ) 12 (C? D1 omits) 13 (D
 μῆμα) 14 (D omits)

S. Luke (58) seems to have derived from S. John's oral
 teaching (41) the fact that no one had been laid in the
 sepulchre; S. Matthew borrows the fact that it was new but
 adds that it was Joseph's.

¹ Cf. Rom. vi. 4, συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος. Acts xiii. 29, ὡς δὲ ἐτέλειαν πάντα τὰ περὶ αὐτοῦ
 γεγραμμένα, καθελόντες αὐτὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον.

² For similar geographical notes cf. Luke i. 20, iv. 81, viii. 26.

³ Matt. xxviii. 1.

⁴ Luke xxiii. 49.

S. JOHN.

The trito-Mark (42) and S. Luke (54) seem to have derived
 from S. John's oral teaching (42) the fact that the day was
 Friday.

xix. 38—42.

38 Μετὰ δὲ ταῦτα

ἤρōτησεν τὸν Πειλάτον Ἰωσήφ¹ ἀπὸ Ἀριμαθαίας,
 ὃν μαθητῆς (τοῦ)² Ἰησοῦ [κεκρυμμένος διὰ
 διὰ τὸν φόβον τῶν Ἰουδαίων],

ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ³.

1 (K + δ) 2 B omits 3 (I Ihesum)

xix (38) καὶ ἐπέτρεψεν ὁ Πειλάτος.

[ἦλθεν¹ οὖν καὶ ἦρεν² τὸ σῶμα αὐτοῦ³.

39 ἦλθεν δὲ⁴ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν⁵ νυκτὸς τὸ
 πρῶτον, φέρων⁶ θιγμά⁷ σμύρνης⁸ καὶ ἀλόης ὡς λίτρας ἑκατόν.]

1 (K11 ἦλθεν) 2 (K11 ἦραν) 3 (K11 αὐτόν) 4 (E11 οὖν)
 5 (K11 τὸν Ἰησοῦν) 6 (K ἔχων) 7 A μίγμα 8 (K σμύρνη)

xix. 40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ

καὶ ἔθηκαν αὐτὸ¹ ὀθονίοις² μετὰ τῶν ἀρωμάτων,
 [καθὼς ἔθος ἐστίν³ τοῖς Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ ἐν
 τῷ τόπῳ ὅπου ἐσταυρώθη κήποι, καὶ ἐν τῷ κήπῳ]
 μνημεῖον καινόν, ἐν ᾧ οὐδέποτε οὐδεὶς ἦν τεθειμένος⁴. (3)
 42 ἐκεῖ οὖν διὰ τὴν παρασκευῆν τῶν Ἰουδαίων⁵, (1) ὅτι ἐγγὺς
 ἦν τὸ μνημεῖον.]

¹ ἔθηκαν τὸν Ἰησοῦν.

1 (A I + ἐν) 2 (211 omits) 3 (I Moyses iussit, K ἐθος ἦν)
 4 (311 omits) 5 (K + + σπου)

From the Gospel of S. Peter. ii.

Ἰστέκει δὲ ἐκεῖ Ἰωσήφ ὁ φίλος Πειλάτου καὶ τοῦ κυρίου, καὶ
 εἰδὼς ὅτι σταυρίσκειν αὐτὸν μέλλουσιν, ἦλθεν πρὸς τὸν Πειλάτον
 καὶ ἤτησε τὸ σῶμα τοῦ κυρίου πρὸς ταφὴν. καὶ ὁ Πειλάτος πέμψας
 πρὸς Ἡρώδην ἤτησεν αὐτοῦ τὸ σῶμα, καὶ ὁ Ἡρώδης ἔφη "Ἀδελφε
 Πειλάτε, εἰ καὶ μὴ τις αὐτὸν ἤτηκει, ἡμεῖς αὐτὸν ἐθάπτομεν, ἐπεὶ
 καὶ σάββατον ἐπιφώσκει· γέγραπται γὰρ ἐν τῷ νόμῳ ἥλιος μὴ
 δοῦναι ἐπὶ πεφανεμένῳ."

S. MATTHEW.

58 a. S. Matthew's "Late on Saturday night, at dawn of Sunday morning" seems to indicate about 4 a.m. on Sunday, for though the Jewish day legally ended at sunset, the Jews always spoke of 'yesterday' and 'to-morrow' exactly as we do, with reference to the night's sleep. S. Mark's "Very early on the first day of the week" will mean much the same thing, for *πρωὶ* is strictly speaking the fourth watch of the night (8—6 a.m.), and although we cannot restrict its popular use to that period any more than *ὅψε* is restricted to the first watch, yet *λίαν πρωὶ* in an ancient author could hardly be much later than 4 a.m. When therefore the trito-Mark immediately adds "when the sun had risen" he so conspicuously contradicts the proto-Mark, that I have assumed a primitive corruption of the text, supposing the words 'not yet' to have been lost. (Continued on page 171.)

xxviii. 1—20.

Conflation.

: [Ὁφείλει σαββάτων,] τῇ ἐπιφωσκούσῃ^a εἰς μίαν σαββά-
των, (a)

ἦλθεν Μαρία¹ ἡ² Μαγδαληνῇ } (i)
καὶ ἡ ἄλλη Μαρία }
[θεωρῆσαι τὸν τάφον].

1 NO Μαριάμ 2 (D omits)

From the Gospel of S. Peter. viii. ix.

Πρωίως δέ, ἐπιφώσκοντες τοῦ σαββάτου, ἦλθεν ὄχλος ἀπὸ Ἱερου-
σαλὴμ καὶ τῆς περιχώρου ἵνα ἴδωσι τὸ μνημεῖον ἐσφραγισμένων.
Τῇ δὲ νυκτὶ ᾗ ἐπέφωκεν ἡ κυριακὴ, φυλάσσοντων τῶν στρατιωτῶν
ἀπὸ δύο δύο κατὰ φρουράν, μεγάλη φωτὴ ἐγένετο ἐν τῷ οὐρανῷ
καὶ εἶδον ἀνοιχθέντας τοὺς οὐρανοὺς καὶ δύο ἄνδρας κατελθόντας
ἐκεῖθεν, πολλὸ φέγγος ἔχοντας, καὶ ἐγγίσαντας τῷ τάφῳ. ὁ δὲ λίθος
ἐκεῖνος ὁ βεβλημένος ἐπὶ τῇ θύρᾳ ἀφ' ἑαυτοῦ κυλισθεὶς ἐπεχώρησε
παρὰ μέρος, καὶ ὁ τάφος ἠνεῴχθη καὶ ἀμφότεροι οἱ νεανίσκοι εἰσῆλθον.
Ἰδόντες οὖν οἱ στρατιῶται ἐκείνοι ἐξέπαισαν τὸν κεντρῴωνα καὶ τοὺς
πρεσβυτέρους, παρήσαν γὰρ καὶ αὐτοὶ φυλάσσειν· καὶ ἐξηγου-
μένων αὐτῶν εἶδον, πάλιν ὁρῶντες ἐξελθόντας ἀπὸ τοῦ τάφου τρεῖς
ἄνδρας, καὶ τοὺς δύο τὸν ἕνα ὑπορθούντας, καὶ σταυρὸν ἀκολουθοῦντα
αὐτοῖς· καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ,
τοῦ δὲ χειραγωγουμένου ὅτι· αὐτῶν ὑπερβαίνουσιν τοὺς οὐρανοὺς.
καὶ φωνῆς ἤκουον ἐκ τῶν οὐρανῶν λεγούσης· "Ἐκτρυφᾶτε τοῖς κοιμη-
μένοις·" καὶ ὑπακούσῃ ἡκούετο ἀπὸ τοῦ σταυροῦ [δ]τι· "Καί."

xxviii. a καὶ [ἰδοὺ σεισμός ἐγένετο μέγας·] ἄγγελος γὰρ Κυρίου
[καταβὰς ἐξ¹ οὐρανοῦ καὶ² προσελθὼν³] ἀπεκύλισε τὸν λίθον⁴
[καὶ ἐκάθιστο ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ εἰδέα αὐτοῦ⁵ ὡς ἀστραπὴ]
καὶ τὸ ἔνδυμα αὐτοῦ λευκόν⁶ [ὡς⁷ χιών⁸. 4 ἀπὸ δὲ τοῦ φόβου
αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν⁹ ὡς⁷ νεκροί.]

5 [ἀποκριθεὶς] δὲ⁸ ὁ ἄγγελος εἶπεν [ταῖς γυναῖξιν]⁹

"Μὴ φοβεῖσθε¹⁰ [ὑμεῖς,

οἶδα γὰρ ὅτι] Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· †

6 οὐκ ἔστιν ὧδε, ἠγγέρθη⁹ [γὰρ¹¹ καθὼς εἶπεν †

δεῖτε] ἴδετε τὸν τόπον ὅπου ἔκειτο¹².

7 καὶ [ταχὺ] πορευθεῖσαι¹¹ εἰπατε τοῖς μαθηταῖς αὐτοῦ
ὅτι· Ἠγγέρθη ἄπὸ τῶν νεκρῶν¹², καὶ ἰδοὺ¹³

προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν,

ἐκεῖ αὐτὸν ὁψέσθε·

[Ἰδοὺ εἶπον ὑμῖν.¹⁴

1 (D ἀπ') 2 (D omits) 3 (s^u omits) 4 (C 2 ll + ἀπὸ
τῆς θύρας) 5 (N † omits) 6 (ll omits) 7 (C ὡσεὶ) 8 (C ?
omits) 9 (N omits) 10 (N φοβηθήτε) 11 (l omits)
12 (CD ll + ὁ κύριος) 13 (D ll s^u omits) 14 (l sicut dixit
vobis: W. H. favour this reading)

^a Luke xxiii. 54, καὶ σάββατον ἐπέφωκεν.

^b The Resurrection is alluded to in 1 Thess. i. 10, iv. 14; 1 Cor. vi. 14, xv. 1—58; 2 Cor. iv. 14, v. 15, xiii. 4; Gal. i. 1; Rom. i. 4, iv. 24 f., vi. 4 f., 9, vii. 4, viii. 11, 84, x. 7 f., xiv. 9; Phil. iii. 10; Col. i. 18, ii. 12, iii. 1; Eph. i. 20,

S. MARK.

53. THE RESURRECTION.

xvi. 1—8 [9—20].

53 a. Women (SS. Peter and John) visit
the tomb.

: Καὶ διαγενομένου τοῦ σαββάτου¹

ἦ² Μαρία ἡ Μαγδαληνῇ } (i)

καὶ Μαρία ἡ³ (τοῦ) Ἰακώβου [καὶ Σαλώμης⁴] } (iii)
ἠγόρασαν⁵ ἀρώματα ἵνα ἐλθούσαι⁶ ἀλείψουσιν αὐτόν.

a καὶ λίαν⁷ πρωὶ⁸ (τῇ) ἡ⁹ μῆ¹⁰ τῶν¹¹ σαββάτων¹² (a)

ἔρχονται ἐπὶ τὸ μνημεῖον¹³

[ἡ μῆ¹⁴ ἀνατελειαν¹⁵ τοῦ ἡλίου. (iii)]

3 καὶ ἔλεγον πρὸς ἑαυτάς¹⁶

"Τίς ἀποκυλίσει¹⁷ ἡμῖν¹⁸ τὸν λίθον

ἐκ¹⁹ τῆς θύρας τοῦ μνημεῖου²⁰;"

4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται²¹ ὁ λίθος,

[ἦν γὰρ μέγας σφόδρα²².] (iii)

1 (D l omit) 2 NO omit 3 (s^u + daughter of) 4 (D ll
πορευθεῖσαι) 5 (3 ll attulerunt) 6 (D ll s^u omit) 7 (D 3 ll
omit) 8 (3 ll omit) 9 BD omit (C τῆς) 10 (CD μῆς)
11 (C omits) 12 (D ll σαββάτων) 13 (NO μῆμα)
14 (added by conjecture A. W.) 15 D ll ἀνατελλόντες (3 ll +
iam) 16 (D † αὐτοῖς) 17 (D s^u † ἀποκαλύψει corrected
to -κυλίσει) 18 (D † ἡμῶν) 19 (OD ll ἀπὸ) 20 (1 + subite
autem ad horam tertiam tenolrae diel factae sunt per totum
orbem terrae et descendunt de caelis angeli et surgunt) in
claritate vivi dei simul ascendunt cum eo et continuo lux
facta est) 21 (C ἀπο-) 22 (D ll s^u † γὰρ μέγας σφόδρα·
καὶ ἔρχονται καὶ εὐρίσκουσιν ἀποκεκυλισμένον τὸν λίθον)

53 b. Vision of an Angel (two Angels).

xvi. 5 καὶ εἰσελθοῦσαι¹ εἰς τὸ μνημεῖον

εἶδον νεανίσκον καθήμενον² [ἐν τοῖς δεξιῶς] (iii)

περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν³.

[6 ὁ δὲ δὲ⁴ λέγει αὐταῖς⁵ (ii)]

"Μὴ ἐκθαμβεῖσθε⁶.

Ἰησοῦν ζητεῖτε τὸν Ναζαρητὴν⁷ τὸν ἐσταυρωμένον·

ἠγγέρθη⁸, οὐκ ἔστιν ὧδε·

ἴδε ὁ τόπος⁹ ὅπου ἔθηκαν αὐτόν·

7 ἀλλὰ ὑπάγετε¹⁰ εἰπατε τοῖς μαθηταῖς αὐτοῦ

[καὶ τῷ Πέτρῳ] ὅτι (iii)

Ἐπορεύε¹¹ ὑμᾶς εἰς τὴν Γαλιλαίαν (3)·

ἐκεῖ αὐτὸν¹² ὁψέσθε,

καθὼς εἶπεν¹³ ὑμῖν.]¹⁴

1 B ελθοῦσαι 2 (l omits, 1 + et) 3 (D ἐθαμβήσαν)
4 (D ll καὶ) 5 (D s^u † αὐτοῖς, D l + ὁ ἄγγελος) 6 (D l φοβεῖσθε)
7 (D + τὸν) 8 (ND omit) 9 (D s^u ll ἴδετε ἐκεῖ τόπον αὐτοῦ)
10 (CD s^u l + καὶ) 11 (D s^u Ἰδοὺ προάγω, l Praeocedo) 12 (D s^u l με)
13 (D s^u ll εἶρηκα)

^b Cf. Matt. xvii. 2, λευκὰ ὡς τὸ φῶς.

S. LUKE.

Mr Kennett suggests that the difficulty may arise from translation. The original Aramaic may have run ܡܕܢܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ 'on the eve of the first day of the week.' This phrase S. Matthew has rendered τῇ ἐπιφωσκούσῃ εἰς ἡμέραν σαββάτων and S. Luke (54) σάββατον ἐπέφωσκεν. These renderings imply 'light' and are therefore inadequate and misleading, for although the word ܡܕܢܐ signifies 'dawn,' yet in practice it was applied to the whole night, exactly as in English 'Christmas eve' means the whole of the day before Christmas, though it ought to mean the period of twilight only. We have had reason already to doubt whether the trito-Mark was a Semitic scholar; if his knowledge of Aramaic was slight, he might be misled by the root meaning of the word, even though he produces a self-contradiction.

If this view be accepted, we shall see here another example in which S. John silently corrects S. Mark, for his words "while it was yet dark" can hardly have been inserted for any other purpose.

xx. 1—xxi. 23.

: Τῇ δὲ μετὰ τῶν σαββάτων¹Μαρία² ἡ Μαγδαληνή

ἔρχεται πρῶτ³ σκοτίας ἔτι οὕσης
εἰς τὸ μνημεῖον,

xxiii. 56—xxiv. 3.

xxiii. 56 ὁποστρέψασαι δὲ¹ ἡτοίμασαν ἀρώματα [καὶ μύρα.
Καὶ τὸ μὲν σάββατον ἡσυχάσαν² κατὰ τὴν ἐντολὴν³.]

xxiv. : τῇ δὲ μετ⁴ τῶν σαββάτων ὄρθρου⁵ βαθείως
ἐπὶ τὸ μνημα⁶ ἦλθαν⁷
[φέρουσαι δὲ ἡτοίμασαν ἀρώματα⁸.]

ε⁹ εὗρον δὲ¹⁰ τὸν λίθον ἀποκεκυλισμένον¹¹ ἀπὸ τοῦ μνημείου¹²,

1 (C omits) 2 (D omits) 3 (D μετ⁴ δὲ) 4 (NC † ὄρθρου)
5 (NC μνημείου) 6 (D ἔρχοντο) 7 (D II ss καὶ τινες (ss oīhet
wōmen came or were) οὐκ αὐταῖς) 8 (D I εὐρίσκοντο δὲ ἐν
ἐαυταῖς "Τίς ἄρα ἀποκυλίσσει τὸν λίθον;" εὐδοῦσαι δὲ εὗρον)
9 (I omits, C ἔκ for ἀπὸ)

S. Luke gives no account of this visit of SS. Peter and John to the tomb, but he alludes to it without giving names in xxiv. 24.

xxiv. 3 εἰσελθοῦσαι δὲ [οὐχ¹⁰ εὗρον τὸ σῶμα¹¹].

4 καὶ [ἐγένετο¹² ἐν τῇ ἀπορείᾳ αὐτὰς περὶ τούτου¹³ καὶ¹⁴ ἰδοὺ]
ἀνδρες δύο ἐπέστησαν¹⁵ αὐταῖς¹⁶ ἐν ἐσθῇ¹⁷ ἀστραπτούσῃ¹⁸.

5 ἔμφροβον δὲ γενομένων αὐτῶν

[καὶ κλινουσῶν¹⁹ τὰ πρόσωπα²⁰ εἰς τὴν γῆν²¹

εἰπὼν πρὸς αὐτάς

"Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν²²;

6 μνησθήτε²³ ὡς²⁴ ἐλάλησεν ὑμῖν ἔτι ὅν ἐν τῇ Γαλιλαίᾳ (3),
7 λέγων²⁵ τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι²⁶ εἰς χεῖρας
ἀνθρώπων ἀμαρτωλῶν²⁷ καὶ σταυρωθῆναι²⁸ καὶ τῇ τρίτῃ ἡμέρᾳ ἀνα-
στήναι.²⁹ 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ³⁰.]

10 (NC⁹ οὐκ) 11 (NCU 2 II + τοῦ κυρίου Ἰησοῦ (I ss + of Jesus)
12 (ss omit) 13 (D αὐτοῦ) 14 (D II ss omit) 15 (C παρ-
εωστήκεισαν) 16 (ss¹⁷ there appeared to them two men, ss¹⁸ they
saw two men) 17 (C plural) 18 (D I εὐφοβοὶ δὲ γενομένηι
ἐκλιναν) 19 (A II τὸ πρόσωπον, C I + αὐτῶν) 20 (ss + for their
fear) 21 (D I + οἱ δὲ, ss + the men) 22 (I Quem quaeritis
Iesum Nazarenum, resurrexit a mortuis,) (NCU II ss + οὐκ ἔστιν
ὁδε ἀλλὰ (C I omit ἀλλὰ) ἡγέρθη 23 (D I + δὲ) 24 (D I ss δσα)
25 (D I omit) 26 (I omits, D II omit ἀμαρτωλῶν) 27 (I
ss horum)

ii. 6; 2 Tim. ii. 8; Hebr. xiii. 20; Rev. i. 5, 18, ii. 8, 1 Pet. i. 8, 21, iii. 21; Acts i. 8, 22, ii. 24, 31 f., iii. 15, 26, iv. 10, 33,
v. 30, x. 40 f., xiii. 30 ff., xvii. 8, 18, 31, xxvi. 23.

C lacks Luke xxiv. 8—46.
 — John xviii. 86—xx. 25.
 D — John xviii. 14—xx. 18 a.
 s^a — Matt. xxviii. 8—20.
 — John xviii. 82—xix. 89.
 s^a — Matt. xxviii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xxi. 25.

S. MATTHEW.

xxviii. 8 καὶ ἀπελθοῦσαι¹⁸ ταχὺ ἀπὸ τοῦ μνημείου
 μετὰ φόβου καὶ χαρᾶς μεγάλης
 ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ⁶.

15 (D ll ἐξελ-)

FIRST DIVISION.

S. MARK.

xvi. 8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου,
 ἔχον γὰρ¹⁸ αὐτὰς τρόμος¹⁸ καὶ ἔκστασις¹⁸
 καὶ οὐδὲν οὐδὲν εἶπαν, ἐφοβούντο γὰρ...¹⁴

12 (C δὲ) 18 (D^s ll φόβος) 14 The Gospel stops here abruptly in the middle of a sentence, the last leaf having apparently been frayed away before any copy had been made. So testify the most ancient Greek MSS. B and N, also the Syriac palimpsest s^a. In the *textus receptus* twelve verses follow which are certainly ancient, but non-Marcian. Eusebius declares that most MSS. of his day did not contain them, and they are strongly condemned by internal evidence. In L, 7¹², P, ψ, 579 (Gregory), and in the Old Latin a shorter conclusion is found of much later style. For a full discussion the reader may consult Dr Hort.

53 c. First appearance, to Mary of Magdala (and other women), early on Easter day.

[xxviii. 9¹ καὶ ἰδοὺ² Ἰησοῦς ὑπῆρτησεν³ αὐταῖς λέγων "Χαίρετε"
 αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν
 αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς¹⁴ "Μὴ φοβεῖσθε· ὑπάγετε
 ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου⁵ ἵνα ἀπελθωσιν⁶ εἰς τὴν⁸ Γαλι-
 λαίαν, κακεῖ με ὄψονται⁹."]

1 (C 2 ll + ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ)
 2 (D + δ) 8 (D ἀπῆντ.) 4 (2 ll omit) 5 (N omits)
 6 (N ll ἐλθωσιν) 7 (l quia praecedo vos) 8 (D omits)
 9 (D 2 ll ὄψεσθε)

Pseudo-Mark.

(Written by Aristion?)^a

xvi. 9 [Ἄναστὰς δὲ¹¹ πρῶτῃ σαββάτῳ (ἐφάνη πρῶτον¹²
 Μαρίᾳ τῇ⁴ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἐπὶ δαίμονια¹³.
 10 ἐκείνη⁵ πορευθεῖσα⁶ ἀπήγγειλεν τοῖς⁷ μετ' αὐτοῦ γενομένοις
 πενθοῦσι καὶ κλαίουσιν· 11 κακεῖνοι⁸ ἀκούσαντες ὅτι ᾤ⁹ καὶ ἐθέθη
 ὑπ' αὐτῆς ἠπίστησαν.]

1 (C? Καὶ ἀναστὰς) 2 (D^s † ἐφανέρωσεν πρῶτον) 3 (C
 Μαριάμ) 4 (D^s omits) 5 (C? ll + δὲ) 6 (K l ἀπελθοῦσα,
 l videns) 7 (D αὐτοῖς τοῖς, ll eis or his or illis, qui) 8 (C ll
 ἐκεῖνοι δὲ)

From the Gospel of S. Peter. x.

Συνεσκέπτοντο οὖν ἀλλήλοις ἐκεῖνοι ἀπελθεῖν καὶ ἐμφανίσαι
 ταῦτα τῷ Πειλάτῳ. καὶ ὅτι διανοοῦμένων αὐτῶν φαίνονται πάλιν
 ἀνοχθέντες οἱ οὐρανοὶ καὶ ἀνθρωπὸς τις κατελθὼν καὶ εἰσελθὼν εἰς
 τὸ μνημα. ταῦτα ἰδόντες οἱ περὶ τὸν κεκρυμμένα νυκτὸς ἔσπευσαν
 πρὸς Πειλάτον, ἀφέντες τὸν τάφον ὃν ἐφύλασσαν, καὶ ἐξηγήσαντο
 πάντα ἅπερ εἶδον, ἀγωνιῶντες μεγάλως καὶ λέγοντες "Ἀληθῶς υἱὸς
 ἦν θεοῦ." ἀποκριθεὶς ὁ Πειλάτος ἔφη "Ἐγὼ καθαρεύω τοῦ αἵματος
 τοῦ υἱοῦ τοῦ θεοῦ, ὅμῳ δὲ τοῦτο ἔδοξεν." εἰτα προσελθόντες πάντες
 ἰδόντο αὐτοῦ καὶ παρεκάλουν κελεῖσθαι τῷ κεκρυμμένῳ καὶ τοῖς
 στρατιώταις μὴδὲν εἰπεῖν ἃ εἶδον· "συμφέρει γάρ," φασίν, "ἡμῶν
 ὀφλῆσαι μεγίστην ἀμαρτίαν ἔμπροσθεν τοῦ θεοῦ, καὶ μὴ ἔμπεσεῖν
 εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων καὶ λιθασθῆναι." ἐκέλευσεν οὖν
 ὁ Πειλάτος τῷ κεκρυμμένῳ καὶ τοῖς στρατιώταις μὴδὲν εἰπεῖν.

53 d. Bribing the Watch.

11 [Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστῳβίας ἐλθόντες εἰς
 τὴν πόλιν ἀπήγγειλαν¹ τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.
 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε² λαβόντες³
 ἄργύρια ἱκανά⁴ ἔδωκαν τοῖς στρατιώταις 13 λέγοντες "Εἰπάτε ὅτι
 'Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψάν αὐτὸν ἡμῶν κοιμωμένων.'
 14 καὶ ἔὰν ἀκουσῇ τοῦτο ἐπὶ⁵ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν⁶ καὶ
 ὑμᾶς ἀμερμένους ποιήσομεν⁷." 15 οἱ δὲ λαβόντες⁸ ἄργύρια ἐποίησαν
 ὡς ἐθιδάχθησαν. Καὶ διεφημίσθη⁹ ὁ λόγος οὗτος παρὰ¹⁰ Ἰουδαίους
 μέχρι¹¹ τῆς σήμερον (ἡμέρας)¹².]

1 (ND ἀπῆγγ.) 2 (D omits) 3 (N † ἐποίησαν) 4 (D ll
 ἀργύριον ἱκανόν) 5 BD ll ἐπὶ 6 (CD ll + αὐτὸν) 7 (N
 † ποιήσωμεν) 8 D + τὰ 9 N ἐφημ- 10 (D + τοῖς) 11 (ND ἕως)
 12 N l omit

^a See F. O. Conybeare, *Expositor* iv. viii. 241 ff.
^b Luke viii. 2.

S. LUKE.

VARIOUS.

xxiv. 9 καὶ ὑποστρέψασαι (ἀπὸ τοῦ μνημείου)¹ἀπήγγειλαν ταῦτα πάντα² τοῖς ἑνδεκα καὶ πᾶσιν τοῖς
λοιποῖς³.10 ἦσαν δὲ⁴ ἡ Μαγδαληνὴ Μαρία⁵ [καὶ Ἰωάννα] καὶ Μαρία
ἡ⁶ Ἰακώβου· (1) [καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς⁷
ἀποστόλους ταῦτα⁸· 11 καὶ ἐφάνησαν ἑνώπιον αὐτῶν⁹· 12 ὥστε
λῆροι τὰ ῥήματα ταῦτα¹¹, καὶ ἠπίστεον αὐταῖς¹².]1 D ll omit 2 (as words) 3 (as + of the disciples)
4 (D as omit, K ll ἦν δὲ) 5 (K Μαριάμ) 6 (as + daughter of)
7 (K ll + αὐτοῖς) 8 (D^s † αὐτοῖς) 9 (l omits) 10 (l Apostolis)
11 (A l αὐτῶν) 12 BK ll as + 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν
ἐπὶ τὸ μνημεῖον· καὶ παρακλῆσας βλέπει τὰ ὀθῶνα μόνον (K omits
μόνον)· καὶ ἀπῆλθεν πρὸς αὐτὸν (K ἐαυτὸν) θαυμάζων τὸ γεγονός.

From the Gospel of S. Peter. xi.

Ὁρῶν δὲ τῆς κυριακῆς Μαριάμ ἡ Μαγδαληνὴ, μαθήτρια τοῦ
κυρίου (φοβουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο ὑπὸ τῆς
ὀργῆς, οὐκ ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου ἃ εἰώθεσαν ποιεῖν αἱ
γυναῖκες ἐπὶ τοῖς ἀποθνήσκουσιν καὶ τοῖς ἀγαπωμένοις αὐταῖς),
λαβούσα μεθ' ἐαυτῆς τὰς φίλας ἦλθεν ἐπὶ τὸ μνημεῖον ὅπου ἦν τοῦθεῖς.
καὶ ἐφοβούτο μὴ ἴδωσιν αὐτὰς οἱ Ἰουδαῖοι, καὶ ἔλεγον· Ἐἰ καὶ μὴ ἐν
ἐκείνῃ τῇ ἡμέρᾳ ᾗ ἐσταυρώθη ἐδιωχθήμεν κλαῦσαι καὶ κήρυτθαι, καὶ
εἶναι ἐπὶ τοῦ μνήματος αὐτοῦ ποιήσωμεν ταῦτα. τίς δὲ ἀποκυλίσκει
ἡμῶν καὶ τὸν λίθον τὸν τεθῆντα ἐπὶ τῆς θύρας τοῦ μνημείου, ἵνα
εἰσελθοῦμαι παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα;
μέγας γὰρ ἦν ὁ λίθος, καὶ φοβούμεθα μὴ τις ἡμᾶς ἴδῃ. καὶ εἰ μὴ
δυνάμεθα, ἅν' ἐπὶ τῆς θύρας βάλωμεν ἃ φέρομεν εἰς μνημοσύνην
αὐτοῦ, κλαύσομεν καὶ κοφόμεθα ἕως ἔλθωμεν εἰς τὸν οἶκον ἡμῶν." καὶ
ἀπελθούσαι εὗρον τὸν τάφον ἄνωγμένον· καὶ προσελθούσαι
παρέκυναν ἐκεῖ, καὶ ὁρῶν αὐτὰς ἐκεῖ τινος νεανίσκου καθεζόμενον μέσῳ
τοῦ τάφου, ὡραῖον καὶ περιβεβλημένον στολὴν λαμπροτάτην, ὅστις
ἔφη αὐταῖς· "Τί ᾔλλατε; τίνα ζητεῖτε; μὴ τὸν σταυρωθέντα ἐκείνου;
ἀνάστη καὶ ἀπῆλθεν· εἰ δὲ μὴ πιστεύετε, παρακλῆκατε καὶ ἴδατε
τὸν τόπον ἐνθα ἔκειτο, ὅτι οὐκ ἔστιν· ἀνάστη γὰρ καὶ ἀπῆλθεν ἐκεῖ
ὅθεν ἀπεστάλη." τότε αἱ γυναῖκες φοβηθείσαι ἐφυγον.

P. Burkitt "Two Lukanisms in Gospel xi."

for inclusion in wh. as appropriate to

Peter in Galilee is suggested.

Pp. 31-33.

58 e. Second appearance, to S. Peter, on
Easter day.xxiv. (33) [καὶ εὗρον ἄνωγμένον τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,
34 λέγοντας¹· 35 ὅτι· "Ὁρῶν² ἡγήρεθ' ὁ κύριος καὶ ὡφθῇ Σίμων."]

1 (D λέγοντες) 2 (3 ll omit)

With S. Luke's *ἠπίστεον αὐταῖς* (11) compare Matt. xxviii.
17, of δὲ ἐδόξασαν, and pseudo-Mark xvi. 11, 18; also John xx.
26, Luke xxiv. 22 ff. Our Lord had counselled scepticism
(Mark xiii. 21) and the disciples were but obeying Him, as
was right. The Evangelists unite in emphasising the fact
that they were not weakly credulous on this all-important
question.

S. John xx. 11—18.

11 [Μαρία¹ δὲ εἰσῆκει πρὸς² τῷ μνημείῳ ἔξω³ κλαίονσα. ὡς οὖν
ἐκλαίεν παρέκυνεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο⁴ ἀγγέλους ἐν
λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν,
ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ⁵. 13 καὶ⁶ λέγουσιν αὐτῇ ἐκεῖνοι
"Ἦναι, τί κλαίεις;" ὁ⁷ λέγει αὐτοῖς⁸· 14 "Ἦσαν τὸν κύριόν μου, καὶ
οὐκ οἶδα ποῦ ἔθηκαν⁹ αὐτόν." 15 ταῦτα εἰπούσα ἐστράφη εἰς τὰ
ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς
ἔστιν. 16 λέγει¹⁰ αὐτῇ¹¹ Ἰησοῦς· "Ἦναι, τί κλαίεις; τίνα ζητεῖς;"
ἐκείνη¹² δοκοῦσα ὅτι ὁ κηπουρὸς ἔστιν λέγει αὐτῷ· "Κόμμε, εἰ σὺ
ἐβάστασας¹³ αὐτόν, εἰπέ μοι ποῦ ἔθηκαν¹⁴ αὐτόν, καὶ γὰρ αὐτόν¹⁵ ἀρῶ."
16 λέγει αὐτῇ¹⁶ Ἰησοῦς· "Μαριάμ¹⁷." ἡ στραφεῖσα¹⁸ ἐκείνη¹⁹ λέγει²⁰
αὐτῷ· Ἑβραῖστ²¹· "Ραββουνεῖ²²," ὁ²³ λέγεται²⁴ Διδάσκαλε²⁵. 17
17 λέγει αὐτῇ²⁶ Ἰησοῦς· "Μὴ μου ἔπαιον, ὅπως γὰρ ἀναβίβηκα
πρὸς τὸν πατέρα²⁷. πορεύου δὲ²⁸ πρὸς τοὺς ἀδελφούς μου²⁹ καὶ
εἰπὲ αὐτοῖς³⁰· Ἀναβαίνω πρὸς τὸν πατέρα μου³¹ καὶ πατέρα ὑμῶν
καὶ θεὸς³² μου καὶ θεὸς³³ ὑμῶν." 18 ἔρχεται Μαριάμ³⁴ ἡ Μαγδα-
ληνὴ ἀγγέλλουσα³⁵ τοῖς μαθηταῖς³⁶ ὅτι· "Ἐώρακα³⁷ τὸν κύριον³⁸" καὶ
ταῦτα εἶπεν αὐτῇ³⁹.]

1 (K Μαριάμ) 2 (K ἐν) 3 (K ll s^c omit) 4 (K l omit)
5 (l s^c Iesus) 6 (D s^c + τίνα ζητεῖς; B s^c + καὶ) 7 (l quae
dixit) 8 (D τέθεικ-) 9 (l + autem) 10 (D + δ) 11 (K
2 ll + δὲ) 12 (D ll ἦρε, K εἰ δὲ βάστασας) 13 (s^c + will
go and) 14 (K + δ) 15 (D Μαρία) 16 (K D ll + δ) 17
(s^c omits) 18 (s^c and she understood Him and answered
saying) 19 (ll s^c omit) 20 (D ll Ραββουνεῖ) 21 (D 2 ll
+ Κόμμε) 22 (l s^c + and she ran towards Him to touch Him.)
23 (A ll + μου) 24 (D l οὖν) 25 (K D l omit) 26 (K s^c +
"Ἰδοὺ) 27 (l omits) 28 (2 ll dominum) 29 (D^s ἀπαγγ-) 30
(D + αὐτοῖς) 31 (D ll - κεν) 32 (l omits, 2 ll mihi)
33 (D l s^c εἶπεν αὐτῇ ἐμήνησεν αὐτοῖς, l et quia haec dixit et
manifestavit eis)

1 Cor. xv. 3 [παρέδωκα γὰρ ὑμῶν ἐν πρώτοις, ὁ καὶ παρέλαβον, ὅτι
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, 4 καὶ
ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται· τῇ ἡμέρᾳ τῇ τρίτῃ¹ κατὰ τὰς γραφάς,
5 καὶ ὅτι ὡφθῇ Κηφᾷ].

1 (FG τῇ τρίτῃ ἡμέρᾳ)

S. MATTHEW.

PSEUDO-MARK.

xvi. 12.

12 [Μετὰ δὲ ταῦτα θύειν ἐξ αὐτῶν περιπατοῦσιν ἐφανέρωθ' ἐν ἱερῇ μερῇ πορευομένους εἰς ἀγρόν.]

1 (D + Kal)

The reader may be cautioned against exaggeration of the differences in the accounts of the appearances of the risen Lord, but we must neither ignore nor seek to minimize those differences. They are full of meaning for us.

Though the Resurrection itself is made the central fact of the Christian faith, the records of the appearances are neither of the highest antiquity nor of the widest diffusion. According to our reckoning eleven appearances are recorded, some by only one authority, most by but few. We must not however assume that the list is complete; S. Luke's language in Acts i. 3 leaves room for many others. Nor must we disparage the testimony of one man; many of the most important sections of the Gospels have no better attestation.

(1) The proto-Mark, though it contains at least two predictions of the Resurrection (viii. 31, x. 32—34, 'N.T. Problems,' pp. 115—124) together with an account of the empty tomb and of the vision of angels, seems to have contained none of the appearances, or else they would have passed into SS. Luke and Matthew. Although S. Mark's Gospel would be unintelligible without the Resurrection, the proto-Mark can hardly have recorded anything beyond the bare fact.

(2) S. Paul therefore is our earliest authority for the appearances. His account of them is exceedingly brief, giving no hint of time, place or attendant circumstances. There are no conversations and no revelations. We are entitled to infer that he has narrated as many as he knew and that he has put them, as far as he could, into chronological sequence. He has given six out of the eleven appearances; two of them (that to S. James certainly, and that to the five hundred probably) are not mentioned elsewhere. S. Paul expressly states that his information came from tradition and not from revelation—so we understand *παράδοσιν* both here and in 1 Cor. xi. 23—and we must remember that he had already conversed with SS. Peter and James (Gal. i. 18, 19), presumably also with some of the five hundred. The historical value therefore of his testimony stands high. In the year 57 A.D., within 28 years of the Ascension, a man of S. Paul's integrity is able to appeal to these appearances as to unquestioned facts, so generally familiar that he deems it unnecessary to give a detailed account of them. His testimony also has been accepted in the Church ever since, for we cannot allow the existence of the Church to be ignored.

(3) The deuterio-Mark (xiv. 28) gives a prediction of that journey into Galilee which plays so prominent a part in SS. Matthew and John, that in S. Matthew it is one of the two appearances which are recorded in that Gospel, while in S. John it forms a supplement to the Gospel. Now since the deuterio-Mark foretells that this journey would happen, the deuterio-Mark must certainly have described how it did happen, in those pages which have been lost. Nay more, as S. Matthew elsewhere so closely follows S. Mark, we are entitled to suppose that his account of this appearance has been taken from S. Mark and that without more changes than are usual. This consideration enables us in great measure to restore the lost pages of S. Mark.

(4) The other detailed appearances are recorded in SS. Luke and John. Full of life and graphic detail is the account of the journey to Emmaus in S. Luke. His description of the appearance on the same evening to the Eleven is from an independent source and includes the statement that the Lord ate with His disciples. This statement S. Luke confirms in the Acts—certainly in x. 41, probably also in i. 4, where *συνελήλυτοι* is taken by the Latin version to mean "eating salt with them" (*convivens, Vulgate convescens*). For the fact that the risen Lord ate, S. Luke is our sole authority.

(5) All the appearances which are recorded in S. Luke's Gospel appear to have taken place upon Easter Day, the separation at Bethany with which the Gospel concludes being, as Bishop Westcott taught, quite distinct from the Ascension. But S. John tells us of an appearance on the next Sunday. The journey also to and from Galilee with the appearance there must have cost the Apostles at least ten days. In the Acts (i. 3) S. Luke fixes the period of the appearances at forty days. It seems clear however that S. Luke, and presumably S. Paul, knew nothing of the journey into Galilee which is made so much of in the other Gospels. Not only are they silent about it, but S. Luke's language seems to exclude it. Unless we assume an interval of nearly a fortnight between Luke xxiv. 48 and the next verse (for which there is not the slightest warrant in the narrative), the command to tarry in Jerusalem until Pentecost was given to the Apostles upon Easter Day and excludes the journey into Galilee. This command is repeated in Acts i. 4, where however the exact date of it is uncertain. We hold this to be a good example of the limitations in S. Luke's information.

(6) The first appearance of all, that to Mary of Magdala, is apparently unknown to SS. Luke and Paul, but is recorded at length in S. John in his inimitable style. S. Luke is so fond of giving honour to women, that we cannot suppose him to have wittingly suppressed this notable case of it. Ignorance alone will satisfactorily account for his and S. Paul's silence. We believe that an epitome of this appearance passed from S. John's oral teaching not only into the pseudo-Mark (xvi. 9) but also into S. Matthew (xxviii. 9, 10). Those who agree with me that Matt. xxi. 14 gives an epitome of S. John's oral teaching respecting the healing of the man born blind and of the lame man at the pool of Bethesda ('Comp. of the Gospels,' p. 23), may be ready to admit that S. Matthew's account of the appearance to the women is but an epitome of S. John's account of the appearance to Mary of Magdala, for S. Matthew gives nothing new but merely repeats the old order to go into Galilee. Nay more, those who keep in mind S. Matthew's tendency to heighten events by doubling or multiplying the number of actors (see p. 135, note) may even be disposed to suspect that the same thing has been done here, thus removing some serious difficulties, for S. Luke, though he records the vision of angels, says nothing about any appearance to the women. The deuterio-Mark can hardly have contained this appearance, for S. Mark's declaration (xvi. 8) that the women said nothing to anyone expressly excludes it.

S. LUKE.

VARIOUS.

53 f. Third appearance, to Cleopas and another, at Emmaus, on Easter day.

xxiv. 13—35.

1. The journey.

13 [Καὶ ἰδοὺ¹ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ¹³ ἦσαν¹⁴ πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου¹⁵ ἐξήκοντα¹⁶ ἀπὸ Ἱερουσαλὴμ, ὃ ὄνομα¹⁷ Ἑμμαούς¹⁸, 14 καὶ αὐτοὶ ὠμλουν¹⁹ πρὸς ἀλλήλους²⁰ περὶ πόντων τῶν²¹ συμβεβηκότων τούτων. 15 καὶ ἐγένετο¹ ἐν τῷ ὁμιλεῖν αὐτοῦς καὶ συζητεῖν²² (καὶ)²³ αὐτὸς¹⁴¹¹⁵ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς¹⁶, 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινώσκειν αὐτόν.]

1 (as omit) 2 (N as ἐν τῇ αὐτῇ ἡμ., 1 omits) 3 (D1¹ Ἦσαν δὲ δύο κ.τ.λ. as And He appeared to two etc.) 4 (N † + δὲ) 5 (N1 Euseb + ἐκατόν) 6 (1 septem) 7 (D11 ὁνόματι) 8 (D Oδ-λαμμαούς, 11 Ammaus + et Cleopas) 9 (D 211 ὠμλουν δὲ) 10 (D πρὸς ἑαυτοῦς, 11 omit) 11 (D † omits) 12 (s^c omits) 13 B as omit 14 (D ὁ, 1 as omit, B αὐτοῦς) 15 (211 omit) 16 (N^o αὐτοῖς)

2. The conversation.

xxiv. 17 [εἶπεν δὲ¹¹ πρὸς αὐτοῦς¹² "Τίνας οἱ λόγοι οὗτοι ὅτι ἀντιβάλλετε πρὸς ἀλλήλους¹³ περιπατοῦντες;" καὶ² ἐστάθησαν⁴ σκυθρωποί.¹⁵ 18 ἀποκριθεὶς δὲ¹⁶ εἰς¹⁷ ὁνόματι¹⁸ Κλεόπας εἶπεν πρὸς αὐτόν "Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ¹⁹ οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ²⁰ ἐν ταῖς ἡμέραις ταύταις²¹;" 19 καὶ εἶπεν²² αὐτοῖς²³ "Ποῦα;" οἱ δὲ εἶπαν αὐτῷ²⁴ "Τὰ περὶ Ἰησοῦ τοῦ Ναζαρενοῦ²⁵, ὃς ἐγένετο ἀνὴρ²⁶ προφήτης²⁷ δυνατὸς ἐν ἔργῳ καὶ²⁸ λόγῳ ἐναντίον²⁹ τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, πο³⁰ ἔπweis τε³¹ παρέδωκεν αὐτόν³² οἱ ἀρχιερεῖς καὶ οἱ ἀρχόντες ἡμῶν³³ εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 34 ἡμεῖς δὲ ἠλπίσαμεν³⁵ ὅτι αὐτὸς ἔσται³⁶ ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ³⁷ σὺν πάσιν τούτοις³⁸ τρίτην ταύτην³⁹ ἡμέραν ἀγχι⁴⁰ ἀφ' οὗ ταῦτα⁴¹ ἐγένετο⁴². 43 ἀλλὰ καὶ γυναῖκες τινες⁴⁴ ἐξ ἡμῶν⁴⁵ ἐξέστησαν ἡμῖς, γενόμεναι⁴⁶ ὀρθρῶσαι⁴⁷ ἐπὶ τῷ μνημεῖον⁴⁸ 49 καὶ μὴ εὐροῦσαι⁵⁰ τὸ σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ⁵¹ ὁπτασίαν⁵² ἀγγέλων ἰδρακέναι⁵³, οἱ⁵⁴ λέγουσιν αὐτὸν ζῆν. 55 καὶ ἀπελθόν τινες⁵⁶ τῶν σὺν ἡμῶν ἐπὶ τῷ μνημεῖον, καὶ εὗρον οὕτως καθὼς⁵⁷ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον⁵⁸."

1 (D11 ὁ δὲ εἶπεν) 2 (D omits) 3 (D πρὸς ἑαυτοῦς, N + † λους, as omit) 4 (N11 ἐστὲ, D omits) 5 (as whích ye speak being sad, 611 omit περιπατοῦντες) 6 (as omit) 7 (A ὁ εἶς, 11 as + ex ois) 8 (D11 ὃ ὄνομα) 9 (D11 omit, N + ταῦτα) 10 (1 omits) 11 (D αὐτῷ) 12 (D omits, 11 omit αὐτῷ) 13 (D11 Ναζωραίου, 11 Nazoreno, &c.) 14 (11 omit) 15 (A1 + ἐν) 16 (D11 ἐν ὀνόματι) 17 (D ὡς, 11 quomodo, as and) 18 (D11 τοῦτον, 1 omits) 19 (811 omit, 1 et^o omnes populus, s^c omits ἡμῶν) 20 (N 2^o 11 ἐλπ., B^o ἡλπίζαμεν) 21 (D 211 ἦν) 22 (211 as omit) 23 (D11 omit) 24 (N † omits, D11 +^o σημεῖον) 25 (1 as + omnia) 26 (D γέγονεν) 27 (B^o γενόμεναι) 28 (as + where He had been laid) 29 (as + there) 30 (s^c and) 31 (D11 + ἐκ) 32 (D ὡς, N + καὶ) 33 (D11 εἶδον)

v. 24. The allusion apparently is to the visit of SS. Peter and John to the tomb. This visit is recorded at length in S. John but nowhere else—a proof that the silence of S. Luke does not necessarily prove ignorance; perhaps it does prove that he had no details.

O lacks Luke xxiv. 8—46.
—— John xviii. 36—xx. 25.
s° — Mark except xvi. 17—20.
—— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

PSEUDO-MARK.

xxi. 13 [καὶ οὗτοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις¹
ἐπίστευσαν.]

1 (L1 ἐκείνοι)

S. LUKE.

VARIOUS.

3. *The recognition.*

xxiv. 25 [Ἐκ αὐτῶν¹¹ εἶπεν πρὸς αὐτοὺς· "Ὁ ἀνέστης καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύουσιν¹² ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· ὅς οὐχ ἔστι ταῦτα εἶναι παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ¹³·"]
 27 καὶ¹⁴ ἀρξάμενος¹⁵ ἀπὸ Μωυσέως¹⁶ καὶ ἀπὸ πάντων τῶν προφητῶν διεκρίνευσεν¹⁷ αὐτοῖς¹⁸ ἐν πάσαις¹⁹ ταῖς γραφαῖς τὰ περὶ αὐτοῦ²⁰.
 28 Καὶ ἤγγισαν²¹ εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο²² πορεύεσθαι. 29 καὶ παρεβιάσαντο²³ αὐτὸν λέγοντες· "Μείνω μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν²⁴ ἐστὶν καὶ²⁵ κέλικεν ἡδὴ²⁶ ἡ ἡμέρα." καὶ εἰσῆλθεν²⁷ τοῦ²⁸ μεῖναι²⁹ σὺν αὐτοῖς³⁰. 30 Καὶ ἐγένετο³¹ ἐν τῷ κατακλιθεῖν αὐτὸν³² μετ' αὐτῶν³³ λαβὼν τὸν³⁴ ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου³⁵ αὐτοῖς· 31 αὐτῶν δὲ³⁶ διψοῦσθαι³⁷ οἱ ὀφθαλμοὶ³⁸ καὶ ἐπέγνωσαν αὐτὸν³⁹. καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. 32 καὶ⁴⁰ εἶπαν πρὸς ἀλλήλους⁴¹· "Οὐχὶ ἡ καρδία ἡμῶν καιομένη⁴² ἦν⁴³ ὡς ἐλάλει ἡμῖν⁴⁴ ἐν τῇ ὁδῷ, ὡς διεήκοα⁴⁵ ἡμῖν τὰς γραφάς;" 33 Καὶ ἀναστάντες⁴⁶ αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας⁴⁷ ὅτι· "Ὅτως⁴⁸ ἡγέρθη ὁ κύριος καὶ ἔφθη⁴⁹ Σίμων." 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς⁵⁰ ἐγένεσθαι αὐτοῖς⁵¹ ἐν τῇ κλάσει τοῦ ἄρτου.]

On the significance of v. 35 see p. 140, § 46 c, note on Breaking bread.

1 (DII Ὁ δὲ, ss Then Jesus) 2 (D omits) 3 (D εἶπεν)
 4 (ss omits) 5 (DII + ἦν) 6 (ss + to speak to them)
 7 (ND Μωσέως) 8 (DII omit) 9 (N + καὶ + διεκρίνευσεν, D ἐκρίνευσεν, A1 διεκρίνευσεν, II interpretans)
 10 (N + τὴν ἡμέραν) 11 (NDI omit) 12 (D1 αὐτοῦ) 13 (B ἤγγισαν) 14 (P1 προσεποιήσατο) 15 (ND πορεύεσθαι, N + τέρω) 16 (D + παραβ-) 17 (2II omit) 18 (D μετ' αὐτῶν) 19 (ss omits) 20 (D1 omit) 21 (D προσεβ-, N κλ. εἰδίδου) 22 (DII Origen λαβὼν τὸν ἄρτον ἀπ' αὐτοῦ, ss + immediately) 23 (D + ἡγέρθησαν, N + ἀνέστησαν) 24 (DII + αὐτῶν) 25 (N omits) 26 (D 2II of δι) 27 (D αὐτοῖς) 28 (DII κεκαλυμμένη, ss ἡσυχία or ὑπνῶσις! only the difference of a dot) 29 (N II + ἐν ἡμῶν) 30 (II ss omit) 31 (BN + ἀνέστησαν, D + ἡνέγνω) 32 (DII + λυπούμενοι) 33 (D λέγοντες) 34 (8II omit) 35 (N + τῷ) 36 (D 2II εἶπεν)

53g. *Fourth appearance, to the Apostles, in Jerusalem, on Easter day.*1. *Appearance to the Eleven.*

xxiv. 36 [Ταῦτα δὲ αὐτῶν λαλοῦντων αὐτῶν¹ ἔστη² ἐν μέσῳ αὐτῶν³. 37 Ἐπορεύοντες δὲ⁴ καὶ εὐφροῖοι γενόμενοι ἐδόκουν πνεῦμα⁵ θεωρεῖν. 38 καὶ⁶ εἶπεν αὐτοῖς· "Τί τετραπαλμένοι ἐστέ, καὶ διὰ⁷ τί διαλογισμοὶ ἀναβαλόντες ἐν τῇ καρδίᾳ⁸ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου⁹ ὅτι ἐγὼ εἰμι αὐτός¹⁰. ψῆλαφήσατέ με¹¹ καὶ ἴδετε, ὅτι¹² πνεῦμα¹³ σὰρκα¹⁴ καὶ ὀστά¹⁵ οὐκ ἔχει καθὼς ἐμεῖ θεωρεῖτε¹⁶ ἔχοντα." 40]

1 (H1 + ὁ κύριος, A1 + ὁ Ἰησοῦς, I Jesus, ss omit) 2 (D ἐστῆ, ss was found standing) 3 (BNG II ss + καὶ λέγει αὐτοῖς "Ἐγὼ εἰμι ὑμῖν," (GII + ἐγὼ εἰμι, κὴ φοβεῖσθε") 4 (B θρονηθέντες δὲ (D αὐτοὶ δὲ πτοηθ-, N φοβηθέντες δὲ) 5 (D φάντασμα, Gosp. Hebr. incorporeale daemomium) 6 (D 2II ὁ δὲ) 7 (D Ισα, B omits) 8 (N1 ss? ταῖς καρδίαις) 9 (II omit) 10 (I ἄνθρωποι) 11 (DII ss omit) 12 (Dε. Τὸ) 13 (B + καὶ) 14 (ND σάρκα) 15 (D ὀστά) 16 (D βλέπετε) 17 (BN 8II + 40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας

W. S.²

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1 Cor. xv. (3) Ἐστῆ¹ τοῖς δώδεκα².

1 (N ἔπειτα, (DFG II καὶ μετὰ ταῦτα) 2 (DFG II ἑνδεκα)

John xx. 19 [Ὅσους οὖν ὄψιαι¹ τῇ ἡμέρᾳ ἐκείνῃ τῇ² μὲν³ σαββά-
 τῳ, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταί⁴ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ⁵ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς⁶· "Ἐγὼ εἰμι ὑμῖν." 20 καὶ τοῦτο¹ εἰπὼν ἔδειξεν καὶ² τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. Ἐχάρησαν οὖν³ οἱ μαθηταί⁴ ἰδόντες τὸν κύριον⁵].

1 (ss omits) 2 (N omits) 3 (D + τῶν) 4 (EII + συναγ-
 μένοι) 5 (I omits) 6 (ND II omit) 7 (II εἰ γὰρ visi sunt
 ut gav. autem) 8 (D + αὐτοῦ) 9 (ss Htm)

Acts i. 3 [Ἀχρὶ ἤτις ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος
 ἁγίου οὗς ἐξελέξατο¹ ἀνελήμφθη²· 3 οἷς³ καὶ παρέστησεν ἑαυτὸν
 ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τακμηρίοις, δι'⁴ ἡμερῶν
 τεσσαρὰκοντα ὀπτανόμενος⁵ αὐτοῖς καὶ λέγων τὰ⁶ περὶ τῆς βασιλείας
 τοῦ θεοῦ].

1 (D + καὶ ἐκείνησε κηρύσσειν τὸ εὐαγγέλιον) 2 (O οἱ = ὁ
 Ἰησοῦς) 3 (Dε omits, I post) 4 (Dε ἡμερῶν) 5 (Dε + καὶ)
 6 (Dε + καὶ)

23

O lacks Luke xxiv. 8—46.
 ——— John xviii. 26—xx. 25.
 D ——— John xviii. 14—xx. 18 a.
 s^c ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

THE ACTS.

The old Latin rendering of *συναλιζόμενος* is *simul conpivens*, or *convivens*, or *cum convetaretur*: two at least of these renderings point to 'eating salt with them' rather than to the derivation from *άλις* (the Ionic for *δρόος*) 'thronged,' 'crowded.' The present tense also better suits this interpretation, which agrees with S. Luke's teaching elsewhere.

Acts i. 4 [Καὶ συναλιζόμενος¹ παρέγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς "ὃς ἠκούσατέ μου². 5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ³ οὐ μετὰ πολλὰς ταύτας ἡμέρας⁴."]]

1 (D^s ἱσυναλισκόμενος μετ' αὐτῶν, Eus. Epirh. συναυλιζόμενος) 2 (D^s ἱήκουσα, φησί) 3 (D διὰ τοῦ στόματός μου) 4 (D + καὶ ἱδ μέλλετε λαμβάνειν) 5 (D + ἐως τῆς πεντηκοστῆς)

S. LUKE.

VARIOUS.

2. Eating before them.

xxiv. 41. "Ἐτι δὲ ἀπιστοῦντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμάζοντων εἶπεν αὐτοῖς¹⁸ "Ἐχετε τι βρώσιμον ἐνθάδε¹⁹;" 42. "οἱ δὲ²⁰ ἐπέδωκαν αὐτῷ ἰχθὺς ὅσους ἔσθαι²¹· 43. καὶ λαβὼν ἐνώπιον αὐτῶν ἐφαγεν²²·]

18 (D II omit, ¹⁸ + ἀγαθόν) 19 (N δὲ) 20 (D I καὶ) 21 (E II ²¹ + καὶ ἀπὸ μελισσίου κηρίου) 22 (1 ²² + and He took that which was over and gave to them)

3. The final Charge.

xxiv. 44. [Ἐπὶ δὲ πρὸς αὐτοὺς¹¹ "Οὗτοι οἱ λόγοι μου² ὅτι ἐλάλησα πρὸς ὑμᾶς ἔτι ὡς¹² ὅτε ὑμῖν, ὅτι δεῖ πληρωθῆναι⁴ πάντα⁵ τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως⁶ καὶ⁷ τοῖς⁸ προφῆταις καὶ⁹ ψαλμοῖς περὶ ἐμοῦ." 45. τότε διέφαιεν¹⁰ αὐτῶν τὸν νοῦν τοῦ συνιέναι¹¹ τὰς γραφάς, 46. καὶ εἶπεν αὐτοῖς ὅτι ὁὕτως γέγραπται¹² παθεῖν τὸν χριστὸν καὶ ἀναστῆναι¹³ ἐκ νεκρῶν¹⁴ τῇ τρίτῃ ἡμέρᾳ¹⁵, 47. καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ¹⁶ μετένοον ἐν¹⁷ ἅπασιν ἁμαρτιῶν ἐν¹⁸ πάντα τὰ ἔθνη, "ἀρχάμενοι¹⁹ ἀπὸ Ἱερουσαλὴμ· 48. ὑμεῖς²⁰ μάρτυρες τοῦτον. 49. καὶ ἰδοὺ²¹ ἐγὼ ἐξαποστέλλω²² τὴν ἐπαγγελίαν²³ τοῦ πατρὸς²⁴ μου²⁵ ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει²⁶ ἕως ὅτε²⁷ ἐνδόξησθε ἐξ ὑψοῦ δύναμιν²⁸·].

1 (D 2 II αὐτοῖς) 2 (N II omit) 3 (D ἐν τῷ ἡμῶν) 4 (D πληρωθῆναι) 5 (B ἀπαντα) 6 (N Μωσέως) 7 (N ἐν, 1 + in) 8 (D omits) 9 (1 + in) 10 (N * διέφαιεν) 11 (B συνιέναι) 12 (N ἴδει, A 2 II + καὶ ὁὕτως ἴδει) 13 (II omit) 14 (N μου) 15 (D II καὶ) 16 (D ὡς ἐπὶ, D ἐπὶ) 17 (D ? II - μένων, A II - μενον) 18 (D ? καὶ ὑμεῖς δὲ, A II ὑμεῖς δὲ, N II ὑμεῖς ἐστὲ) 19 (ND ? II ¹⁹ omit) 20 (N D ? ἀποστέλλω) 21 (D I omit) 22 (I omits) 23 (A 2 II + Ἱερουσαλὴμ) 24 (D δυν) 25 (D δυν)

3. Departure.

xxiv. 50. [Ἐξήγαγεν δὲ αὐτοὺς¹ ἕως² πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ³ εὐλόγησεν αὐτοὺς. 51. καὶ ἐγένετο⁴ ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὶ διέστη⁵ ἀπ' αὐτῶν⁶. 52. καὶ αὐτοὶ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης⁷, 53. καὶ ᾄδον διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες⁸ τὸν θεόν⁹·]

1 (D II + ἔξω) 2 (D II omit) 3 (A II εἰς, I omits) 4 (D I omit) 5 (N omits) 6 (D II ἀπέστη) 7 (B C II + καὶ ἀνεφέρετο εἰς τὸν οὐρανόν) 8 (BNC II + προσκυνήσαντες αὐτὸν) 9 (B omits) 10 (D II αἰνοῦντες, A II αἰνοῦντες καὶ εὐλογοῦντες) 11 (B II + ἀμήν)

Compare Acts x. (41) "ἡμῶν, ὁτινες συνεφέγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν."

S. JOHN.

xx. 21. [Ἐπὶ δὲ οὖν¹⁰ αὐτοῖς (ὁ Ἰησοῦς)¹¹ πάλιν "Εἰρήνη ὑμῖν¹² καθὼς ἀπέσταλκέν με ὁ πατήρ, ἀγὰρ πέμπω¹³ ὑμᾶς." 22. "καὶ¹⁴ τοῦτο εἰπὼν¹⁵ ἐνεφύσησεν¹⁶ καὶ λέγει αὐτοῖς "Ἀδελφεοὶ πνεῦμα ἁγίου. 23. ὃν τιμῶν¹⁷ ἀφήτε τὰς ἁμαρτίας ἀφίενται¹⁸ αὐτοῖς· 24. ὃν¹⁹ τιμῶν²⁰ κρατῆτε²¹ κεκράτηται²²·].

10 (2 II ¹⁰ omit) 11 (ND II ¹¹ omit) 12 (N I πέμπω, D ἀποστέλλω) 13 (D ¹³ II omit) 14 (I omits) 15 (D + αὐτοῖς, ¹⁵ + in their faces) 16 (B II πνεῦμα) 17 (B II ἀφίενται (N I ἀφελῆσθαι) 18 (N II + δέ) 19 (D II κρατῆτε, N ¹⁹ κράτηται, ¹⁹ + ἀγαίνει him) 20 (II future or future perfect)

53 h. Fifth appearance, to the Apostles, on Low Sunday.

xx. 24. [Θωμᾶς δὲ¹ εἰς ἐκ τῶν δώδεκα, "ὁ² λεγόμενος Δίδυμος³, οὗκ ἦν μετ' αὐτῶν ὅτε⁴ ἦλθεν Ἰησοῦς. 25. ἐλαγον οὖν⁵ αὐτῷ "οἱ ἄλλοι⁶ μαθηταί⁷· 26. "Ἐυρέκαμεν τὸν κύριον⁸·." 27. δὲ δὲ εἶπεν αὐτοῖς "Ἐάν μὴ ἴδω⁹ ἐν ταῖς χερσὶν αὐτοῦ¹⁰ τὸν τύπον¹¹ τῶν ὧλων¹² καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον¹³ τῶν ὧλων¹⁴ καὶ βάλω μου¹⁵ τὴν χεῖρα¹⁶ εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω." 26. Καὶ μεθ' ἡμέρας ὅκτω πάλιν¹⁷ ἦσαν ἔσω οἱ μαθηταί αὐτοῦ¹⁸ καὶ¹⁹ Θωμᾶς μετ' αὐτῶν. ἔρχεται²⁰ δὲ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἵσται εἰς τὸ μέσον καὶ εἶπεν "Εἰρήνη ὑμῖν." 27. εἰτα λέγει τῷ Θωμᾷ "Φέρε τὸν δάκτυλόν σου ὧδε²⁸ καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε²⁹ τὴν χεῖρά σου καὶ³⁰ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου³¹ ἀπιστος ἀλλὰ πιστός." 28. 29. ἀπεκρίθη³² Θωμᾶς καὶ³³ εἶπεν αὐτῷ³⁴ "19. Ο κύριός μου καὶ ὁ³⁵ θεός μου." 30. λέγει³⁶ αὐτῷ (ὁ)³⁷ Ἰησοῦς "Ὅτι ἐώρακάς με³⁸ πεπιστεύκας; μακάριοι οἱ μὴ ἰδόντες³⁹ καὶ πιστεύσαντες·].

1 (2 II omit) 2 (D omits) 3 (N omits) 4 (N + ὅτε) 5 (N Our Lord has come and we have seen Him) 6 (D I εἰς τὰς χεῖρας αὐτοῦ, ⁶ τὰς χεῖρας αὐτοῦ καὶ, N omits αὐτοῦ) 7 (II locum = τόπον) 8 (I omits, N κ. β. μ. τ. δ. εἰς τὴν⁸ χεῖραν αὐτοῦ) 9 (D τὰς χεῖρας) 10 (N on another first day of the week) 11 (N II ¹¹ omit) 12 (D + ὁ) 13 (D + ὅτε) 14 (D II ἴσθαι) 15 (A I + καὶ) 16 (N + ὁ) 17 (2 II + "Τα ἑα) 18 (N εἶπεν δέ) 19 (B omits) 20 (2 II omit, N 2 II + καὶ) 21 (N ²¹ + με)

531. Eighth appearance, to the Apostles, on a mountain in Galilee, time unknown.

xxviii. 16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν· εἰς τὸ ὄρος¹ οὐ ἐτάξατο αὐτοῖς ὁ² Ἰησοῦς, 17 καὶ ἰδόντες αὐτὸν προσεκύνησαν³, οἱ δὲ ἐδίστασαν. 18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς⁴ λέγων· “Ἐλθέτε μοι πάντα ἐξουσία⁵ ἐν οὐρανῷ⁶ καὶ ἐπὶ (τῆς)⁷ γῆς· 19 πορευθέντες⁸ οὖν⁹ μαθητεύσατε πάντα τὰ ἔθνη¹⁰, βαπτίζοντες¹¹ αὐτοὺς ἐν τῷ ὀνόματι τοῦ πατρὸς¹² } (5)
 καὶ τοῦ¹³ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μετ’ ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος¹⁴.”

1 (l omits)	2 (D omits)	3 (A l + αὐτῶ)	4 (N omits)
5 (D -οῖς)	6 N omits	7 (D πορεύεσθε)	8 (N omits,
D nun, ll nuno)	9 (Euseb. + ἐν τῷ ὀνόματί μου)	10 BD	
βαπτίζοντες	11 (ll + Amen)		

xvi. 14 [“Ἵστερον (δὲ)¹ ἀνακειμένοι αὐτοῖς τοῖς ἑνδεκα ἐφανερύθη, καὶ ὠνειδίσεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον (ἐκ νεκρῶν)² οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς³· “Πορευθέντες εἰς τὸν κόσμον ἅπαντα⁴ κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύουσιν ἀκολουθήσει⁵ ταῦτα, ἐν τῷ ὀνόματί μου δαίμονια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν⁶, 18 (καὶ ἐν ταῖς χερσίν)⁷ ὀφείει ἀροῦσιν⁸ κἢ θανάσιμον τι πῖωσιν⁹· οὐ μὴ¹⁰ αὐτοὺς βλάβῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.”]

1 Cl omit	2 D ll omit	3 (D πρὸς αὐτούς)	4 (D καὶ)
5 A παρακολ.	6 A l + καιναῖς	7 A omits	8 (l non timebunt)
	9 (C οὐδὲν)		

With S. Matthew's οἱ δὲ ἐδίστασαν (17) compare Luke xxiv. 11.

¹ LXX. Dan. vii. 13, ἐθεώρουν ἐν ὁράματι τῆς νυκτός, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο, καὶ ὡς παλαιὸς ἡμερῶν παρήν· καὶ οἱ παρεστηκότες παρήσαν αὐτῷ. 14 καὶ ἐδόθη αὐτῷ ἐξουσία καὶ τιμὴ βασιλική, καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πάντα δόξα αὐτῷ λατρεύουσα· καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος ἥτις οὐ μὴ ἀρθῇ, καὶ ἡ βασιλεία αὐτοῦ, ἥτις οὐ μὴ φθαρῇ.

² Heb. x. 22, βεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ. Rom. vi. 3, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν (Ἰησοῦν) εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν, 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον. 1 Cor. xii. 13, εἰς ἐν σῶμα ἐβαπτίσθημεν. 1 Pet. iii. 21, ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σφίσι βάπτισμα.

VARIOUS.

S. Jerome, *Catal. Script. Eccl.* 'Jacobus,' writes: Evangelium quoque quod appellatur 'secundum Hebraeos'...post resurrectionem Salvatoris refert: "Dominus autem quum dedisset sindonem suam servo sacerdotis ivit ad Jacobum et apparuit ei. Juraverat enim Jacobus se non comesturum panem ab illa hora qua biberat calicem Domini donec videret eum resurgentem a mortuis." Rursusque post paululum "Afferte" ait Dominus "mensam et panem." Statimque additur "Tulit panem et benedixit ac fregit et post dedit Jacobo Justo et dixit ei 'Frater mi, comede panem tuum, quia resurrexit Filius Hominis a dormientibus.'"

The following passages are collected here to show (1) that baptism was instituted early in our Lord's ministry, (2) that (in the Western Church?) baptism was simply into the name of Jesus.

John iii. 22 [Μετά ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν¹¹].
 iv. 1 [Ὅτι οὖν ἔγνω ὁ κύριος² ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει (4)³ Ἰωάννης, — καὶ αἰτοῦν⁴ Ἰησοῦς αὐτοῖς¹¹ οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ].
 Acts ii. 38 ["βαπτισθῆτω ἕκαστος ὑμῶν ἐν⁵ τῷ ὀνόματι⁶ Ἰησοῦ Χριστοῦ⁷].
 Acts viii. 16 [βεβαπτισμένοι⁸ ἐπήρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ⁹].
 Acts x. 48 [προσέταξεν δὲ¹⁰ αὐτοῖς¹⁰ ἐν τῷ ὀνόματι⁶ Ἰησοῦ Χριστοῦ βαπτισθῆναι].
 Acts xix. 5 [ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ¹¹ κυρίου Ἰησοῦ¹²].
 Rom. vi. 3 [ἐβαπτίσθημεν εἰς Χριστόν (Ἰησοῦν)¹³].
 1 Cor. i. 13 [εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; see the context].
 Gal. iii. 27 [εἰς Χριστόν ἐβαπτίσθητε].
 Col. ii. 12 [συνταφέντες αὐτῷ ἐν τῷ βαπτισματι¹⁴].

1 (l omits) 2 (KD II Ἰησοῦς) 3 B † omits 4 (C καίτοι)
 5 (N ἐπὶ) 6 (D + τοῦ κυρίου) 7 (N * ἐβαπτισμένοι) 8 (D + Χριστοῦ)
 9 (D τότε πρ.) 10 (N αὐτοῖς) 11 (D omits)
 12 (D + Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν) 13 B omits 14 (BD II βαπτισμῷ) .

VARIOUS.

531. Sixth appearance, to above 500 brethren, time and place unknown.

1 Cor. xv. 6 [Ἐπειτα ὡφθῇ ἐπὶ τῶν πεντακοσίων ἀδελφοῦς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν.]

53 k. Seventh appearance, to S. James the Lord's brother, time and place unknown.

1 Cor. xv. 7 Ἐπειτα¹ ὡφθῇ Ἰακώβω.

1 (DE εἶτα)

53 m. Ninth appearance, to seven Apostles, on the lake of Galilee.

1. The draught of fishes.

John xxi. 1 [Μετά¹ ταῦτα ἐφάνερυνεν ἑαυτὸν πάλιν² Ἰησοῦς³ τοῖς μαθηταῖς⁴ ἐπὶ τῇ θαλάσσῃ τῇ Τιβεριάδῃ· ἐφάνερυνεν δὲ οὕτως⁵. 2 Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος¹² καὶ Ναθαναὴλ⁷ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ¹⁰ Σεβεδαίου¹¹ καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ¹⁰ δύο. 3 Λέγει αὐτοῖς¹³ Σίμων Πέτρος¹³ Ὑπάγω ἀλιεύω· λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. 14 Ἐξῆλθαν¹⁵ καὶ¹² ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν¹⁶ οὐδέν. 4 πρωίας δὲ ᾗδῃ¹⁷ γνωμένῃ¹⁸ ἔσται Ἰησοῦς εἰς¹⁹ τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν²⁰ οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. 5 Λέγει οὖν²¹ αὐτοῖς²² Ἰησοῦς Παιδιά, μή τι²³ προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Ὅχι. 6 ὁ δὲ εἶπεν²⁴ αὐτοῖς Ἐβάλετε²⁵ εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. 26 Ἐβαλον οὖν²⁷, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι²⁸ ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 Λέγει οὖν ὁ μαθητὴς ἐκείνος ὃς ἠγόρευε ὁ²⁹ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν³⁰].

1 (l + δέ) 2 (s omits) 3 (N + δ) 4 (D l omits)
 5 (D ll s + αὐτοῦ) 6 (l omits) 7 (C Ναθαναὴλ) 8 (D ll δε ἦν)
 9 (l Chanana, s Canno) 10 (KD ll υἱοί) 11 (C + υἱοί)
 12 (s omits, D + † τοῦ) 13 (D s τοῖς) 14 (A ll + καί)
 15 (N + οὖν) 16 (N † ἐκοπίασαν) 17 (N ll s omits)
 18 (KD ll γιν-) 19 (KD l εἰς) 20 (N ll ἐγνωσαν) 21 (D s † οὐ)
 22 (ll omits) 23 (CD + δ) 24 (N omits) 25 (N λέγει, ll omits δ δέ, C omits εἶπεν)
 26 (l Mitte) 27 (Cyril l + οἱ δὲ εἶπον Ἀνέβη τῇ νυκτὶ κοπιῶντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ σὺ ῥήματι βαλοῦμεν l + rete") 28 (KD οἱ δὲ ἐβαλον, s + as Ille hāc said unto them)
 29 (KD * ἐλκύσαι) 30 (D omits) 31 (D + ἡμῶν)

FIRST DIVISION.

S. LUKE.

S. JOHN.

2. Breakfast on the shore.

xvi. (7) [Σίμων οὖν Πέτρος, ἀκούσας ὅτι "Ὁ κύριός ἐστιν," ἰδὼν ἐκτενέως διεψάσατο, ἦν γὰρ γυμνός¹, καὶ ἔβαλεν αὐτὸν² εἰς τὴν θάλασσαν³. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ⁴ πλοιαρίῳ ἦλθον, ὃ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς· ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων⁵, σύρωτες τὸ δίκτυον τῶν ἰχθύων⁶. 9 Ὡς οὖν ἀπέβησαν⁷ εἰς τὴν γῆν βλέπουσιν⁸ ἀνθρακίαν κειμένην⁹ καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον¹⁰. 10 λέγει αὐτοῖς (ὁ)¹¹ Ἰησοῦς "Ἐστέγατε ἀπὸ¹² τῶν ὀψαρίων ὧν ἐπίσκατε νῦν." 11 ἀπέβη¹³ οὖν¹⁴ Σίμων Πέτρος¹⁵ καὶ ἔλαυνεν τὸ δίκτυον εἰς¹⁶ τὴν γῆν μεστὸν ἰχθύων μεγάλων¹⁷· 18 ἑκατὼν πενήκοντα τριῶν¹⁸ καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. 19 λέγει αὐτοῖς (ὁ)¹⁹ Ἰησοῦς "Δεῦτε ἀριστήσατε." οὐδεὶς²⁰ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν "Σὺ τίς εἶ;" εἰδότες²¹ ὅτι ὁ κύριός ἐστιν. 22 ἐρχεται²² Ἰησοῦς καὶ λαμβάνει²³ τὸν ἄρτον καὶ²⁴ δίδωσιν²⁵ αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως²⁶. 27 Τοῦτο²⁷ ἔβη²⁸ τρίτον ἐφανερῶς²⁹ Ἰησοῦς τοῖς μαθηταῖς³⁰ ἐγερθεὶς ἐκ νεκρῶν].

1 (σ' + took...and) 2 (σ' omits) 3 (D^s φλατο, 1 + εἰ
*salivit) 4 (σ' + and was swimming and came) 5 (N + ἄλλω)
6 (l viginti) 7 (N δν-) 8 (P ll εἶδαν, σ' they found before
Jesus) 9 (ll σ' carbones incensas = ἀνθρ. κειμένην) 10 (σ'
+ laid) 11 B omits 12 (D^s l ἐκ) 13 (N ἐν-) 14 (D ll
omit, σ' δι) 15 (D ἐπὶ) 16 (D * μετων) 17 (σ' and
they found in the great fishes) 18 (KD ll σ' + δι) 19 (σ'
believing) 20 (σ' He) 21 (σ' omits, A 2 ll + οὖν, N + δ)
22 (σ' and Jesus took) 23 (D^s + omits) 24 (D ll σ' εὐχα-
ριστήσας ἔδωκεν) 25 (N + δι) 26 (X 4 ll ἐφανέρωσεν
αὐτόν) 27 (N + δ) 28 (D ll σ' + αὐτοῦ)

3. S. Peter's commission.

xvi. 13 [Ὅτε οὖν ἤριστῃσαν λέγει τῷ Σίμωνι Πέτρῳ¹ ὁ Ἰησοῦς
"Σίμων Ἰωάννου, ἀγαπή με πλεον τοῦτῳ²;" λέγει αὐτῷ "Ναί,
κύριε, ὃ σὺ οἶδας ὅτι φιλω σε³." λέγει αὐτῷ "Βόσκει τὰ ἀρνία⁴
μου." 14 λέγει αὐτῷ πάλιν⁵ δευτέρως⁶ "Σίμων Ἰωάννου, ἀγαπή
με;" λέγει αὐτῷ "Ναί, κύριε, ὃ σὺ οἶδας ὅτι φιλω σε⁷." λέγει
αὐτῷ "Ποιμαίνε τὰ πρόβατά⁸ μου." 15 λέγει αὐτῷ τὸ⁹ τρίτον¹⁰
"Σίμων Ἰωάννου, φιλεῖς με¹¹;" ἐλυπήθη¹² ὁ Πέτρος ὅτι εἶπεν
αὐτῷ τὸ τρίτον¹³ "Φιλεῖς με;" καὶ¹⁴ εἶπεν¹⁵ αὐτῷ¹⁶ "Κύριε,
πάντα σὺ οἶδας, σὺ γνώσκεις ὅτι φιλω σε." 17 λέγει αὐτῷ Ἰησοῦς
"Βόσκει τὰ πρόβατά¹⁸ μου. 18 ἀμὴν¹⁹ ἀμὴν λέγω σοι²⁰, ὅτε²¹ ἡ
νεώτερος, ἐξιδύνηται σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελαι· ὅταν δὲ
γηράσῃ, ἔκτανεῖς τὰς χεῖράς²² σου, καὶ²³ ἄλλος²⁴ ἴσώσει²⁵ σε
καὶ ὀσεί²⁶ ὅπου²⁷ σὺ²⁸ θέλεις." 29 τοῦτο²⁹ δὲ εἶπεν σημαίνων
τοῖς θανάτῳ δοξάσει τὸν θάνατον³⁰. καὶ τοῦτο εἰπὼν λέγει αὐτῷ
"Ἀκολουθε μοι"].

1 (σ' omits) 2 (N omits, A σ' Ἰωάν, l Bariona, l Iohannes)
3 (ll σ' omit) 4 (2 ll σ' omit) 5 (OD ll πρόβατά) 6 (D 2 ll
omit) 7 (N ll σ' omit, D + ὁ κύριος) 8 (A σ' Ἰωάν, l Bariona,
l Iohannes) 9 (N omits) 10 (l σ' omit) 11 ND ll σ'
πρόβατά (l agnos) 12 (C omits) 13 (σ' + much)
14 (N l + δι) 15 (D^s omits, but adds above line, N + καὶ)
16 (ND ll λέγει) 17 (B omits) 18 (N + καὶ) 19 ND ll
πρόβατά (σ' flock) 20 (C ἡ δει) 21 (N τῇ * χεῖράν)
22 (l omits) 23 (ND plural) 24 (D^s ἀπάγουσιν σε,
N ποιήσουσιν σοι) 25 (N ὅσα) 26 (D^s ἡ δει) 27 (D ταῦτα)
28 (l eum)

S. PAUL.

PSEUDO-MARK.

1 Cor. xv. (7) Ἐτα¹ τοῖς ἀποστόλοις πάντων.

1 NA ἔπειτα

xvi. 19 [Ἦν οὖν¹² κύριος (Ἰησοῦς)³ μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν² καὶ ἐκάλεισεν ἑκ δεξιῶν¹⁴ τοῦ θεοῦ¹⁵. καὶ ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοὶ καὶ τῶν λόγων βεβαιούμενοι διὰ τῶν ἐπακολουθούντων σημείων¹⁶.]

1 (C omits) 2 (I Et) 3 A1 omit 4 (O II ἐν δεξιῇ)
5 (I omits) C 2 II + Ἀμφ

Shorter conclusion.

[Πάντα δὲ τὰ παραγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξηγγίλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτὸν κήρυγμα τῆς αἰωνίου σωτηρίας.]

530. Eleventh appearance, to S. Paul, near Damascus, some years afterwards.

1 Cor. xv. 8 [Ἔσχασεν δὲ πάντων ὡς περὶ¹ τῷ² ἐκτρώματι ὡφθη κάμοι].

1 (D ὡς περ) 2 (FG omits)

THE ACTS.

ix. 3 [Ἦν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίξιν τῇ Δαμασκῷ,

ἐξέφωκε τε αὐτὸν περιήστραψεν¹ φῶς ἐκ τοῦ οὐρανοῦ,

4 καὶ πεσὼν ἐπὶ τὴν γῆν
ἤκουσεν φωνῆ λέγουσαν αὐτῷ
"Σαούλ Σαούλ, τί με διώκεις;"
5 εἶπεν δὲ "Τίς εἶς, κύριε;"
ὁ δὲ³ "Ἐγὼ εἰμι Ἰησοῦς⁴ ὃν σὺ διώκεις·
6 ἀλλὰ ἀνάστηθι καὶ εἰσελθε⁵ εἰς τὴν πόλιν,
καὶ λαληθήσεται σοι ὅ τι⁶ σε δεῖ ποιεῖν."
7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰσθήκισαν ἐνεαί,
ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες⁷.
8 ἡγήσθη δὲ Σαῦλος ἀπὸ τῆς γῆς,
ἀνεωγμένον⁸ δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν⁹ ἔβλεπεν·
χειραγωγούμενος δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.
9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ¹⁰ ἔπιεν].

1 (C * περιήστραψεν) 2 (C + σὺ) 3 (N + εἶπεν, E + κύριος
πρὸς αὐτόν) 4 (CE + ὁ Ναζωραῖος) 5 (B εἰσελθὶ) 6 (E τί)
7 (N ὁρώμενος) 8 (N * ἤνευγμ. CE ἤνευγμ.) 9 (CE οὐδένα)
10 (C καὶ οὐκ)

^a LXX. 2 Kings ii. 11, καὶ ἀνελήμφθη Ἠλίας ἐν συννευσμῷ ὡς εἰς τὸν οὐρανόν.
^b LXX. Pa. cx. 1, εἶπεν ὁ κύριος τῷ κυρίῳ μου "Ἐκθου ἐκ δεξιῶν μου."

THE ACTS.

VARIOUS.

4. S. John's destiny.

John xxi. 20 [Ἐπιστραφεὶς¹ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα² ὁ³ Ἰησοῦς¹⁰ ἀκολουθοῦντα⁴, ὅς⁵ καὶ ἀπέπεσε ἐν τῷ δεικνῶν ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν⁶ "Κόριε⁸, τίς ἐστίς⁷ ὁ παραδιδούς⁹ σε;" αἱ τούτων οὖν ἰδὼν ὁ Πέτρος⁸ λέγει⁹ τῷ¹⁰ Ἰησοῦ¹¹ "Κόριε⁸, οὗτος δὲ τίς;" αὐτὸς λέγει αὐτῷ ὁ Ἰησοῦς¹² "Ἐάν¹³ αὐτὸν θέλω μένειν¹⁴ ἕως ἔρχομαι, τί πρὸς σέ; σὺ¹⁵ μοι ἀκολουθεῖς¹⁶." αἱ Ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς¹⁷ ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ¹⁷ ὁ Ἰησοῦς¹⁸ ὅτι¹⁹ "Οὐκ ἀποθνήσκει¹⁹," ἀλλ' "Ἐάν²⁰ αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί²¹ πρὸς σέ²²;"

1 (KD11+δδ) 2 (D omits) 3 (N omits) 4 (N1 omits)
5 (N λέγει, NCD1+αὐτῷ) 6 (O omits) 7 (D -διδόν)
8 (σ+ἀκολουθοῦντα) 9 (N 211 εἶπεν) 10 (D* αὐτῷ) 11 (1 omits)
12 (3 11 Sic) 13 (D 11+οὗτος) 14 (O?+δδ)
15 (σ+νομ) 16 (D+καὶ ἑδοξεν) 17 (D †αὐτῷ) 18 (D 11 omits)
19 (D1 -θνήσκει) 20 (1 omits, 3 11 Sic) 21 (D* † omits)
22 (N 2 11 σ omits, 1+tu me sequere)

53 n. Tenth appearance, on the mount of Olives, forty days after Easter day.

Acts i. 6 [Οἱ μὲν οὖν συνελθόντες¹ ἡρώτων² αὐτὸν λέγοντες "Κόριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις³ τὴν βασιλείαν τῷ⁴ Ἰσραὴλ;" γ' εἶπεν⁵ πρὸς αὐτοὺς "Οὐχ ὑμῶν ἐστὶν γινώσκειν χρόνους ἢ καιροὺς οὗτοι ὁ πατήρ ἐθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἑσσεσθέ μου μάρτυρες ἐν τῇ Ἱερουσαλὴμ καὶ (ἐν)⁶ πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως ἐσχάτου τῆς γῆς." γ' καὶ ταῦτα εἰπὼν⁷ βλεπόντων αὐτῶν ἐπέστη⁸, καὶ νεφέλῃ ὑπελαβεν⁹ αὐτὸν ἀπὸ τῶν¹⁰ ὀφθαλμῶν αὐτῶν. αἱ καὶ ὡς ἀπειρίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν ἑσθήσεσι λευκαῖς¹¹, αἱ οἱ καὶ εἶπεν¹² "Ἄνδρες Γαλιλαῖοι, τί ἐσθίκατε βλέποντες¹³ εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἐφ' ὑμῶν¹⁴ εἰς τὸν οὐρανόν¹⁵ οὕτως ἐλεύσεται ὁ τρόπος ἐθεάσασθε¹⁶ αὐτὸν πορευόμενον εἰς τὸν οὐρανόν."]

1 (N ἐλθόντες) 2 (O -ων, D ἐπηρώτων) 3 (D* ἀποκατα-
στάνεις †εἰς) 4 (D τοῦ) 5 (N+δέ, C δὲ εἶπεν, D καὶ εἶπεν)
6 OD omits 7 (N †εἰπόντων) 8 (D †κατὰ †εἰπόντος αὐτοῦ)
9 (D* ἀπ-) 10 (D* ὑπέβαλεν) 11 (D omits) 12 (D ἐσθί-
τι λευκῇ) 13 (OD ἐμβλ-) 14 (D omits) 15 (D* ἐθεάσασθε)

xiii. 6 [Ἦγνέτο δὲ μοι πορευομένη καὶ ἐγγίξωτι τῇ Δαμασκῷ
περὶ μεσημβρίας¹¹
ἐξαίφνης ἐκ² τοῦ οὐρανοῦ περιεστράφη³ φῶς ἱκανὸν περὶ ἐμέ,

γ' ἔπεσά τε⁴ εἰς τὸ ἔδαφος
καὶ ἤκουσα φωνῆς λεγούσης μοι
'Σαούλ⁵ Σαούλ⁶, τί με διώκεις;
8 ἐγὼ δὲ ἀπεκρίθην⁷ 'Τίς εἰ, κύριε;
αἶπεν⁸ 'τε πρὸς ἐμέ⁹ Ἦγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις.
9 οἱ δὲ σὺν ἐμοὶ ὄντες
τὸ μὲν φῶς ἐθεάσαντο¹⁰ τὴν δὲ φωνὴν οὐκ ἤκουσαν¹¹ τοῦ λαλοῦντός μοι.
10 εἶπον δὲ 'Τί ποιήσω, κύριε;
'ὁ δὲ κύριος¹² εἶπεν πρὸς με Ἄναστα¹³ πορεύου εἰς Δαμασκόν,
κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακται¹⁴ σοι ποιῆσαι.
11 ὡς δὲ¹⁵ οὐκ ἐνέβλεπον¹⁶ ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκεῖνου,
χειραγωγούμενοι ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν."]

1 (D* Ἐγγίξωτι δὲ μοι μεσημβρίας Δαμασκῷ) 2 (D* ἀπὸ)
3 (D* † περιεστράφημι) 4 (D* καὶ ἔπεσον) 5 (D* † Σαούλ)
6 (N+καὶ εἶπα) 7 (D* δὲ πρὸς με) 8 (N † ἐθεάτο, D* E+
καὶ ἐμφοβοὶ ἐγένοντο) 9 (E* ἤκουον) 10 (D* omits)
11 (B ἐντέτακται) 12 (1+† surrexit...et) 13 B οὐδὲν
ἐβλεπον

Acts xxvi. 12 [Ἦν οἱ πορευόμενοι εἰς τὴν¹ Δαμασκὸν
μετ' ἐξουσίας καὶ ἐπιστοπῆς τῆς² τῶν ἀρχιερέων
13 ἡμέρας³ μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεὺς⁴,
οὐρανῶθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμπων με φῶς
καὶ τοὺς σὺν ἐμοὶ πορευομένους.
14 πάντων τε⁵ καταπεσόντων ἡμῶν⁶ εἰς τὴν γῆν
ἤκουσα⁷ φωνῆς λεγούσης⁸ πρὸς με τῇ Ἑβραϊδὶ διαλέκτῳ
'Σαούλ⁹ Σαούλ¹⁰, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν.
15 ἐγὼ δὲ εἶπα 'Τίς εἰ, κύριε;
ὁ δὲ κύριος¹⁶ εἶπεν¹⁷ Ἦγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.
18 ἀλλὰ ἀνάστηθι¹⁸ καὶ στήθι¹⁹ ἐπὶ τοὺς πόδας σου²⁰ εἰς τοῦτο
γὰρ ὤφθην σοι, προχειρίσασθαι σε²¹ ὑπὲρ τὴν καὶ μάρτυρα ὧν τε
εἶδες με²² ὧν τε ἐφθάρμαι σοι, 17 ἐξαίρουμένός σε ἐκ τοῦ λαοῦ
καὶ ἐκ²³ τῶν ἔθνων, εἰς οὗς ἐγὼ ἀποστελλῶ²⁴ σε
ἀνοψῆσαι ὀφθαλμοὺς αὐτῶν²⁵, 18 τοῦ ἐπιστρέψαι ἀπὸ σκότους
εἰς φῶς καὶ²⁶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν
αὐτοὺς ἀφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις²⁷ πιστεῖ
τῇ εἰς ἐμέ."]

1 (E omits) 2 (C+παρὰ) 3 (N † omits) 4 (B
βασιλεὺς) 5 (O δὲ) 6 (B omits) 7 (H1 λαλοῦσαν)
8 (E genitive) 9 (E1 Σαούλ) 10 (E+πρὸς με) 11 (N † σοι)
12 (N omits) 13 (O1 omits) 14 (O ἔλαπο-) 15 (E τυφλῶν)
16 (O1+ἀπὸ) 17 (E+πάντων)

SECOND DIVISION

A COLLECTION OF *LOGIA* FROM S. MATTHEW'S GOSPEL, ARRANGED IN
TWENTY-ONE GROUPS INCLUDING FIVE GREAT CONFLATIONS, WITH THE
IDENTICAL OR EQUIVALENT PASSAGES FROM S. LUKE AND
PARALLELS FROM S. MARK AND OTHER WRITERS.

1. Forty-one sections are omitted by S. Luke, viz.

3 D, 3 E 1, 3 E 1 *a*, 3 E 2, 3 E 2 *a*, 3 E 3, 3 E 4, 3 F, 3 F 1, 3 F 2, 3 F 2 *a*,
3 F 2 *γ*, 3 F 3, 3 G 4 *a*, 3 H 2, 3 I 2, 5 S, 8 C, 11 B, 11 D, 11 E, 11 F,
11 G, 11 H, 13 A, 13 B, 13 C, 14 A, 14 B, 14 C, 15, 16 C, 16 E,
17 C, 17 D, 17 G, 17 H, 17 K, 18 A, 18 H, 18 K. (But S. Luke has
fragments of sections 3 D, 3 E 3, 17 D.)

2. S. Mark touches thirteen sections, viz.

3 C, 3 F 2 *γ*, 3 G 4, 3 H 1, 5 O, 5 Q, 5 R, 6 B, 10 A, 17 D, 18 E, 18 H, 18 I *γ*.

3. S. John touches two sections, viz.

5 K, 8 B.

"Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῃ τὰ λόγια συνετάξατο (or συνεγράψατο), ἡρμήνευσεν δ' αὐτὰ ὡς ἦν
δυνατὸς ἑκαστος." PAPIAS, bishop of Hierapolis, quoted in Eusebius, *Hist. Eccl.* III. xxxix. 16. ✓

S. MATTHEW.

S. LUKE.

1. THE BAPTIST'S PREACHING^a.

If this section stood in the *Logia* with the simple preface 'John said,' it would be the duty of an editor to decide from its contents (unless he had other information) what persons were addressed. Now the phrase *γεννήματα ἐχιδνῶν* is not found in S. Mark and is found here only in S. Luke, but it occurs again in Matt. xii. 34, xxiii. 38, and in both passages is applied to the Pharisees. Hence S. Matthew seems to have very naturally inferred that it was addressed to the Pharisees here. With them he couples the Sadducees, as he does in chapter xvi. four times and as no other N. T. writer does, to make clear to the reader that the ruling classes are intended. Throughout his Gospel the guilt of the rulers is continually emphasized.

But S. Luke took an entirely different view. In all his writings the rabble—the lower orders—the illiterate noisy mischief-makers—come in for censure. To them he concluded the scathing words of the Baptist were applied.

The same discrepancy about the persons addressed exists in three other passages, in all of which S. Matthew assigns to the upper classes what S. Luke assigns to the lowest. (Matt. xii. 38 f. = Luke xi. 29; Matt. ix. 34 and xii. 24 = Luke xi. 15; Matt. xvi. 1 = Luke xii. 54.) This fact is most significant as showing the limitations under which the Evangelists worked.

If it be asked, Which of the Evangelists is right? the true answer may be, Neither. At any rate it is not likely to be S. Matthew, for he tells us (xxi. 25, 32) that the Pharisees rejected John's baptism, as S. Luke also expressly asserts in vii. 30.

Scores of John's disciples became Christians, and we cannot doubt that one of them supplied this and several other utterances of their revered master, which are found in the non-Marcian sections of the Synoptists.

Though the editorial notes which introduce the section differ so completely, the *Logion* itself is almost *verbatim* the same in SS. Matthew and Luke. S. Luke is nearer to the Aramaic in putting 'fruit' into the plural and preserving 'begin' rather than 'think.' This section we believe to have come to S. Luke direct, when it had already been worked up by conflation with the Marcan matter in which it is embedded in both Evangelists.

iii. 7 [Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων¹ ἐρχομένους ἐπὶ τὸ βάπτισμα² εἶπεν αὐτοῖς]

“Γεννήματα ἐχιδνῶν,

τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς³;

ἢ ποιήσατε οὖν καρπὸν ἀξίον⁴ τῆς μετανοίας·

καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς

‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

10 ἦδη δὲ ἡ ἀξίη πρὸς τὴν ρίζαν τῶν δένδρων κείται·

πάν οὖν⁵ δένδρον μὴ ποιοῦν καρπὸν καλὸν⁶

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

κ.τ.λ.

iii. 12 “οὐ τὸ πτόον ἐν τῇ χειρὶ αὐτοῦ,

καὶ διακαθαρίζει τὴν ἄλωνα αὐτοῦ,

καὶ συναρίζει τὸν σίτον αὐτοῦ⁷ εἰς τὴν ἀποθήκην,⁸

τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστη.”

1 (s^a *publicans and Pharisees and Sadducees*) 2 (OD ss
 + αὐτοῦ) 3 (ll ss plural) 4 (s^a and every) 5 (s^a omits)
 6 (ll ss omit) 7 B ll ss + αὐτοῦ (s^a his stores)

iii. 7 [Ἐλεγον¹ οὖν² τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ἐπ’³ αὐτοῦ⁴] †

“Γεννήματα ἐχιδνῶν,

τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς⁵;

ἢ ποιήσατε οὖν καρποὺς ἀξίους⁶ τῆς μετανοίας·

καὶ μὴ ἄρξεσθε λέγειν ἐν ἑαυτοῖς⁷

‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

9 ἦδη δὲ [καί] ἡ ἀξίη πρὸς τὴν ρίζαν τῶν δένδρων κείται·

πάν οὖν⁸ δένδρον μὴ ποιοῦν καρπὸν (καλὸν)⁹ 10

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

κ.τ.λ.

iii. 17 “οὐ τὸ πτόον ἐν τῇ χειρὶ αὐτοῦ

διακαθαρίζει¹¹ τὴν ἄλωνα αὐτοῦ

καὶ συναγαγεῖν¹² τὸν¹³ σίτον εἰς τὴν¹⁴ ἀποθήκην αὐτοῦ¹⁵, †

τὸ δὲ ἄχυρον κατακαύσει¹⁶ πυρὶ ἀσβέστη.”

1 (N^a Ἐλεγον) 2 (D ll ss δὲ) 3 (D ll ἐπ’ αὐτοῦ) 4 (s^a
 omits) 5 (D l singular) 6 (ll ss omit, D^a αὐτοῖς)
 7 (D ll ss omit) 8 (l^a δὲ, 2 ll omit) 9 ll Origen omit
 10 (D ss plural) 11 (OD ll^a καὶ διακαθαρίζει) 12 (OD ll^a
 συναρίζει) 13 (D + μὲν) 14 (D omits) 15 (D l omit)
 16 (N^a κατακαύσει)

^a Only those parts are given here which belong to this division. For the whole conflation see I. § 1 a.

^b Cf. 1 Thess. i. 10, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης, Rom. i. 18 &c.

^c Only those parts are given here which belong to this division. The words *ἡμῶν τεσσαρέκκοντα* are bracketed as being borrowed from the first division; see Mark i. 18 = Luke iv. 2. For the reality of Temptation see Heb. ii. 18, πέπεισθαι αὐτὸν πειρασθεῖς. Heb. iv. 15, ἔχομεν ἀρχιερεῖς.....πεπειρασμένους...κατὰ πάντα καθ’ ὁμοιότητα χωρὶς ἁμαρτίας. Luke xxii. 28, “ὅμοιαι δὲ ἐστέ οἱ διαμνησκόμενοι μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου.” Luke xi. 4 (= Matt. vi. 18), “μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.” Luke xxii. 40, 46 (= Mark xiv. 38 = Matt. xxvi. 41), “προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.” 1 Cor. x. 13, πειρασμοὶ ὑμῶν οὐκ εἰσὶν ἐκ τοῦ ἀνθρώπου. James i. 2, πᾶσαν χαρὰν ἡγήσασθε...ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις. i. 12, μακάριοι ἀνὴρ οἱ ὑπομένοντες πειρασμούς, κ.τ.λ.

^d LXX. Deut. viii. 8, οὐκ ἐπ’ ἀργῶν μόνων ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος. * Matt. xxvii. 58.

^e LXX. Ps. xci. 11, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν ταῖς ὁδοῖς σου 12 ἐπὶ χειρῶν ἀρουρίων σε, μὴ ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

^f LXX. Deut. vi. 16, οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.

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2. THE TEMPTATIONS^o.

The first of these three Temptations is inseparable from the forty days, but the second and third may not improbably have happened at later periods in our Lord's Ministry, to which they are better adapted. We suppose them to have been recorded, as usual, without any explanatory introduction, at widely different parts of the *Logia*. By the process of conflation they would be brought together and connected with S. Mark's brief record of Temptation, but S. Matthew arranged them in one order, S. Luke in another. This hypothesis seems more reasonable than to suppose that S. Luke received the section arranged as S. Matthew has arranged it, and deliberately tore it to shreds, that he might piece it together again according to his own idea of fitness. Similar inversions of order are seen in §§ 8, 10, and 17 of this division and in § 46^c of the first. Those in this division may be explained as independent attempts to reduce to order the chaos of the *Logia*.

S. Luke's additions (6) appear to be directed against Gnostic error, according to which Satan was the creator of this world, and not merely its temporary ruler, as in John xii. 31, "ὁ ὢν ὁ ἀρχὸν τοῦ κόσμου τούτου ἐκβλήσεται ἔξω." Cf. John xiv. 30, xvi. 11. Ephes. ii. 2, κατὰ τὸν ἀρχόντα τῆς ἐξουσίας τοῦ αἵρου. 2 Cor. iv. 4, ὁ θεὸς τοῦ αἵματος τούτου.

v. 10^a. Beware of thinking that Satan has perverted Scripture by leaving out the essential words "in all thy ways," which would mean "as long as thou keepest to the path of duty"; for "The Lord is righteous in all His ways," "In all thy ways acknowledge Him." A double-minded man is unstable in all his ways" and similar passages prove that the insertion of these words would only have heightened the meaning, which is "to keep thee wheresoever thou goest and whatsoever thou doest." Our Lord brings no charge of perversion of Scripture, but insists on the most important lesson that an isolated text must not be used to the neglect of other texts.

2. 1. First Temptation.

iv. α καὶ νηστεύσας [ἡμέρας τεσσαράκοντα^o καὶ
νύκτας τεσσαράκοντα¹¹] ὑστερον ἐπεινάσεν.

3 Καὶ προσελθὼν⁸ ὁ πειράζων εἶπεν αὐτῷ

"Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται."

4 ὁ δὲ ἀποκριθεὶς εἶπεν "Γέγραπται

Οὐκ ἐπ' ἄρτου μόνῳ ζήσεται ὁ ἄνθρωπος⁴,

[ἀλλ' ἐπὶ³ παντὶ ῥήματι (ii)

ἑκπορευομένου διὰ στόματος¹⁴ θεοῦ⁹].⁵

1 (S omits) 2 (D II προσῆλθεν αὐτῷ...καὶ) 3 (CD II ἐν)

4 (D II omits) 5 (as the Lord) 6 (I omits)

iv. α Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις,
καὶ συντελεσθεῖσιν αὐτῶν¹¹ ἐπεινάσεν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος †

"Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος¹."[†]

4 καὶ ἀπεκρίθη [πρὸς αὐτὸν ὁ Ἰησοῦς]¹³ "Γέγραπται [ἐτι]⁴

Οὐκ ἐπ' ἄρτου μόνῳ ζήσεται ὁ ἄνθρωπος⁴."

1 (S^a after forty days that He had fasted, A 311+ὑστερον)

2 (D I ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται) 3 (D ἀποκριθεὶς ὁ

Ἰησοῦς εἶπεν, A 11+λέγων) 4 (D omits) 5 (D II+ἀλλ' ἐν

παντὶ ῥήματι θεοῦ)

2. 2. Second (Third) Temptation.

iv. 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος
εἰς τὴν ἀγίαν πόλιν^o,

καὶ ἵστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

6 καὶ λέγει αὐτῷ "Εἰ υἱὸς εἶ τοῦ¹ θεοῦ,

βάλε σεαυτὸν² κάτω· γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

3

καὶ ἐπὶ χειρῶν ἀροῦσίν⁴ σε,

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ²."

7 ἔφη αὐτῷ ὁ Ἰησοῦς "Πάλιν⁵ γέγραπται

"Οὐκ ἐκπειράσεις¹⁵ Κύριον τὸν θεόν σοῦ⁶."

1 (D omits) 2 (O S^a+ἐντεῖθεν) 3 (S^a+to keep thee)

4 (D^a αἰρουν) 5 (S^a omits) 6 (D Oδ πειράσεις)

N.B. Inverted order.

iv. 9 Ἦγαγεν δὲ αὐτὸν

εἰς Ἱερουσαλὴμ

καὶ ἵστησεν¹ ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν (αὐτῷ)² "Εἰ υἱὸς εἶ τοῦ θεοῦ,

βάλε σεαυτὸν [ἐντεῖθεν] κάτω³. 10 γέγραπται γὰρ⁴ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

[τοῦ διαφυλάττει σε],

11 καὶ⁵ [ἐτι]⁶ ἐπὶ χειρῶν ἀροῦσίν σε

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ⁷."

12 καὶ [ἀποκριθεὶς] εἶπεν αὐτῷ ὁ Ἰησοῦς [ἐτι]⁸ "Εἴρηται⁹

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σοῦ⁶."

1 (D II+αὐτὸν) 2 I omits 3 (311 S^a omit) 4 (N omits)

5 (II omits) 6 (D 211 S^a omits) 7 (S^a omits) 8 (D II

Γέγραπται, S^a omits)

SECOND DIVISION.

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2. 3. *Third (Second) Temptation.*

N.B. Inverted order¹.

iv. 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος
εἰς ὄρος ὑψηλὸν λίαν,
καὶ δείκνυσιν¹ αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου
καὶ τὴν δόξαν αὐτῶν², (1)
καὶ εἶπεν αὐτῷ "Ταῦτά σοι πάντα δώσω"³ †
ἐὰν πεισὼν προσκυνήσῃς⁴ μοι."
το τότε λέγει αὐτῷ ὁ Ἰησοῦς "Υπαγε⁵, Σατανᾶ·
γέγραπται γάρ Κύριον τὸν θεόν σου προσκυνήσεις⁶
καὶ αὐτῷ μόνῳ λατρεύσεις⁷."

iv. 5 Καὶ ἀναγαγὼν αὐτὸν
εἰδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης⁸
ἐν στιγμή χρόνου⁹
καὶ εἶπεν αὐτῷ¹⁰ [ὁ διάβολος] "Σοὶ δώσω †
[τὴν ἐξουσίαν] ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν¹¹, (1)
[ὅτι ἐμοὶ παραδόχεται καὶ ὃ ἂν θέλω δίδωμι¹² αὐτῷ¹³.]
7 [σὺ οὖν] ἐὰν¹⁴ προσκυνήσῃς¹⁵ ἐνώπιον ἐμοῦ,
[ἔσται σοὺ πάσα.]"
8 καὶ [ἀποκριθεὶς] ὁ¹⁶ Ἰησοῦς εἶπεν αὐτῷ¹⁷
"Γέγραπται¹⁸ Κύριον τὸν θεόν σου προσκυνήσεις
καὶ αὐτῷ μόνῳ λατρεύσεις¹⁹."

1 (N δεικνύει, D εἰδείξεν) 2 (S omits) 3 (S these
kingdoms and their glory hast thou seen; to Thee will I give
them) 4 (C †-σεις) 5 (D ll S + ὅπως μου) 6 (N †-σῃς)

1 (Most ll put these verses after v. 12) 2 (ll + iterum,
D ll + εἰς ὄρος ὑψηλὸν + λίαν, l + Hierusalem .. statuit eum supra
pinnam templi et) 3 (D l τοῦ κόσμου) 4 (D ll πρὸς αὐτὸν)
5 (D S τοῦτον) 6 (N δώσω) 7 (ll illa) 8 (ll + prociens)
9 (N + μου) 10 B omits 11 (l omits, A ll + ὅπως ὅπως
(+ μου), Σατανᾶ) 12 (U 2 ll + γὰρ)

2. 4. *Independent Editorial Conclusions.*

iv. 11 Τότε
ἀφίησιν αὐτὸν ὁ διάβολος¹
[καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διεκένουν αὐτῷ].
1 (as + for a season)

iv. 13 Καὶ [σωτελέσας πάντα πειρασμὸν]
ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ [ἄχρι καιροῦ¹]. †
1 (D χρόνου)

3. THE SERMON ON THE MOUNT.

The proto-Matthaeus seems to have contained a sermon considerably shorter than the sermon in Luke vi., beginning with two or three short beatitudes; then came the law of Love, the rules "Judge not" &c. and the conclusion about the house on the rock and the house on the sand. From this nucleus S. Matthew has by conflation produced a sermon of 107 verses. Its general subject matter is the duty of the laity, treated as citizens of the new kingdom. In this respect it differs from the next great conflation in Matt. x., in which the duty of the clergy is set forth. Meanwhile S. Luke by the same art of conflation produced another sermon of much narrower scope, containing only 80 verses. It is in no sense an abbreviation of S. Matthew's sermon, for it has four passages (Luke vi. 24—26, 27 c, 34—35 a, 37 b—38 a) which present no parallels to S. Matthew. Verses 39 and 40 are found in S. Matthew, but in a different context. Of S. Matthew's 107 verses 68 have parallels in S. Luke, but only 26 of them in the sermon; the remaining 32 are distributed over 7 chapters of S. Luke. Several Marcan scraps are worked up into S. Matthew's conflation, and we have elsewhere seen reason to think that the trito-Mark borrowed a few scraps from the Logia.

3. A. *Independent Introductions.*

iv. 23 [Καὶ περιῆγεν¹ ἐν ὄλῃ² τῇ Γαλιλαίᾳ³, διδάσκων⁴ ἐν ταῖς
συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ
θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 24 καὶ
ἀπῆλθεν⁵ ἡ ἀκοὴ αὐτοῦ εἰς ὅλην⁶ τὴν Συρίαν⁷. καὶ προσήνεγκαν
αὐτῷ πάντας⁸ τοὺς κακῶς ἔχοντας τοικίαις νόσοις καὶ βασάνοις
συνεχομένους, ⁹ δαιμονιζομένους καὶ σελήνιαζομένους καὶ παραλυ-
τικούς, καὶ¹⁰ ἐθεράπευσεν αὐτούς¹¹. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι
πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ
Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου].

1 (N omits) 2 (D ll ὅλην τὴν Γαλιλαίαν) 3 (N + αὐτοῦ)
4 (N C ἔ-) 5 (N πᾶσαν) 6 (Γ συναγῶν) 7 (S omits)
8 (S many) 9 (ND ll + καὶ) 10 (as + He laid His hand on
each of them and) 11 (D ll as πάντας)

vi. 12 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις¹ ἔξελθεῖν αὐτὸν² εἰς τὸ
ὄρος προσεύεσθαι³, καὶ ἦν διανυκτερεύων ἐν⁴ τῇ προσευχῇ⁵ τοῦ
θεοῦ⁶. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν⁷ τοὺς μαθητὰς
αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους
ὠνόμασεν⁸, 14 Σίμωνα⁹ ὃν καὶ¹⁰ ὠνόμασεν¹¹ Πέτρον¹² καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ καὶ¹³ Ἰάκωβον καὶ Ἰωάννην¹⁴ καὶ¹⁵ Φίλιππον
καὶ Βαρθολομαῖον¹⁶ 15 καὶ¹⁷ Μαθθαῖον καὶ Θωμᾶν¹⁸ (καὶ)¹⁹
Ἰάκωβον²⁰ Ἀλφαῖον καὶ Σίμωνα τὸν καλοῦμενον Ζηλωτὴν²¹ 16 καὶ²²
Ἰούδαν²³ Ἰακώβου καὶ Ἰούδαν Ἰσκαριὸθ²⁴ ὃς²⁵ ἐγένετο προδότης].

1 (D ll S ἐκείναις) 2 (E ll ἐξῆλθεν) 3 (D καὶ προσε-
χεσθαι) 4 (N ἐπὶ) 5 (D omits) 6 (D ἐφώνησεν)
7 (D ἐκάλεσεν) 8 (D + πρώτων) 9 (ll omit) 10 (D ll ἐ-)
11 (l omits) 12 (D + τὸν ἀδελφὸν αὐτοῦ, οὓς ἐπυνόμασεν
Βουνηργεῖ, S ἐστὶν τῶν Βροντῆς, S + the sons of Zebedee)
13 (A ll omit) 14 (N † omits) 15 (D + τὸν ἐπικαλούμενον
Διδύμων) 16 B ll omit 17 (D + τὸν τοῦ) 18 (S + son of)
19 (2 ll omit, D ll Σκαριώθ, ll Scariotha etc.) 20 (D + καὶ)

* LXX. Deut. vi. 18, Κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις.

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(THE SERMON ON THE MOUNT.)

v. 1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ

προσηύλθαν (αὐτῷ)¹² οἱ μαθηταὶ αὐτοῦ· ἡ καὶ
ἀνοίξας τὸ στόμα αὐτοῦ¹³
ἔδιδασκεν¹⁴ αὐτοὺς λέγων¹⁵

12 B omits 18 (D ἐβίβαζεν) 14 (S^e He began to say to them)

vi. 17 καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπῳ πεδινῷ, [καὶ ὄχλος πολὺς²¹ μαθητῶν αὐτοῦ, καὶ πλῆθος πολλὸν τοῦ λαοῦ²² ἀπὸ πόλεως τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ²³ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος²⁴, 18 οἱ ἦλθον²⁵ ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνσυχλοόμενοι²⁶ ἀπὸ πνευμάτων ἀκαθάρτων ἰθερ-πεύοντο²⁷. 19 καὶ πᾶς²⁸ ὁ ὄχλος ἐξήτειν²⁹ ἀπτεσθαι³⁰ αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.]

20 Καὶ [αὐτὸς³¹

ἐπάρας³² τοὺς ὀφθαλμοὺς αὐτοῦ] εἰς τοὺς μαθητὰς αὐτοῦ³³
ἔλεγεν

21 (D ll^s omit) 22 (N l omit) 23 (N + καὶ Ἱερουσαλὴμ, ll + et trans fretum) 24 (2 ll + et aliarum civitatum) 25 (D ἄλλων πόλεων ἐληλυθόντων) 26 (D ὄχλ.) 27 (l + omnes) 28 (l omits) 29 (D ll ἐξήτει) 30 (D ἀψασθαι) 31 (D l omit) 32 (D^e ἔτετι δρας) 33 (D l omit)

3. B. The Beatitudes.

Eight short Beatitudes in the third person are followed by one longer in the second person. Of the eight only three belong to the proto-Matthaeus, being found in S. Luke; the others would be added at different dates, as recollections occurred. The eighth short Beatitude seems to be an editorial compilation, for the second half of it is repeated from the first Beatitude and the commencement is an abbreviation of the ninth. In S. Luke all the Beatitudes are in the second person and they are followed by Woes. According to S. Matthew our Lord pronounced Woes on the Pharisees, on the World, on Chorazin and Bethsaida, and on the man from whom occasion for stumbling cometh. S. Luke therefore had good authority for the Woes, but these particular Woes must either be conflated from another source, or, being merely inversions of the Blessings, they may be editorial. We regard as editorial additions the words or phrases which are enclosed in square brackets and printed in small type.

3. B. 1. Eight (three) short Beatitudes.

v. 3 "Μακάριοι οἱ πτωχοὶ^b [τῷ πνεύματι],
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν^c. (1)

4 "μακάριοι οἱ πενθοῦντες^b,
ὅτι αὐτοὶ παρακληθήσονται. (2)

[5 μακάριοι οἱ πρᾶεῖς, (ii)
ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. (3)]

6 μακάριοι οἱ πεινῶντες [καὶ διψῶντες τὴν δικαιοσύνην],
ὅτι αὐτοὶ χορτασθήσονται. (4)

[7 μακάριοι οἱ ἐλεηόμενοι, (ii)
ὅτι αὐτοὶ ἐλεηθήσονται^c. (5)]

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ^d,
ὅτι αὐτοὶ τὸν θεὸν ὄψονται. (6)

9 μακάριοι οἱ εἰρηνοποιοί^e,
ὅτι (αὐτοὶ)^f υἱοὶ θεοῦ κληθήσονται. (7)

10 μακάριοι οἱ διωγόμενοι ἕνεκεν^g δικαιοσύνης,
ὅτι αὐτῶν ἐστὶν^h ἡ βασιλεία τῶν οὐρανῶν. (8)]

1 (D omits) 2 (D ll place v. 5 before v. 4) 3 (l omits)
4 NCD ll omit 5 (B ἕνεκα, C + τῆς) 6 (D ἐστίν)

vi. (20) "Μακάριοι οἱ πτωχοί,
ὅτι ὑμετέρας^a ἐστὶν ἡ βασιλεία τοῦ θεοῦ^b. (1)

11 μακάριοι οἱ πεινῶντες [καὶ διψῶντες],
ὅτι χορτασθήσεσθε^c. (4)
"μακάριοι οἱ κλαίοντες [καὶ ὀνείδευον],
ὅτι γελάσετε^d. (5)

1 (Q 8 ll + τῷ πνεύματι) 2 (S^e theire) 3 (X 2 ll^s τῶν οὐρανῶν) 4 (ll^s qui (+ nuno) esuriunt ll + et sitiunt + iustitiam) 5 (N ll^s χορτασθήσονται) 6 (ll^s third person) 7 (D omits)

^b LXX. Isai. lxi. 1, Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ εἵκεν ἐχρισέν με εὐαγγελισσασθαι πτωχοῖς... 2 παρακαλεῖσαι πάντας τοὺς πενθοῦντας.

^c Cf. James ii. 5, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονομοῦσι τῆς βασιλείας;

^d LXX. Ps. xxxvii. 11, οἱ δὲ πρᾶεῖς κληρονομήσουσιν τὴν γῆν.

^e Cf. James ii. 18, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος.

^f LXX. Ps. xxiv. 4, ἀθήσοι χεῖρας καὶ καθαρὸς τῇ καρδίᾳ. Cf. James iv. 8, καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγρίσατε καρδίας, διψύχοι.

^g Cf. James iii. 18, καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

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3. B. 2. One longer Beatitude.

v. 11 "Μακάριοι ἐστε ὅταν ὀνειδίσωσιν¹ ὑμᾶς
 καὶ διώξωσιν²
 καὶ εἰπωσιν πᾶν πονηρὸν³ καθ' ὑμῶν [ψευδομένοι]⁴
 ἕνεκεν⁵ ἐμοῦ⁶.
 12 χαίrete καὶ ἀγαλλιᾶσθε^a,
 ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς⁷.
 οὕτως γὰρ ἐδίδαξαν τοὺς προφῆτας
 [τοῦς πρὸ ὑμῶν]⁸.

1 (D †-σουσιν) 2 (ND †-ξουσιν) 3 (O1+ρήμα)
 4 (D11 s^a omit) 5 (B ἕνεκα) 6 (D11 δικαιώσονται) 7 (D11
 singular) 8 (s^a omits, D †+ἐπαρχόντων, U11 s^a+οἱ πατέρες
 αὐτῶν, 1+fratres eorum)

With Matt. v. 14 b compare the Oxyrhynchus fragment vii.

λέγει Ἰησοῦς, "Πόλις ψευδομένη ἐπ' ἄκρον ὄρους ὑψηλοῦ καὶ
 ἐστηρικμένη οὐτε πεσεῖν δύναται οὐτε κρυβῆναι."

vi. 22 "Μακάριοι ἐστε ὅταν μισήσωσιν⁹ ὑμᾶς οἱ ἄνθρωποι,
 [καὶ ὅταν ἀφορίσωσιν ὑμᾶς¹⁰] καὶ ὀνειδίσωσιν
 καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν
 ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου
 23 χάρητε [ἐν ἐκείνῃ τῇ ἡμέρᾳ] καὶ σκιρτήσατε,
 [ἰδοὺ] γὰρ¹¹ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ¹².
 κατὰ τὰ αὐτὰ¹³ γὰρ¹⁴ ἐποιοῦν τοὺς προφῆταις
 [οἱ πατέρες αὐτῶν].

7 (D omits) 8 (D †-σουσιν) 9 (D s^a ἐτι) 10 (B 211
 plural) 11 (N11 ταῦτα) 12 (D s^a 11 omit)

Woes (Editorial?).

[vi. 24 "Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις,
 ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

25 οὐαὶ ὑμῶν, οἱ ἐμπεπλησμένοι εὐν¹⁵, ὅτι πεινάσετε¹⁶.

οὐαὶ¹⁷, οἱ γελῶντες εὐν¹⁸, ὅτι πενθήσετε καὶ κλαύσετε.

26 οὐαὶ¹⁹ ὅταν καλῶς ὑμᾶς²⁰ εἰπωσιν πάντες²¹ οἱ ἄνθρωποι, κατὰ τὰ
 αὐτὰ²² γὰρ²³ ἐποιοῦν τοῖς ψευδοπροφήταις²⁴ [οἱ πατέρες αὐτῶν²⁵]."]

1 (D11 omit) 2 (s^a omits) 3 (D11 s^a+ὑμῶν) 4 (1 omits)
 5 (D1 s^a+ὑμῶν) 6 (D ὑμῶν, 1 omits) 7 (D s^a omit)
 8 (N11 ταῦτα) 9 (1+αὶ) 10 (S11 †προφῆταις) 11 (B s^a
 omit)

3. C. Two preliminary Comparisons, four Logia.

We have in S. Matthew four independent *Logia*, worked up by conflation into two comparisons. The first we hold to have been borrowed by S. Mark from the *Logia*, and the last to have been taken from S. Mark. See notes on first Division. The phrase "Your Father which is in the Heavens" occurs with variations very frequently in S. Matthew and should probably be regarded usually as editorial. S. Luke gives two of the *Logia*, but in different contexts.

A [v. 13 "[Τμᾶς ἐστὶ] τὸ ἄλας¹ [τῆς γῆς]. (ii)

ἐὰν δὲ τὸ ἄλας² μωρανθῇ³,

ἐν τίνι ἀλισθησεται;

εἰ οὐδὲν ἰσχύει ἔτι⁴

εἰ μὴ βληθὲν⁵ ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.]

1 (ND ἄλα) 2 (N ἄλα) 3 (11 evanuerit=μωρανθῇ)
 4 (D11 omit) 5 (D11 βληθῆναι...καὶ)

|| Cf. S. Mark ix. 50^a, § 30 f., "Καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσεται;"

B [v. 14 "Ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. (ii)

O Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.

D 15 Οὐδὲ καίουσιν λύχνον¹

καὶ τίθεισιν αὐτὸν ὑπὸ τὸν μόδιον * * *

ἀλλ' ἐπὶ τὴν λυχνίαν,

καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

Editorial Conclusion.

v. 16 "Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.]

¶ Cf. S. Mark iv. 21, § 13 a, "Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;"

* Cf. James i. 2, πᾶσαν χαρὰν ἡγήσασθε...ὅταν παρασμοῖς περιπέσῃτε ποικίλοις.

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3. D. *The Laws of the new Kingdom will be stricter than those of Moses.*

[v. 17 "Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον (ii)
ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πλη-
ρῶσαι· 18 ἀμὴν γὰρ¹ λέγω ὑμῖν,

ὥς ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ²,
ὡς ἂν³ ἡ μία κεραία⁴ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
ὥς (ἂν)⁵ πάντα γένηται.

19 ὅς ἐάν⁶ οὖν⁷ λύσῃ⁸ μίαν τῶν ἐντολῶν τούτων τῶν
ἐλαχίστων⁹ καὶ διδάξῃ οὕτως¹⁰ τοὺς ἀνθρώπους, ἐλάχιστος
κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιήσῃ
καὶ διδάξῃ, οὗτος¹¹ μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν
οὐρανῶν¹². 20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ
ὑμῶν ἡ δικαιοσύνη πλείον τῶν γραμματέων καὶ¹³ Φαρι-
σαίων¹⁴, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν¹⁵
οὐρανῶν¹⁶.]

1 (ll omit) 2 (s omits) 3 B omits 4 (D^s omits)
5 (ll enim) 6 (D λύσει) 7 (D omits) 8 (ll οὕτως)
9 (KD l omit)

Scrap from the deutero-Matthaeus.

xvi. 17 "Εὐκοπώτερον^b δὲ ἐστὶν
τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν^c †
ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν." †

Our Lord's teaching with its boldness and novelty had evi-
dently excited the hopes of the antinomians. He therefore
seeks to crush their hopes by a decisive declaration. The
standard of morality must rise, He insists, with every new
revelation of truth, and Christianity must be better and purer
than Judaism. The declaration is made in the usual way of
Scripture without reservations. Yet it is obvious that our
Lord by reading a higher meaning into the old precepts often
set them aside in the letter while He fulfilled them in the
spirit. On the whole subject compare Mark x. 28 ('N.T.
Problems,' pp. 125—133).

3. E. *Six Illustrations of the higher Morality of the new Kingdom.*3. E. 1. *Murder.*

[v. 21 "Ἠκούσατε ὅτι ἐρρίθη τοῖς ἀρχαίοις Ὁ ὅ φονεύ- (ii)
σεις^a. ὅς δ' ἂν φονεύσῃ, ἔνοχος ἐστὶ τῇ κρίσει.
22 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ
ἀδελφῷ αὐτοῦ¹ ἔνοχος ἐστὶ τῇ κρίσει·² ὅς δ' ἂν
εἴπῃ τῷ ἀδελφῷ αὐτοῦ 'Ρακά', ἔνοχος ἐστὶ τῷ
συνεδρίῳ· ὅς δ' ἂν εἴπῃ³ 'Μωρέ', ἔνοχος ἐστὶ εἰς
τὴν γέενναν τοῦ πυρός.]

1 (D ll s + εἰπῇ) 2 (KD ll 'Ρακά, 1 Raccha, 1 Rachab)
3 (l s + τῷ ἀδελφῷ αὐτοῦ)

'Ρακά is probably the Aramaic for נָפִיץ 'rascal'; for
נָפִיץ would require 'Ρακά. Possibly Μωρέ stands for מְרִיב
'rebel.'

3. E. 1. a. *Logion: Seek reconciliation before offering sacrifice.*

[v. 23 "Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ (ii)
θυσιαστήριον καὶ ἐκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει
τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν
τοῦ θυσιαστηρίου, καὶ ὑπάγε πρῶτον διαλλάγῃ·
τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε^b τὸ δῶρόν
σου.]

1 (D καταλλ-) 2 (D^s ll -φέρει)

The three *Logia* which are incorporated into these six
illustrations are probably later insertions, for they weaken the
argument by drawing the reader's attention to other thoughts.

^a Mark ii. 9, x. 25 with parallels in Matt. and Luke.

^b Mark xiii. 81.

^c Cf. James ii. 10, "Ὅστις γὰρ ἔβλεν τὸν νόμον τηρεῖν, πταίσῃ δὲ ἐν ἐνὶ, γέγονεν πάντων ἔνοχος.

^d LXX. Ex. xx. 18 = Deut. v. 18, οὐ φονεύσεις.

^e Cf. 1 John iii. 15, πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτὴν ἐστίν,

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3. E. 1. b. *Second Logion: Compound a dispute rather than go to law.*

(Brought to S. Luke in Aramaic.)

[v. 25 “Ἰσθὶ εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ (ii)

ἕως¹ οὗτοι εἰ μετ’ αὐτοῦ ἐν τῇ ὁδῷ,
 μή ποτε σε παραδῶ² ὁ ἀντίδικος τῷ κριτῇ,
 καὶ ὁ κριτὴς³ τῷ ὑπηρέτῃ⁴,
 καὶ εἰς φυλακὴν βληθῇ⁵.
 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν
 ἕως ἂν ἀποδῷς τὸν ἱσχατον κοδράντην.]

1 (D † omits) 2 (D παραδῶσει) 3 (D ll + σε παραδῶσει)
 4 (E omits)

xii. 57 [“Ἰθὶ δὲ¹ καὶ ἀφ’ αὐτῶν οὐ κρίνετε τὸ δίκαιον;]
 58 ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου
 [ἐπ’ ἄρχοντα,]

ἐν τῇ² ὁδῷ δὲς ἐργασίαν ἀπηλλάχθαι³ (ἀπ’)⁴ αὐτοῦ,
 μή ποτε κατασύρῃ⁵ σε πρὸς τὸν κριτὴν, †
 καὶ ὁ κριτὴς σε παραδῶσει τῷ πράκτορι,
 καὶ ὁ πράκτωρ σε βαλεῖ⁶ εἰς φυλακὴν. †
 59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν
 ἕως καὶ⁷ τὸ ἱσχατον λεπτὸν⁸ ἀποδῷς⁹. †”

1 (D l? E omits) 2 (D E τῷ) 3 (D ἀπαλλαγθῆναι). 4 B
 omits 5 (D ll κατακλῶν, ll tradat) 6 (l † mittit) 7 (D οὐ,
 8 ll omits) 8 (D ll τὸν ἱσχ. κοδράντην) 9 (D ἀποδοῖς)

3. E. 2. *Adultery.*

[v. 27 “Ἠκούσατε ὅτι ἐρρέθη¹ Ὁ ὃ μοιχεύσει². (ii)
 28 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
 πρὸς τὸ ἐπιθυμῆσαι (αὐτήν)³ ἤδη ἐμοίχευσεν αὐτήν
 ἐν τῇ καρδίᾳ αὐτοῦ⁴.]

1 (L ll E + τοῦ ἀρχαίου) 2 E omits 3 (B αὐτοῦ)

In the preceding *Logion* ὁ ἀντίδικος is neither Satan, as Clement of Alexandria thought, nor God according to S. Augustine, but any opponent at law. The appeal, as in Matt. vii. 1 ff., is entirely to self-interest.

This *Logion* seems to have been brought to S. Luke in Aramaic; the ideas are the same but the Greek different.

3. E. 2. a. *Logion: If thine eye offend thee pluck it out.*

(Marcan.)

[v. 29 “Εἰ δὲ ὁ ὀφθαλμὸς σου [ὁ δεξιός] σκανδαλίζει σε,
 ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ¹ εἰς γέενναν².
 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε,
 ἔκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου³
 καὶ μὴ⁴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ⁵.]

1 (ll eat) 2 (D E omits) 3 (E †) 4 (E l βληθῇ)

This section and the next, though described as Marcian, are printed in the larger type to recognise a principle which is widely accepted, that the same section may have belonged to two sources. The latter section in particular is not so close a copy of its doublet as to exclude this view.

(For S. Matthew's doublet of this passage and S. Mark's parallels see I. § 30 e.)

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3. E. 3. Divorce.

(Marcan.)

[v. 31 "Ἐρρέθη δέ¹

Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,

λότῳ ἀγτῇ ἀποστάσιον².32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι³ἥ παῖς ὁ ἀπολύων¹³ τὴν γυναῖκα αὐτοῦ

[παρεκτός λόγος πορνείας]

ποιεῖ αὐτὴν μοιχευθῆναι,

(καὶ ὅς ἂν ἀπολελυμένην γαμήσῃ¹⁴ μοιχεύεται).²]

1 (N omits) 2 (D ll ss omit) 3 (D ll ss δε ἂν ἀπολύσῃ)

4 (B ὁ ἀπολ. γαμήσας) 5 D ll omit

(In a different context.)

(Scrap.)

xvi. 18 "Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ

καὶ γαμῶν ἑτέραν

μοιχεύει,

καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς¹⁵ γαμῶν μοιχεύει."

1 (N+πᾶς)

2 (D omits)

(For S. Matthew's doublet of this passage and S. Mark's parallels see I. § 31 c.)

3. E. 4. Perjury.

[v. 33 "Πάλιν¹ ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις" (ii)
Ὅρκ ἐπιρκήσεις², ἀποδώσεις δὲ τῷ κυρίῳ τοῦς
ὄρκους σου¹⁶. 34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμῶσαι ὅλως·
μήτε ἐν τῷ ὄρανῳ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·
35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν
αὐτοῦ¹⁷. μήτε εἰς ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ
μεγάλου βασιλέως¹⁸. 36 μήτε ἐν τῇ κεφαλῇ σου
ὁμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα¹⁹ λευκὴν ποιῆσαι²⁰
ἢ μέλαιναν. 37 ἔστω²¹ δὲ ὁ λόγος ὑμῶν ναὶ ναί²², οὐ
οὐ²³. τὸ δὲ περισσὸν²⁴ τούτων ἐκ τοῦ πονηροῦ ἐστίν.]

1 (S omits) 2 (N *ἐφ' ὅρκ.) 3 (N *τρίχας) 4 (D ποιεῖν)
5 B ἔσται 6 (L ll + καὶ) 7 (B *περισσόν)

This passage does not forbid Christians to swear in a law
court but is directed against conversational profanity; for
(1) our Lord took the oath which Caiaphas offered to Him
(Matt. xxvi. 68 f.). (2) S. Paul repeatedly invokes God's name
to attest what he says. (3) In Heb. oaths are approved as an
end of strife. (4) In Rev. an angel swears by Him that liveth.

If S. Paul had been acquainted with v. 37, he would
probably have expressed himself differently in 2 Cor. i. 17—20.
Our Lord's teaching about oaths is also given in Matt.
xxiii. 16.

3. E. 5. Retaliation.

[v. 38 "ἠκούσατε ὅτι ἐρρέθη Ὁφθαλμὸν ἀντὶ ὀφθαλ. (ii)
μοῦ καὶ ὀδόντα ἀντὶ ὀδόντος²⁵. 39 Ἐγὼ δὲ λέγω
ὑμῖν μὴ ἀντιστηνῆναι²⁶ τῷ πονηρῷ²⁷.]

ἀλλ' ὅστις σε βαπτίζει²⁸ εἰς²⁹ τὴν [δεξιάν]³⁰ σιαγόνα (σου)³¹,
στρέψον αὐτῷ καὶ τὴν ἄλλην

1 (D ll omit) 2 (N *σταθῆναι) 3 (D ll βαπτίζει) 4 (D ἐπὶ)
5 (D ll ss omit) 6 N 8 ll omit

ὁ πονηρὸς (39) does not mean Satan, but any bad man, the
indefinite use of the definite article.

vi. 29 "Τῷ³² τύπτοντί σε ἐπὶ³³ τὴν³⁴ σιαγόνα
πάρεχε³⁵ καὶ τὴν ἄλλην,

1 (B †τῶν) 2 (ND εἰς) 3 (N+δεξιάν) 4 (D ll+αὐτῷ)

¹ LXX. Deut. xxiv. 1, ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνουήσῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὖρη χάριν ἐναντίον αὐτοῦ ὅτι εὖρεν
ἐν αὐτῇ ἀσχημον πρᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίον, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς
οἰκίας αὐτοῦ.

² LXX. Num. xxx. 8, ἀνθρωπος ἀνθρώπος δε ἂν εἴηται εὐχὴν Κυρίῳ ἡ ὁμῶς ὄρκον ὁρισμῷ ἡ ὁρίσθαι περὶ τῆς ψυχῆς
αὐτοῦ, οὐ βεβηλώσει τὸ ῥῆμα αὐτοῦ· πάντα ὅσα ἐὰν ἐξέλθῃ ἐκ τοῦ στόματος αὐτοῦ ποιήσει.

³ LXX. Ia. lxvi. 1, οὕτως λέγει Κύριος ὁ ὁρατὸς μου θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου." Contrast Matt. xxii. 44.

⁴ LXX. Ps. xlviii. 8, ὁρη Σιών, τὰ πλευρά τοῦ βορρᾶ, ἡ πόλις τοῦ βασιλέως τοῦ μεγάλου.

⁵ Cf. James v. 12, πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνέετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τιπὲ ὄρκον
ἦν δὲ ὑμῶν τὸ "Ναὶ" καὶ καὶ τὸ "Ὁὐ" οὐ, ἵνα μὴ ὑπὸ κρίσει πέσητε. Contrast 2 Cor. i. 17—20, Ναὶ, ναί...Ὁὐ, οὐ.

⁶ LXX. Ex. xxi. 23, δώσει...αὶ ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος. Cf. Lev. xxiv. 20; Deut. xix. 21.

⁷ Cf. 1 Thess. v. 15, ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τοῦ ἀποδοῖ.

SECOND DIVISION.

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v. 40 "καὶ τῷ θέλοντί σοι κριθῆναι
 καὶ τὸν χιτῶνά σου λαβεῖν,
 ἄφες⁸ αὐτῷ⁹ καὶ τὸ ἱμάτιον¹⁰.
 41 καὶ ὅστις σε¹¹ ἀγγαρεύσει¹² μίλιον ἓν,
 ὑπάγει μετ' αὐτοῦ¹³ δύο.
 42 τῷ αἰτοῦντί σε¹⁴ δός,
 καὶ τὸν θέλοντα¹⁵ ἀπὸ σου¹⁶ δανίσασθαι²
 μὴ ἀποστραφῇς.
 7 (D † δ θέλων) 8 (D ἀφῆσαι) 9 (K τοῦτω)
 10 (K ss + σου) 11 (K + ἐν) 12 (D -εσει, K ἐγγαρεύσει)
 13 (D ll s^a + ετι ἄλλα, ll s^a + ἄλλα) 14 (K † σοι) 15 (D ll
 τῷ θέλοντι) 16 (D 2 ll omit)

vi. (29) "καὶ ἀπὸ τοῦ αἵροντός σου
 τὸ ἱμάτιον
 καὶ τὸν χιτῶνα μὴ κωλύσῃς. } †
 30 [παντί¹⁸] αἰτοῦντί σε δίδου,
 [καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ
 μὴ ἀπαίτει.]¹⁹
 5 (D ll + δέ, D + τῷ) 6 (l omits)

3. E. 6. *Hating your enemies.*

[v. 43 "Ἐκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλη- (ii)
 σίον σου² καὶ μισήσεις τὸν ἐχθρόν σου.]

44 Ἐγὼ δὲ λέγω ὑμῖν,
 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν

(Luke vi. 29, 30 = Matt. v. 39, 40, 42.)

καὶ προσεύχεσθε ὑπὲρ τῶν³ διωκόντων ὑμᾶς.
 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρα-
 νοῖς, ὅτι⁴ τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς
 καὶ ἀγαθοῦς⁵ καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους⁶. } (1)

(Luke vi. 31 = Matt. vii. 12.)

46 ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς,
 τίνα μισθὸν (α) ἔχετε⁷;
 οὐχί⁸ καὶ οἱ τελῶναι
 τὸ αὐτὸ⁹ ποιοῦσιν;
 47 καὶ ἐὰν ἀσπάσῃτε
 τοὺς ἀδελφοὺς¹⁰ ὑμῶν μόνον,
 τί περισσὸν ποιεῖτε;
 οὐχί καὶ οἱ ἐθνικοὶ¹¹ τὸ αὐτὸ ποιοῦσιν¹²;¹³

1 (D ll + εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καλῶς ποιεῖτε τοῖς
 μισοῦσιν ὑμᾶς) 2 (D ll + ἐπηραζόντων καὶ) 3 (ll qui)
 4 (K omits) 5 (D ll εἴτε) 6 (K ss omits) 7 D 2 ll
 οὕτως (ll hoc, l haec) 8 (E 2 ll φιλους) 9 (E 2 ll τελῶναι)
 10 (l s^a omits)

Conflate.

vi. 27 "Ἀλλὰ ὑμῖν λέγω [ταῖς ἀκοούσιν], †

ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,
 [καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
 28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,]

προσεύχεσθε περὶ¹ τῶν ἐπηραζόντων ὑμᾶς.

[29 τῷ² τύποντί σε ἐπὶ³ τὴν⁴ σιαγόνα πάρεχε⁵ καὶ τὴν ἄλλην, καὶ
 ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς.
 30 παντί⁶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ
 ἀπαίτει⁷. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν⁸ ὑμῖν οἱ ἄνθρωποι⁹,
 ποιεῖτε αὐτοῖς ὁμοίως¹⁰.]

32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς,

ποία ὑμῖν χάρις ἐστίν¹;

καὶ γὰρ οἱ ἁμαρτωλοὶ¹¹

τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν¹².

33 καὶ (γὰρ) ἐὰν¹³ ἀγαθοποιῇτε¹⁴

τοὺς ἀγαθοποιῶντας ὑμᾶς¹⁵,

ποία ὑμῖν¹ χάρις ἐστίν;

καὶ¹⁶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ¹⁷ ποιοῦσιν.

[34 καὶ ἐὰν δανίσῃτε¹⁸ παρ' ὧν ἐπείχετε λαβεῖν¹⁹, ποία ὑμῖν χάρις
 (ἐστίν)²⁰; καὶ²¹ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν
 τὰ ἴσα²². 35 πλὴν²³ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθο-
 ποιεῖτε καὶ δανίσετε²⁴ μηδὲν²⁵ ἀπελπίζοντες²⁶· καὶ ἔσται ὁ μισθός
 (α) ὑμῶν πολὺς²⁷.]

1 (D ὑπὲρ) 2 (B † τῶν) 3 (KD αἰς) 4 (K + δεξιάν)
 5 (D ll + αὐτῷ) 6 (D ll + δέ, D + τῷ) 7 (l omits) 8 (s^a
 + good) 9 KD l + καὶ ὑμῖς 10 (D l omits) 11 (D + τοῦτο
 ποιοῦσιν) 12 (s^a omits) 13 (D ll εἴ) 14 (D -εἴτε)
 15 (s^a ye do good that ye may be repaid by...illegible) 16 (D ll
 + γὰρ) 17 (D ll τοῦτο, ll haec) 18 (D † δανίσετε)
 19 (D ἀπολ.) 20 B l omits 21 (D ll omits) 22 (l + dico)
 23 K μηδένα 24 (D * ἀφελ., ll desperantes) 25 (A l s^a
 + ἐν τοῖς οὐρανοῖς 2 ll + in caelo)

^a Matt. v. 42^b = Luke vi. 35^b.

^b LXX. Lev. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

(3. E. *Six Illustrations of the higher Morality of the new Kingdom.*)

(Luke vi. 35=Matt. v. 45.)

v. 45 "Ἐσεσθε οὖν ὑμᾶς τέλειοι^α ὡς¹ ὁ πατήρ ὑμῶν ὁ οὐράνιος¹⁸ τέλειός ἐστιν.

11 (D ὡς περ)

12 (D II ἐν οὐρανοῖς)

vi. (35) "καὶ ἔσεσθε υἱοὶ Ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ⁽¹⁾ πονηρούς.

36 Γίνεσθε²⁰ οἰκτερόμενοι καθὼς²⁷ ὁ πατήρ ὑμῶν οἰκτερούμενος ἐστίν²⁸."

26 (A II + οὖν)

27 (D II + καὶ)

3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*

[vi. : "Προσέχετε¹ (δὲ)² τὴν δικαιοσύνην³ ὑμῶν μὴ (ii) ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τοῦ πατρὸς ὑμῶν τοῦ ἐν τοῖς⁴ οὐρανοῖς.]

1 (S omits)
K † δοσευνην)

2 BD II S omits
4 (ND omits)

3 (E 2 II ἐλεημοσύνην,

This part appears to be much weakened by the introduction of foreign matter, for Matt. vi. 7—15 is entirely out of place and disturbs the argument. The simple fact seems to be that having given one of our Lord's precepts about Prayer, S. Matthew has appended to it all the other precepts in which the word 'pray' occurs, in order that he might collect into one passage all our Lord's teaching on that important subject. And this lets us into a secret. S. Luke likewise has gathered into a much more striking conflation (xi. 1—18) all that he has to tell us about our Lord's teaching on Prayer. One of his sections is new: another occurs in Matt. vii. 7 ff. Why has not S. Matthew put it here? Simply because the word 'pray' does not occur in it and so it passed into a different category. The eye rather than the mind was used by the redactor in conflating.

3. F. 1. *In almsgiving.*

[vi. : "Ὅταν οὖν¹ ποιῇς ἐλεημοσύνην, μὴ σαλπίζης (ii) ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς βύμαις, ὥπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν² λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν³. 3 σοὺ δὲ ποιούντος ἐλεημοσύνην μὴ γινώτω ἡ δεξιτερὰ σου τί ποιεῖ ἡ δεξιὰ σου, 4 ὥπως ἡ σου ἡ ἐλεημοσύνη ἐν τοῦ κρυπτῷ⁴ καὶ ὁ πατήρ σου⁵ ὁ βλέπων ἐν τοῦ κρυπτῷ⁵ ἀποδώσει σοι⁶ Ε.]

1 (S omits) 2 (K + ἀμὴν) 3 (D 2 II + αὐτὸς) 4 (E II + ἐν τοῦ φανερώ)

¹ Cf. James i. 4, ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχεται, ἵνα ᾗτε τέλειοι καὶ ἀλάλητοι, ἐν μηδενὶ λαιπόμενοι. Cf. James iii. 2.

² LXX. Deut. xviii. 18, τέλειος ἐσθ' ἐναντίον Κυρίου τοῦ θεοῦ σου.

³ LXX. Ps. ciii. 8, οἰκτερούμενος καὶ ἐλεήμων ὁ κύριος. Cf. Ps. cxi. 4. James v. 11, πολὺς πλεονέκτης ἐστὶν ὁ κύριος καὶ οἰκτερούμενος.

⁴ This refrain is repeated in vi. 2, 5, 16.

⁵ This refrain is repeated in vi. 4, 6, 18.

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

(3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*)

3. F. 2. *In prayer.*

(Conflate with three *Logia*.)

[vi. 5 “Καὶ ὅταν προσεύχησθε¹, οὐκ ἴσασθε² ὡς οἱ (ii)
 ὑποκριταί· ὅτι φιλοῦσιν³ ἐν ταῖς συναγωγαῖς καὶ ἐν
 ταῖς γυνάϊς τῶν πλατειῶν ἑστῶτες προσεύχασθαι⁴,
 ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμήν⁵ λέγω ὑμῖν⁶,
 ἀπείχουσι τὸν μισθὸν αὐτῶν⁷·” 6 σὺ⁸ δὲ ὅταν
 προσεύχη⁹, εἰσελθε¹⁰ εἰς τὸ ταμεῖον σου¹¹, καὶ
 κλείσας¹² τὴν θύραν σου¹³ πρόσεξαι¹⁴ τῷ πατρὶ
 σου¹⁵ τῷ¹⁶ ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου¹⁷ ὁ βλέπων
 ἐν τῷ κρυπτῷ¹⁸ ἀποδώσει σοι¹⁹·”]

1 (K†D 1 s^a προσεύχη) 2 (D 1 s^a ἴσα) 3 (D 11 + σῆμαι,
 1 + salutare) 4 (D 1 † καὶ προσευχόμενοι) 5 (s^a omits)
 6 (E 1 + ὅτι) 7 (D αὐτῶν) 8 (s^a omits) 9 (1 plural)
 10 (K * προσεύχῃ) 11 (1 omits) 12 (D s^a omit) 13 (1
 + ipse) 14 (11 s^a + οργίζῃ)

3. F. 2. a. *First Logion: Use not vain repetitions.*

[vi. 7 “Προσευχόμενοι δὲ μὴ βατταλογήσητε¹ ὥσπερ (ii)
 οἱ ἔθνη· ὁκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν
 εἰσακουσθήσονται· ἡ μὴ οὖν δμοιωθῆτε αὐτοῖς, οἵδεν
 γὰρ (ὁ θεὸς)² ὁ πατήρ ὑμῶν ὃν χρειαίαν ἔχετε πρὸ τοῦ
 ὑμᾶς³ αἰτῆσαι αὐτόν⁴·”]

1 (D βαττα-) 2 (B s^a ὑποκριταί) 3 (KD 11 s^a omit, but
 K adds the words in small letters) 4 (D 1 ἀνοῖξαι τὸ στόμα)

3. F. 2. β. *Second Logion: The Lord's Prayer.*

The fact that John taught his disciples a form of prayer was probably made known to S. Luke by Apollos or some other of John's followers. S. Matthew probably gives the Lord's prayer as it was recited in the East, S. Luke as it was recited in the West, but there is reason to think that the two omitted petitions were used in many Western Churches.

The abrupt *Πάτερ* with which S. Luke begins is softened down in S. Matthew by an editorial commonplace. In the West there is evidence that the abruptness was removed by prefixing the original Aramaic word *Abbā* (not *Abūnā* (Aramaic) nor *Abūnan* (Galilean), 'Our Father'). So Rom. viii. 15, ἐν ᾧ κρᾶζομεν “*Ἀββᾶ, ὁ πατήρ*,” Gal. iv. 6, κρᾶζον “*Ἀββᾶ ὁ πατήρ*,” Mark xiv. 36, “*Ἀββᾶ ὁ πατήρ*.”

The interesting variant “Let Thy Holy Spirit come upon us and cleanse us” was probably in use locally.

WH. arrange the prayer so that the clause “As in heaven so on earth” shall belong equally to the three preceding petitions. I have not followed them in this.

The fourth petition may be rendered ‘Give us to-day,’ or ‘day by day,’ ‘our bread for the coming day.’ If the prayer be offered at early dawn, this will mean ‘our bread for to-day’; if at night ‘our bread for to-morrow.’ Now if we retranslate this into Biblical Greek we get ‘τὸν ἄρτον ἡμῶν τὸν τῆς ἐπιούσης ἡμέρας,’ in which *ἐπιούσα* is the present participle of *ἐπιεμῖ* *ido*, which was frequently used of time in classical authors and in the LXX. It occurs five times in S. Luke, viz.

Acts vii. 26. τῇ τε ἐπιούσῃ ἡμέρᾳ.
 xvi. 11. τῇ δὲ ἐπιούσῃ.
 xx. 15. τῇ ἐπιούσῃ.

Acts xxi. 18. τῇ δὲ ἐπιούσῃ.
 xxiii. 11. τῇ δὲ ἐπιούσῃ νυκτὶ.

But so cumbrous a rendering is just as intolerable in Greek as its equivalent is in English; at any rate it was quite unsuited for daily prayer, and we cannot wonder if S. Matthew or one of his fellow-workers sought to simplify it by coining the adjective *ἐπιούσιος*. It must be confessed that this was not a legitimate formation, for *ἐπιούσα* is not a substantive and can only stand for ‘to-morrow’ when it has the article, with *ἡμέρα* expressed or understood; but *ἡμέρα* cannot be supplied to *ἐπιούσιος* nor is the article contained in it. Nevertheless, as Bishop Lightfoot has shown (‘On a Fresh Revision’), the evidence indicates that for more than a century the word was understood to mean ‘for the coming day’ or ‘for the

* This refrain is repeated in vi. 2, 5, 16.

† LXX. Is. xxvi. 20, βάδιζε, λαλεῖ μου, εἰσελθε εἰς τὰ ταμεῖά σου, ἀποκλείσων τὴν θύραν σου, ἀποκρίβηθι μικρὸν ὕπνον, ὅτι ἂν παρέλθῃ ἡ ὀργὴ Κυρίου.

* This refrain is repeated in vi. 4, 6, 18.

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(3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*)

morrow.' S. Jerome tells us that he found 'τῷ' 'to-morrow' in the Gospel according to the Hebrews, and in all the Old Latin versions *quotidianum* appears. This last rendering may well be called brilliant, for while it preserves the root meaning *dies*, it substitutes a very simple and natural phrase for an exceedingly cumbrous one, and we may be thankful that our translators adhered to it, not being misled by the criticisms of scholars. The Old Syriac rendering [ܬܝܠܝܬܐ] 'continual' is discussed by Dr Chase in 'Texts and Studies.' But there is a saying in the Talmud that if a man who has bread enough in his basket for to-day prays for more he lacks faith, and it seems to me that this is a sneer at the Christians, and if so it considerably confirms the traditional rendering. For further discussion see may 'S. Luke' *ad loc.* and Nestle, *Encycl. Biblica*, p. 2819.

As soon as the church was served by Greek scholars of note, objection was inevitably taken to the traditional rendering. Origen connected the word with *οὐρία* and *περιοσῖος*. Most scholars followed him, but in a case like this, where the prayer had been daily recited so long, we dare not set aside the traditional rendering even if the new proposals were more satisfactory than they are.

(In a different context.)

[xi. : Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τῷ περὶ προσευχόμενον, ὡς ἐπαύσατο, εἰπὼν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν "Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς "καὶ Ἰωάννης" εἰδίδας τοὺς μαθητὰς αὐτοῦ." : εἶπεν δὲ αὐτοῖς"]

"Ὅταν προσεύχησθε, λέγετε"

Πάτερ,

ἀγιασθήτω τὸ ὄνομά σου^a

ἔλθάτω ἡ βασιλεία σου^b.

10

3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον

δίδου¹¹ ἡμῖν "τὸ καθ' ἡμέραν"¹²

4 καὶ ἄφες ἡμῖν "τὰς ἁμαρτίας"¹³ ἡμῶν,

"καὶ γὰρ"¹⁴ αὐτοὶ¹⁵ ἀφίμεν¹⁶ "παντὶ ὀφειλοντι ἡμῖν"¹⁷.

καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν.¹⁸

18

vi. 9 "Οὕτως οὖν προσεύχεσθε ἑαυτοὶς
Πάτερ [ἡμῶν δ' ἐν τοῖς οὐρανοῖς].
ἀγιασθήτω τὸ ὄνομά σου,
10 ἔλθάτω ἡ βασιλεία σου,
γενηθήτω τὸ θέλημά σου^a, ὡς^b ἐν οὐρανῷ καὶ ἐπὶ^c γῆς
11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
δοῦς ἡμῖν σήμερον
12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
ὡς καὶ ἡμεῖς ἀφήκαμεν^d τοῖς ὀφειλέταις ἡμῶν
13 καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ^e.

1 (N omits) 2 (D II omits) 3 (D + τῆς) 4 (D ἀφίμεν, G II ἀφίμεν, s^c subjunctive) 5 (E II s^c + εἰ σοὶ ἐστὶν ἡ βασιλεία, E II + καὶ ἡ δόξα σου, E II s^c + καὶ ἡ δόξα εἰς τοὺς αἰῶνας, ± ἀμήν)

1 (D II + καὶ) 2 (N † omits) (D I δὲ εἶπεν [1 + illis])
4 (C † -χεσθε, D + μὴ βαρυνέσθε ὡς οἱ λαοὶ δοκῶντες γάρ τινες εἶναι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· ἀλλὰ προσεύχεσθαι) 5 (N + οὕτω) 6 (OD II s^c + ἡμῶν [II sanote] δ' ἐν τοῖς οὐρανοῖς) 7 (D omits) 8 (D + ἐφ' ἡμᾶς) 9 (Greg. Nys. ἐλθέτω τὸ ἄγιον πνεῦμά σου ἐφ' ἡμᾶς καὶ καθαρᾶσθε ἡμᾶς) 10 (NOD II + γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ (N + οὕτω) καὶ ἐπὶ γῆς) 11 (ND s^c + δός) 12 (D II σήμερον, N omits τὸ) 13 (D II τὰ ὀφειλήματα, I debita et peccata) 14 (ND II ὡς καὶ) 15 (D II ἡμεῖς) 16 (N ἀφίμεν) 17 (D II τοῖς ὀφειλέταις ἡμῶν) 18 (OD II s^c + ἀλλὰ ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ)

3. F. 2. γ. *Third Logion: Apology for one of the petitions in the Lord's Prayer.*

[vi. 14 "Ἐὰν γὰρ¹ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· 15 ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις (τὰ παραπτώματα αὐτῶν)², οὐδὲ ὁ πατὴρ ὑμῶν³ ἀφήσει⁴ τὰ παραπτώματα ὑμῶν⁵.]

1 (D omits) 2 ND II omits 3 (N † II s^c ὑμῖν) 4 (D II + ὑμῖν)

¶ Cf. S. Mark xi. 25, § 77, "[Καὶ ὅταν στήκετε προσευχόμενοι,] ἀφέετε εἰ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν."

^a Matt. xxvi. 42.

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S. LUKE.

(THE SERMON ON THE MOUNT.)

(8. F. *Beware of Hypocrisy in your various Acts of Righteousness.*)

3. F. 3. *In fasting.*

[vi. 16 "Ὁταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκρίται σκυθρωποί", ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μωθὸν αὐτῶν. 17 σὺ δὲ νηστεύων ἀλείψαι σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ. 11. καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι 12.]

1 (K + Kal) 2 (K omits) 3 (s^a omits) 4 (K1 singular)
 5 (B εαυτῶν) 6 (K + γὰρ) 7 (E11 + ετι) 8 (D ἀλειψών)
 9 (D ενα) 10 (D omits) 11 (D κρυφαίῳ) 12 (K s^a omit)
 18 (E11 + ἐν τῷ φανερώ)

Our Lord's teaching about fasting is also to be found in Mark ii. 18 ff., p. 22.

Of Oxyrhynchus Fragment No. 2. Λέγει Ἰησοῦς "Ὁὐκ ἐὰν μὴ νηστεύητε τὸν κόσμον, οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον, οὐκ ὀφείθετε τὸν πατέρα." This rendering "Except ye fast to the world" (Grenfell and Hunt) is untenable, as those editors admit. Dr Swete's rendering "Except ye fast the world-long fast" does not commend itself. Perhaps the author—who may have been a 'barbarian'—meant 'Except ye fast in the normal manner' or 'regularly' (κοσμίως).

3. G. *Warnings and Encouragements to seek the higher Life.*

3. G. 1. *Things eternal are lasting.*

It will be noticed that S. Luke represents our Lord as counselling the sale of property and disposal of it in gifts to the poor, while S. Matthew merely counsels us to think more of the treasure in heaven than of that upon earth (8^a not ἀλλά). S. Luke has often been accused of a tendency towards Ebionitism. He is clearly alluding to the community of goods, as described in the Acts. S. Matthew's vaguer wording seems more original.

(In a different context.)

vi. 19 "Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις^{1a} ἀφανίζει², καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρώσις^{2a} ἀφανίζει², καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν^{1b}. 21 ὅπου γὰρ ἔστιν ὁ θησαυρός σου⁴, ἐκεῖ ἔσται (καὶ)⁷ ἡ καρδιά σου⁶.

1 (D + θησαυρίζετε) 2 (s^a omits) 3 (D -ἵδουσιν) 4 (D + σὴς)
 5 (I omits, K11 καὶ κλ.) 6 (s^a ὑμῶν) 7 B1

xii. 32 ["Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι ἰερόδοξον ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοὺς βαλλάντια μὴ παλαιόμυνα,]

θησαυρὸν [ἀνέκλειπτον²] ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἔγγιζα³ } †
 οὐδὲ σὴς διαφθείρει². }
 34 ὅπου γὰρ ἔστιν ὁ θησαυρός ὑμῶν⁴, ἐκεῖ καὶ ἡ καρδιά ὑμῶν⁶ ἔσται⁷. } †

1 (D1 + ἐν αὐτῷ) 2 (D * ἀνέκλειπτον) 3 (D^a -φθέραι)
 4 (211 tuus) 5 (D^a + ὑμῶν, 211 tuum) 6 (D * ἐται)

3. G. 2. *Spiritual blindness involves the whole being.*

In an age when the laws of optics were unknown it was natural to speak of the eye as the lamp or window of the body, admitting light into the interior till it reached the tips of the toes, illuminating the whole body. The same idea lies at the base of the language of John xi. 10, "If a man walk in the night he stumbleth because the light is not in him."

(In a different context.)

(Luke xi. 33 = Luke viii. 16 = Mark iv. 21 = Matt. v. 15.)

vi. 22 "Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. 23 ἐὰν οὖν ᾖ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 24 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. 25 εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

1 (B11 + σου) 2 (K11 s^a omit, 1 enim)

xi. 33 ["Ὁδοὶς λύχνος ἄψας εἰς κρύπτην τίθησιν οὐδὲ ὅπῃ τὸν μέδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.]

34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός [σου]. 23 ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, † [καὶ]² ὅλον τὸ σῶμά σου φωτεινὸν ἔσται⁴. 24 ἐπὶ δὲ πονηρὸς ᾖ⁷, [καὶ]² τὸ σῶμά σου¹⁰ σκοτεινόν¹¹.

35 [σκόπει¹² οὖν μὴ] τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν¹³. [36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχῃ μέρος τι¹⁴ σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ¹⁵ λύχνος¹⁶ τῇ ἀστραπῇ φωτίσῃ¹⁷."]
 1 (D11 + σου) 2 (Oss + οὖν) 3 (OD11 omit) 4 (D πᾶν)
 5 (K11 ἔσται) 6 (D ὅταν) 7 (1 s^a + ὁ ὀφθαλμός σου)
 8 (1 s^a + ὅλον) 9 (O + σῶ) 10 (D1 + ἐστιν) 11 (K11 + ἔσται,
 D + ἐστιν) 12 (U + σκόπει) 13 D11 εἰ οὖν τὸ φῶς τὸ ἐν
 σοὶ σκότος, τὸ σκότος πόσον 14 O omits 15 (K omits)
 16 B + ἐν 17 D11 s^a omit

^a This refrain is repeated in vi. 2, 5, 16.

^b Cf. James v. 2, ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν κ.τ.λ.

^c This refrain is repeated in vi. 4, 6, 18.

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3. G. 3. *It is impossible to divide our allegiance.*

The word *Mamon* occurs also in the parable of the Unjust Steward; S. Luke therefore places this *Logion* immediately after that parable.

(In a different context.)

vi. 24 "Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν·
ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει·
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ^a.

1 (N c)

xvi. 13 "Οὐδεὶς [οἰκίτης] δύναται δυσὶ κυρίοις δουλεύειν·
ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει.
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ^a."

1 (N c)

3. G. 4. *Wordly anxiety is folly.*

This striking *Logion* seems quite out of place here in S. Matthew. S. Luke has put it next after the story of the Rich Fool, perhaps because in both sections the *ψυχὴ* is said to eat (and drink). Probably neither Evangelist has preserved the true connexion. See 'N. T. Problems' pp. 80—89.

(In a different context.)

vi. 25 "Διὰ τοῦτο λέγω ὑμῖν,
μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε (ἢ τί πίητε)¹,
μηδὲ τῷ σώματι ὑμῶν² τί ἐνδύσῃσθε·
οὐχὶ ἡ ψυχὴ πλείων ἐστὶ τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος;
26 ἐμβλέψατε εἰς τὰ πετεινὰ (1) τοῦ οὐρανοῦ
ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν
οὐδὲ συνάγουσιν εἰς ἀποθήκας,
καὶ ὁ πατὴρ ὑμῶν [ὁ οὐράνιος] τρέφει αὐτά·
οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
27 τίς δὲ ἐξ ὑμῶν μεριμνῶν³ δύναται
προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;
28 καὶ

περὶ ἐνδύματος τί μεριμνᾶτε;⁴
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν
οὐ κοπιῶσιν⁵ οὐδὲ νήθουσιν· 29 λέγω δὲ ὑμῖν ὅτι
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο ὡς ἐν τούτων.
30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιένυσιν,
οὐ πολλῶν⁶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
31 μὴ οὖν μεριμνήσητε λέγοντες
'Τί φάγωμεν;' ἢ 'Τί πίωμεν;' ἢ 'Τί περιβαλώμεθα;'

1 N ll⁸ omit 2 (N omits) 3 (ll⁸ omit) 4 (s^o one
cubit, that ye are anxious about raiment!) 5 (ll⁸ *κοπιῶσιν)
6 (s^o + ἀμην) 7 (ll quanto)

xii. 22 [Εἶπεν δὲ πρὸς τοὺς μαθητὰς (αὐτοῦ)]¹
"Διὰ τοῦτο λέγω ὑμῖν²,
μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε,
μηδὲ τῷ σώματι (ὑμῶν)³ τί ἐνδύσῃσθε.
23 ἢ γὰρ⁴ ψυχὴ πλείων⁵ ἐστὶν τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος.
24 κατανοήσατε τούτους κόρακας⁶
ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν,
οἷς οὐκ ἔστιν⁷ [ταμίαις οὐδὲ] ἀποθήκη,
καὶ ὁ θεὸς τρέφει αὐτούς¹⁰.
'πόσῃ μᾶλλον¹¹ ὑμεῖς διαφέρετε τῶν πετεινῶν. (1)
25 τίς δὲ ἐξ ὑμῶν μεριμνῶν¹² δύναται
ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν¹³; †
26 [εἰ οὖν οὐδὲ ἐλάχιστον¹⁴ δύνασθε]¹⁵,
τί¹⁶ περὶ τῶν λοιπῶν μεριμνᾶτε; †
27 κατανοήσατε τὰ κρίνα¹⁸ πῶς αὐξάνει¹⁷.
'οὐ κοπιᾷ οὐδὲ νήθει¹⁹. λέγω δὲ ὑμῖν²⁰,
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο²¹ ὡς ἐν τούτων.
28 εἰ δὲ²² ἐν ἀγρῷ τὸν χόρτον²³ ὄντα σήμερον †
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιᾶζει²⁴,
πόσῃ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.
29 καὶ ὑμεῖς μὴ²⁵ ζητεῖτε
τί φάγητε καὶ²⁶ τί πίητε²⁷, καὶ 'μὴ μεμερωμένοι²⁸,

1 B 2 ll omit 2 (l omits) 3 ND ll omit 4 (A ll omit)
5 (D πλέον) 6 (D ll τὰ πετεινὰ τοῦ οὐρανοῦ) 7 ND l οὐτε
8 (D + οὐτε) 9 (D οὐτε) 10 (D αὐτὰ) 11 (D ll οὐχί)
12 (D omits) 13 (A ll + ἓνα) 14 (N + τι) 15 (D ll καὶ)
16 (X ll + τοῦ ἀγροῦ) 17 (D ll s omits, l + et floreat) 18 (4 ll
+ neque laxant, D 2 ll s omits νήθει οὐτε ὑφαίνει) 19 (ND ll
+ εἰ) 20 (X ll - ἐβάλετο) 21 (2 ll aut videtur...quod or
quomodo) 22 (D ll s τὸν χόρτον τοῦ ἀγροῦ, s^o + ἐν ἀγρῷ) 23 (N
ἀμφιένυσιν, D - ἔρει) 24 (N l omits, corrector addn) 25 (D ll
s) 26 (N l + μηδὲ τῷ σώματι) 27 (ss with what ye shall
be covered)

^a Luke xvi. 9, 11.

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vi. 32 "πάντα γὰρ ταῦτα
τὰ ἔθνη^a ἐπιζητοῦσιν"
οἶδεν γὰρ^b ὁ πατὴρ ὑμῶν [ὁ οὐράνιος]¹⁰
ὅτι χρῆζετε¹¹ τούτων [ἀπάντων]¹².
33 ζητεῖτε δὲ πρῶτον¹³ τὴν βασιλείαν¹⁴
καὶ τὴν δικαιοσύνην αὐτοῦ,
καὶ ταῦτα [πάντα] προστεθήσεται ὑμῖν[¶].
8 (E of the world) 9 (D δὲ, K + ὁ θεός) 10 (K ll E omit)
11 (B "χρῆτε) 12 (E omits) 13 (I omits) 14 (E ll
+ τοῦ θεοῦ)

xii. 30 "ταῦτα γὰρ πάντα"
τὰ ἔθνη [τοῦ κόσμου]^a ἐπιζητοῦσιν^a, †
ὑμῶν δὲ^b ὁ πατὴρ οἶδεν †
ὅτι χρῆζετε τούτων^a.
31 "πλὴν ζητεῖτε¹¹ τὴν βασιλείαν
αὐτοῦ¹²,
καὶ ταῦτα¹³ προστεθήσεται ὑμῖν[¶]."
26 (I omit) 27 (I omits, E of the earth) 28 (D
ζητεῖ) 29 (D ll γὰρ) 30 (X ll + ἀπάντων) 31 (D ll ζητεῖτε
δὲ, I + πρῶτον) 32 (A ll E τοῦ θεοῦ) 33 (D ll + πάντα)

¶ S. Mark iv. 24^c, "καὶ προστεθήσεται ὑμῖν."

3. G. 4. a. Logion.

vi. 34 "Μὴ οὖν μεριμνήσητε^a εἰς τὴν αὔριον^b, ἡ γὰρ αὔ-
ριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

3. H. Various Rules of Life enforced by Appeals to Self-interest.

3. H. 1. Do not be censorious.

(Conflate.)

vii. 1 "Μὴ κρίνετε^a, ἵνα μὴ κριθῆτε."

· ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,
καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται¹ ὑμῖν[¶].

(Luke vi. 39=Matt. xv. 14.)
(Luke vi. 40=Matt. x. 24 f.)

1 (I remetiatur)

vi. 37 "Καὶ¹ μὴ κρίνετε^a, 'καὶ οὐ^b μὴ κριθῆτε.
[καὶ¹ μὴ καταδικάζετε^a, 'καὶ οὐ^b μὴ καταδικασθῆτε^a. ἀπολύετε,
καὶ ἀπολυθήσεσθε· 38 διδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν
πεποιτισμένοι^c σσεαλευμένοι^d· ὑπερεκχυνόμενοι δώσουσιν εἰς τὸν
κόλπον^e ὑμῶν·]
'ᾧ γὰρ⁹ μέτρῳ¹⁰ μετρεῖτε [ἀντι-]μετρηθήσεται¹¹ ὑμῖν." ¶
[39 Εἰπεν¹² δὲ καὶ παραβολὰν αὐτοῖς "Μήτι δύναται τυφλὸς τυφλὸν
διδχεῖν; οὐχί¹³ ἀμφοτέροι εἰς βόθυνον ἐμπεσοῦνται¹⁴; 40 "οὐκ
ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον¹⁵, κατηρτισμένος δὲ πᾶς¹⁶
ἔσται¹⁷ ὡς ὁ διδάσκαλος αὐτοῦ¹⁸.]

1 (D ll E omit) 2 (D ll E ἵνα) 3 (OD ll omit)
4 (B κρίνετε) 5 (B δικασθῆτε) 6 (K πεποιτισμένοι, C1 + καὶ
7 (C + καὶ) 8 (D ἱεροκλῆων) 9 (I omit) 10 (C ll τῷ
γὰρ αὐτῷ μέτρῳ) 11 B ll μετρηθήσεται 12 (D ll ἔλεγον)
13 (K οὐκ) 14 (K C ll πεσοῦνται) 15 (C + αὐτοῦ)
16 (K l omit) 17 (K ἔστω, 4 ll + εἰ sit, 2 ll + ut sit) 18 (E
There is no disciple that is perfect as his master in teaching)

¶ S. Mark iv. 24^b, § 13 a, "ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν."

3. H. 1. a. Logion: Reform yourself before you reform others.

vii. 3 "Τί δὲ βλέπεις τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκόν¹ οὐ κατανοεῖς;
1 ἡ πῶς ἐρεῖς^a τῷ ἀδελφῷ σου
2 "Ἄφες ἐκβάλω τὸ κάρφος
ἐκ τοῦ ὀφθαλμοῦ σου,
καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
3 ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν
δοκόν,

καὶ τότε διαβλέψεις
'ἐκβαλεῖν^a τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.¹⁸
1 (K δοκὸν τὴν ἐν τ. σ. δ.) 2 (K ll λέγεις, E δέραςαι λέγειν)
3 (K + Ἀδελφέ,) 4 (K ἐκβάλλω) 5 (The Oxyrhynchus
fragment I. agrees with S. Matthew's order but with S. Luke's
wording)

vi. 41 "Τί δὲ βλέπεις τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ^a ὀφθαλμῷ οὐ κατανοεῖς; †
1 πῶς^b δύνασαι λέγειν τῷ ἀδελφῷ σου
'[Ἀδελφέ,^c] ἄφες ἐκβάλω τὸ κάρφος
'τὸ ἐν τῷ ὀφθαλμῷ^d σου,
'αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων;¹⁸ †
ὑποκριτά, ἐκβαλε πρῶτον τὴν^e δοκὸν ἐκ τοῦ ὀφθαλμοῦ
σου, †

καὶ τότε διαβλέψεις
τὸ κάρφος 'τὸ ἐν τῷ ὀφθαλμῷ¹⁴ τοῦ ἀδελφοῦ σου ἐ-
κβαλεῖν."
1 (D ll omit) 2 (D ll σῷ) 3 (C D ll ἡ πῶς, K ll πῶς δὲ,
4 (D ll E ἐκ τοῦ ὀφθαλμοῦ) 5 (D ll E καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ σῷ
ὀφθαλμῷ ὑπόκειται) 6 (C omits)

^a Cf. Philipp. iv. 6, μηδὲν μεριμᾶτε.

^b Cf. James iv. 12, σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον; Rom. ii. 1, διὸ ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ κρίνων.

^c Cf. James iv. 12, 14.

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3. H. 2. *Do not be sacrilegious.*

[vii. 6 "Μὴ δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε (ii) τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μή ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες βήξωσιν ὑμᾶς.]

1 (K -σων)

It has been pointed out that $\aleph\psi\gamma\delta$ = 'holiness' but $\aleph\psi\gamma\delta$ = 'a signet ring.' The latter pointing would restore sense to the passage, in which the rhetorical figure of *Chiasmus* should be observed, for the swine trample, the dogs bite.

3. H. 8. *Persevere in prayer.*

(On this section see Matt. vi. 1 note, p. 197.)

(From the conflation on Prayer.)

vii. 7 "Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησέτε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει
καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται.¹
9 ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ
ἄρτον—μὴ λίθον ἐπιδώσει αὐτῷ;
10 ἢ καὶ¹⁴ ἰχθὺν αἰτήσῃ—μὴ ὄφιν ἐπιδώσει αὐτῷ;

11 εἰ οὖν ὑμεῖς ποιητοὶ ὄντες
οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

1 B ἀνοίγεται 2 (NCD + ἐστω) 3 (E || ἐὰν αἰτήσῃ)
4 (|| αὐτὸς) 5 (L 8 || omit)

xi. 9 "[Κἀγὼ ὑμῖν λέγω¹,] αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησέτε¹⁵. κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται.⁴
11 τίνα⁸ δὲ ἐξ ὑμῶν τὸν πατέρα¹² αἰτήσῃ τὸν υἱόν¹⁷ }
12 ἰχθύν⁹, μὴ³ [ἀντὶ ἰχθύος] ὄφιν αὐτῷ ἐπιδώσει;
13 ἢ καὶ¹⁰ αἰτήσῃ φέρον¹¹, ἐπιδώσει αὐτῷ σκορπίον⁶;

13 εἰ οὖν ὑμεῖς ποιητοὶ ὑπάρχοντες¹³
οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ¹⁸ τὸν υἱόν¹⁴ ἐξ οὐρανοῦ¹⁶
δώσει πνεῦμα ἅγιον¹⁶ τοῖς αἰτοῦσιν αὐτόν.

1 (B † + ὑμῖν λέγω) 2 (σ^o omits) 3 (D ἀνοιγήσεται, K ἀνοίγεται) 4 BD^o ἀνοίγεται (K ἀνοίγεται) 5 (ND 1 τίς) 6 (L 10 omit) 7 (K 1 omit) 8 NCD 11 σ^o ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 9 († καὶ) ἰχθύν (D 2 || + αἰτήσῃ † filius tuus) 10 (B καὶ) 11 (D ἐὰν δὲ καὶ, C καὶ ἐὰν, || αὐτὸς) 12 (NCD + μὴ) 13 (ND ὄντες) 14 (C || + ὑμῶν) 15 (D 11 omit) 16 (D 11 καὶ ἀγαθόν, D 11 + δόματα)

3. H. 4. *Rule for the treatment of others.*

vii. 12 "Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως² καὶ ὑμεῖς ποιεῖτε αὐτοῖς· [οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται².]

1 (K omits) 2 (C † ποιῶσιν) 3 (|| σ^o omit)

vi. 31 "Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,¹ ποιεῖτε αὐτοῖς ὁμοίως²." †

1 (σ^o + what is good) 2 ND 1 + καὶ ὑμεῖς 3 (D 1 omit)

⁴ Cf. James i. 5, iv. 8.

⁵ I. i. i. x. 10.

⁶ Cf. Matt. xlii. 40, "ἐν ταύταις ταῖς διωγμῶσι ἐντολαῖς ἑστέ οἱ νόμοι κρέματα καὶ οἱ προφῆται."

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3. I. The Danger of Self-delusion.

3. I. 1. The narrow gate.

From this point the tone of the Sermon changes. Instead of the utilitarian precepts in § H eternal issues are presented.

(From the last journey.)

vii. 13 "Εισέλθατε διὰ τῆς στενῆς πύλης· ὅτι¹ πλατεῖα² καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν³ οἱ εἰσέρχόμενοι δι' αὐτῆς·
14 ὅτι⁴ στενὴ⁵ ἡ πύλη⁶ καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

[xiii. 22 Καὶ διεπορεύετο¹ κατὰ πόλεις καὶ κώμας διδάσκων ἡ καὶ πορεύων² ποιούμενοι³ εἰς Ἱερουσόλυμα⁴. 23 Εἶπεν δὲ τις αὐτῷ "Κύριε, εἰ ὀλίγοι⁵ οἱ σφύζονται;" ὁ δὲ⁶ εἶπεν "πρὸς αὐτούς"⁷]

24 ["Ἀγωνίζεσθε"⁷] εἰσελθεῖν διὰ τῆς στενῆς θύρας⁸, ὅτι πολλοί, [λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν⁹, 25 ἀφ' οὗ¹¹ ἂν ἐγερθῇ¹² ὁ οἰκοδομητής καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε¹³ ἐξω ἐστάναι¹⁴ καὶ¹⁵ κρούειν¹⁶ τὴν θύραν¹⁷ λέγοντες "Κύριε¹⁸, ἀνοίξον ἡμῖν¹⁹" καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν²⁰ "Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ."²¹]

(Continued in § 3, K. 2.)

1 (ll quam or quid) 2 BCll s + ἡ πύλη 3 (K omits)
4 (Cl s + ἡ, B + δὲ) 5 (4 ll omit)

1 (H ll ἐπορ.) 2 (B † + πορεύων) 3 (l omits) 4 (B "Επορεύ., D ll Ἱερουσαλήμ) 5 (D ll + εἰσὶν) 6 (D + ἀποκριθεὶς)
7 (as singular) 8 (D omits) 9 (A πύλη, ll portam, ianuum, or ostium) 10 (D εὐρίσκουσιν) 11 (D οὗ) 12 (D ll εἰσελθῇ, l incipiet surgere) 13 (K omits) 14 (2 ll omit)
15 (D 4 ll omit) 16 (D ll s + κύριε) 17 (ll omit)

3. I. 2. The false prophets.

[vii. 15 "Προσέχετε¹ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες (ii) ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἰσώθεν δὲ εἰσὶν λύκοι² ἀρπαγες.]

1 (Cl + δὲ)

3. I. 3. The test of sincerity.

(Continued from § 3, H. 1. a.)

S. Luke's arrangement here seems to be the more primitive.

vii. 16 "Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσκετε αὐτούς· μήτι¹ συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς² } (i)
ἢ ἀπὸ τριβέλων σῦκα³;
17 οὕτως⁴ πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.
18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν⁵, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν⁶.
Doublet:
xii. 33 "Ἡ ποιήσατε⁷ τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν,
ἢ ποιήσατε⁸ τὸ δένδρον σαπρὸν⁹ καὶ τὸν καρπὸν αὐτοῦ σαπρὸν·
ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.
34 γεννήματα¹⁰ ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες;

vi. 43 "Οὐ γὰρ¹ ἔστιν δένδρον καλὸν ποιοῦν² καρπὸν σαπρὸν³, †
οὐδὲ [πάλιν⁴] δένδρον σαπρὸν ποιοῦν⁵ καρπὸν καλόν⁶. †

44 ἕκαστον γὰρ¹ δένδρον ἐκ τοῦ [ἰδίου²] καρποῦ³ γινώσκεται⁴ †
οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν⁵ σῦκα⁶, } (i) †
οὐδὲ ἐκ βάλτου⁷ σταφυλὴν [τρυφῶσιν].

1 (s οὐ γὰρ) 2 (C? *σταφυλῆνας) 3 KCl οὕτως WH. (s omits) 4 (K? C ποιεῖν) 5 (K ἐνεγκεῖν) 6 (s ποιῶσιν) 7 (D † τὸν) 8 (B * ἀπὸν) 9 (K γέννημα, correspond to plural)

1 (D1 Οὐκ) 2 (D ll plural) 3 (OD ll s omits) 4 (D ll omits) 5 (D καρποῦ αὐτοῦ) 6 (D ll ἐκλέγονται) 7 (l ινα) 8 (K † βααστοῦ)

* Acta xx. 29, "λύκοι βαρεῖς... μὴ φειδόμενοι τοῦ ποιμνίου."

* Cf. James iii. 12, μὴ δύναται... σκεπὴ θαλάσσης ποιῆσαι ἢ ἀμπελοὶ σῦκα;

* Luke vi. 41, x. 84.

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xii. (34) "ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας
τὸ στόμα λαλεῖ". (2)

35 δ' ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ¹⁰

ἐκβάλλει¹⁵ ἀγαθά,
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ¹⁴
ἐκβάλλει¹⁵ πονηρά."

10 (ss ἐκβάλλει, D + ἀγαθά, l + mala) 11 (D omits) 12 (L
2 ll s^a + τῆς καρδίας + αὐτοῦ) 15 (K C + τὰ 14 (L s^a + τῆς
καρδίας αὐτοῦ) 15 (ss λαλεῖ)

Editorial Conclusion.

[vii. 19 "Πᾶν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται
καὶ εἰς πῦρ βάλλεται. 20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν
ἐπιγινώσκει αὐτούς.]

1 (ll s^a + οὐ) 2 (C ll ἐκ)

vi. 45 "ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ⁹

[τῆς καρδίας]

προφέρει τὸ¹⁰ ἀγαθόν,

καὶ ὁ πονηρὸς¹¹ ἐκ τοῦ πονηροῦ¹²

προφέρει τὸ πονηρόν

ἐκ γὰρ¹³ περισσεύματος¹⁴ καρδίας

λαλεῖ¹⁵ τὸ στόμα [αὐτοῦ]¹⁶. (2) †

9 (CD^a ll + αὐτοῦ) 10 (D omits) 11 (C ll s^a + ἄνθρωπος)
12 (C ll + θησαυροῦ τῆς καρδίας αὐτοῦ, ss + θησαυροῦ) 13 (C
+ γὰρ) 14 (C + τῆς) 15 (D^a καλεῖ) 16 (C l omits) 17 (l
malum)

We regard Matt. vii. 19 as an editorial conclusion to round
off the passage for Church reading, for there is nothing new in
it. The first clause is borrowed from Matt. iii. 10, the latter
from vii. 16.

3. K. Warning to false prophets.

3. K. 1. Deeds demanded, not Words.

vii. 21 "Οὐ πᾶς ὁ λέγων μοι 'Κύριε, κύριε,'
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,
ἀλλ' ὁ ποιῶν

τὸ θέλημα¹ τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς².

1 (K τὰ θελήματα) 2 (ll s^a + οὗτος εἰσελεύσεται εἰς τὴν
βασιλείαν τῶν οὐρανῶν)

vi. 46 "Τί δέ με καλεῖτε¹ 'Κύριε, κύριε,'

καὶ οὐ ποιεῖτε

τὸ λέγω²;"

1 (D λέγετε) 2 B l δ

3. K. 2. Depart, ye workers of iniquity.

(In a different context.)

vii. 22 "Πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ 'Κύριε,
κύριε, ὅτι τῷ¹ cω ὀνόματι² ἐπροφητεύσαμεν³, καὶ
τῷ σῷ ὀνόματι δαιμόνια⁴ ἐξεβάλομεν⁵, καὶ τῷ σῷ ὀνόματι
δυνάμεις πολλὰς ἐποιήσαμεν⁶;"

23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι

'Οὐδέποτε ἔγνω ὑμᾶς.'

ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν⁷.

1 (C ἰούδας) 2 (Justin, Origen s^a + ἐφάγομεν καὶ ἐπίομεν
καὶ τῷ σῷ ὀνόματι) 3 (K + πολλὰ) 4 (K ἐξεβάλλομεν)

xiii. 26 "Τότε ἄρξομαι¹ λέγειν² 'Ἐφάγομεν ἐνὶ πύλιν σου
καὶ ἐπίομεν, καὶ ἐν ταῖς πλαταταῖς ἡμῶν ἐσθίξαμεν³.'"]

27 καὶ ἐρεῖ⁴ λέγων⁵ ὑμῖν

'Οὐκ οἶδα⁶ [πότεν ἐστὶ]'" .

ἀπόστητε ἀπ' ἐμοῦ, [πάντες] ἐργάται ἀδικίας⁷ ."

1 (ND ἄρξομαι) 2 (D + Κύριε,) 3 (s^a Thou hast walked)
4 (ss + Verily) 5 (K ll omits, D ss λέγω) 6 (K ll + ὅμως)
7 (D l Οὐδέποτε εἶδον ὑμᾶς) 8 (D ἀνομίας)

(For the continuation see IV. § 1.)

¹ LXX. Jer. xiv. 14, Ψευδῆ οἱ προφῆται προφητεύουσιν ἐπὶ τῷ ὀνόματι μου, οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετειλάμην
αὐτοῖς. Cf. Jer. xxvii. 15.

² LXX. Ps. vi. 9, ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

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3. L. *Concluding Similitude.*

In S. Matthew the metaphor is taken from a Palestinian wady, dry in summer and presenting a tempting site for a house; the winter rains however fill the wady with a roaring torrent against which no structure could stand; the only safety lies in building on the rock which towers above. In S. Luke the floods are not nearly so serious; if the house has a good foundation it will be able to defy them all. Here therefore we have a good example of how Gospel sections were altered to be more intelligible to local congregations. S. Matthew's wording is much more likely to be primitive.

vii. 24 "Πᾶς οὖν ὅστις
 ἀκούει μου τοὺς λόγους (τούτους)¹
 καὶ ποιᾷ αὐτούς²,

ὁμοιωθήσεται³ ἀνδρὶ φρονίμῳ,
 ὅστις ᾠκοδόμησεν⁴ αὐτοῦ τὴν οἰκίαν

ἐπὶ τὴν πέτραν⁵.

25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ
 καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεισαν⁶ τῇ οἰκίᾳ ἐκείνῃ,
 καὶ οὐκ ἔπεσεν,
 τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν⁷.

26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους⁸
 καὶ μὴ ποιῶν αὐτούς

ὁμοιωθήσεται ἀνδρὶ μωρῷ,
 ὅστις ᾠκοδόμησεν⁹ αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.

27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ }
 καὶ ἔπνευσαν οἱ ἄνεμοι¹⁰ καὶ προσέκοψαν¹¹ τῇ οἰκίᾳ ἐκείνῃ, }
 καὶ ἔπεσεν,
 καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη."

1 (311 omit) 2 B11 omit 3 (O11* ὁμοιώσω αὐτὸν)
 4 (O οἰκοδόμησεν) 5 (N †-σεν) 6 (211 omit) 7 (N omits)
 8 (O προσέφησαν)

vi. 47 "Πᾶς ὁ [ἐρχόμενος πρὸς με καὶ]
 ἀκούων μου τῶν λόγων¹
 καὶ ποιῶν αὐτούς,

[ὑποδείξω ὑμῖν τί ἐστιν ὁμοίος]
 18 ὁμοίος ἐστὶν ἀνθρώπῳ
 οἰκοδομοῦντι οἰκίαν

[ὅτι ἔσκαψεν καὶ ἐβάθυνεν καὶ ἐθήκεν θεμέλιον]
 ἐπὶ τὴν πέτραν

ἡ πλημμύρης² δὲ γενομένης }
 προσέφηξεν ὁ ποταμὸς³ τῇ οἰκίᾳ ἐκείνῃ, } †
 καὶ οὐκ ἴσχυσεν σαλευθῆναι αὐτήν
 διὰ τὸ καλῶς οἰκοδομηθῆναι αὐτήν⁴.

49 ὁ δὲ ἀκούσας
 καὶ μὴ ποιήσας
 ὁμοίος ἐστὶν ἀνθρώπῳ
 οἰκοδομήσαντι⁵ οἰκίαν ἐπὶ τὴν γῆν [χωρὶς θεμελίου],
 ἥ⁶ προσέφηξεν⁷ ὁ ποταμός,

καὶ [εὐθὺς⁸] συνέπεσεν⁹,
 καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα."

1 (O τοὺς λόγους, N + μου, X 211 + τούτους) 2 (O πλημ-
 μύρας, D πλημύρας) 3 (* and when there were floods and the
 river was full, they beat) 4 (OD11 τεθεμελίωτο γὰρ ἐπὶ τὴν
 πέτραν, * omits) 5 (O11 οἰκοδομοῦντι) 6 (D1 omit)
 7 (D συν-) 8 (D 211 omit) 9 (C11 ἔπεσεν)

3. M. *Independent Editorial Conclusions.*

vii. [28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,
 ἐξεπλήθυνον οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ 29 ἦν γὰρ δι-
 δάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν¹.
 viii. 1 καταβάλλοντες δὲ αὐτοῦ² ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ
 ὄχλοι πολλοί.]

9 (O11* καὶ οἱ Φαρισαῖοι) 10 (N1 καταβάλλοντες δὲ αὐτῷ)

(Here follow THE CLEANSING OF A LEPER (I. § 5) and
 THE HEALING OF THE CENTURION'S SERVANT.
 IV. § 1.)

[vii. 1 Ἐπειδὴ³ ἐπλήθυνον⁴ πάντα⁵ τὰ ῥήματα αὐτοῦ⁶ εἰς
 τὰς ἀκοὰς τοῦ λαοῦ⁷, εἰσῆλθεν⁸ εἰς Καφαρναῦμ.]

(Matt. vii. 28, 29 = Mark i. 22 = Luke iv. 82.)

10 N11 Ἐπει δὲ (D11 Καὶ ἐγένετο ὅτε) 11 (D 211 ἐτέ-
 λουν) 12 (N1 omit, D ταῦτα) 13 (11* omit)
 14 (D λαλῶν) 15 (D ἦλθεν)

(Here follows THE HEALING OF THE CENTURION'S
 SERVANT. IV. § 1.)

* Cf. James i. 22, γίνεσθε δὲ ποιῆται λόγου καὶ μὴ ἀκροαταὶ μόνον. Rom. ii. 13, οὗ γὰρ οἱ ἀκροαταὶ νόμον δικαιοῦ
 παρὰ (τῷ) θεῷ, ἀλλ' οἱ ποιῆται νόμον δικαιοσύνης.

* Cf. Coloss. ii. 7, ἱρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ. Eph. iii. 17, ἐν ἀγάπῃ ἱρριζωμένοι καὶ τεθεμελιωμένοι.

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4. THE TWO (THREE) ASPIRANTS.

If S. Matthew is right in putting these incidents near the beginning of our Lord's Ministry and before the appointment of the Twelve, it is not improbable that we have here the call of three apostles—presumably Judas Iscariot, SS. Thomas and Matthew. S. Luke however puts them near the close of the Ministry, just before our Lord's last journey to Jerusalem. In truth we are little inclined to trust either of these arrangements, especially as there is much misplacement in this part of S. Matthew. It seems more probable that the incidents happened on different occasions and have been brought together for convenience of teaching.

(In a different context.)

viii. 18 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον¹ περὶ αὐτὸν ἐκέλευσεν² ἀπελθεῖν
εἰς τὸ πέραν.] 19 Καὶ
προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ
“Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.”
20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς
“Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦσιν,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
τοῦ τὴν κεφαλὴν κλίνειν.”
21 Ἄλλοι δὲ τῶν μαθητῶν³ εἶπεν αὐτῷ “Κύριε,
ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν
καὶ θάψαι τὸν πατέρα μου.”
22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ “Ἀκολουθεῖ μοι, (1)
καὶ⁴ ἄψες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.”

1 (2 llss + πολλῶν), 2 ὄχλους, 3 ll πολλοὺς ὄχλους 2 (lls^c
+ His disciples) 3 (C † μαθητῶν ματρων, 3 ll^c + αὐτοῦ) 4 (s^c
omits) 5 (ss + and I will come) 6 (ss omits)

(Here follows THE STORM ON THE LAKE and other
Marcan sections much displaced. I. § 14.)

ix. 57 Καὶ¹ [πορευομένων αὐτῶν ἐν τῇ ὁδῷ]

εἰπὲν τις πρὸς αὐτόν †
“Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.”
58 καὶ εἶπεν αὐτῷ (ὁ)² Ἰησοῦς
“Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦσιν,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
τοῦ τὴν κεφαλὴν κλίνειν.”
59 Εἶπεν δὲ πρὸς ἕτερον “Ἀκολούθη μοι.” (1) ὁ δὲ εἶπεν
“Ἐπίτρεψόν μοι πρῶτον ἀπελθόντι³
θάψαι τὸν πατέρα μου.”
60 ἔειπεν δὲ⁴ αὐτῷ
“Ἄψες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς,
[ὁ δὲ ἀπελθὼν⁵ διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.”
61 εἶπεν δὲ καὶ ἕτερος “Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπι-
τρέψον μοι ἀποτάξασθαι τοῖς εἰς τὸν⁶ οἶκόν μου.” 62 εἶπεν δὲ
(πρὸς αὐτόν)⁷ ὁ Ἰησοῦς “Οὐδεὶς ἐπιβαλὼν⁸ τὴν χεῖρα⁹ ἐν¹⁰
ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω ἐσθιέτω¹¹ τῇ βασιλείᾳ¹²
τοῦ θεοῦ.”]

1 (D ll + ἐγγενο) 2 (D + ἐπάγει, 3 ll + κύριε) 3 B
omits 4 K 3 ll^c + Κύριε 5 (D - ὄντα) 6 (D ὁ δὲ εἶπεν)
7 (D πορευθείς) 8 (D omits) 9 (ss + and I will come)
10 B omits (D εἰ αὐτῷ) 11 (D ἐπιβάλλον) 12 (KCD ll ss
+ αὐτοῦ) 13 (CD εἰς τὴν βασιλείαν) 14 (l omits)

5. THE CHARGE TO THE TWELVE (AND THE SEVENTY).

5. A. Introduction.

S. Mark's charge to the Twelve consists of five verses which are reproduced with but few alterations and no additions in S. Luke. S. Matthew however, as usual, increases them by the addition of new matter till they fill a long chapter, which may be described as a great conflation setting forth all that was remembered of our Lord's teaching about the duties of the clergy. Much of this teaching is ill adapted to the beginning of the Ministry, when His popularity was so great that He could not find time to eat. It speaks of desertion, persecution and martyrdom. S. Luke's charge to the Seventy contains little that is not found in S. Matthew's charge to the Twelve or in other parts of his Gospel. Some have inferred from this and from other considerations that the mission of the Seventy was unhistorical. But S. Luke could hardly be misinformed on so important a point. All these charges we regard as conflations, and it is the very nature of a conflation to contain things which were spoken on diverse occasions.

[ix. 35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας¹ καὶ τὰς κώμας,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ² κηρύσσων τὸ εὐαγγέλιον
τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν³.
36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकु-
μένοι καὶ ἐρμυμένοι⁴ ὥσει⁵ πρόβατα μὴ ἔχοντα ποιμένα⁶.]

1 (s^c omits) 2 (K omits) 3 (K ll + ἐν τῷ λαῷ καὶ
ἀκολούθησαν αὐτῷ) 4 (D ἐρμυμένοι) 5 (CD ὡς)

The Marcian Charge to the Twelve with parallels from the
other Gospels is given on pages 54—56.

Matt. ix. 35 is repeated in Matt. iv. 23: the last clause of
it occurs also in Matt. x. 1 (page 54).

* LXX. Num. xxvii. 17, καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου ὥσει πρόβατα οἳ οὐκ ἔστιν ποιμήν.

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5. B. *The Harvest plentiful, the Labourers few.*

(To the Seventy.)

ix. 37 Τότε λέγει τοῖς μαθηταῖς αὐτοῦ
 “Ὁ μὲν θερισμὸς πολὺς^a, οἱ δὲ ἐργάται ὀλίγοι·
 38 δεῖθῃτε οὖν τοῦ κυρίου^b τοῦ θερισμοῦ
 ὥπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.”

6 (D † τὸν κύριον)

[x. 1 Ὡς δὲ ταῦτα ἀνέδειξεν¹ ὁ κύριος² ἐτέρους ἐβδόμηκοντα
 (δύο)³ καὶ ἀπέστειλεν αὐτοὺς⁴ ἀπὸ δύο (δύο)⁵ πρὸ προσώπου αὐτοῦ
 εἰς τὰς πόλεις καὶ τόπους⁶ ὅθι ἤμελλεν αὐτοὶ⁷ ἐρχεσθαι⁸.]

2 Ἐλεγεν δὲ πρὸς αὐτούς

“Ὁ μὲν⁹ θερισμὸς πολὺς^a, οἱ δὲ ἐργάται ὀλίγοι·
 δεῖθῃτε οὖν¹⁰ τοῦ κυρίου τοῦ θερισμοῦ
 ὥπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.” †

1 (D ll Ἀπέδειξεν δὲ) 2 (D ll omits, NOD ll s^a + καί,
 s^a + from His disciples) 3 NOD ll omits 4 (B omits)
 5 NOD omits 6 (D ll s^a πάντα τόπους καὶ πόλιν) 7 (D ll omits)
 8 (A 2 ll εἰσερχ.) 9 (D ll s^a omits) 10 (D s^a omits)

5. C. *The Mission of the Twelve (Matt. x. 1—4 is Marcan).*

[x. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν
 αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν¹ αὐτὰ καὶ
 θεραπεύειν πάσαν νόσον καὶ πᾶσαν μαλακίαν². 2 Τῶν δὲ³ δώδεκα
 ἀποστόλων τὰ ὀνόματα ἔστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος⁴
 Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ⁵ Ἰάκωβος ὁ⁶ τοῦ
 Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ⁷, 3 Φίλιππος καὶ Βαρ-
 θολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου
 καὶ⁸ Θαδδαῖος⁹, 4 Σίμων ὁ Καναναῖος¹⁰ καὶ¹¹ Ἰούδας ὁ¹² Ἰσκα-
 ριώτης¹³ ὁ καὶ παραδότης αὐτοῦ. 5 Τοῦτον τοὺς δώδεκα ἀπέστειλεν
 ὁ Ἰησοῦς παραγγέλλας αὐτοῖς¹⁴ λέγων· “Εἰς ὁδὸν ἰσθῶν¹⁵ μὴ
 ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν¹⁶ μὴ εἰσελθῃτε· 6 πορεύεσθε¹⁷
 δὲ μᾶλλον¹⁸ πρὸς τὰ πρόβατα τὰ ἀπολωλότα αἰκῆς Ἰσραὴλ.]

1 (CD ἐκβαλεῖν) 2 (L 2 ll + ἐν τῷ λαῷ) 3 (D s^a omits)
 4 (s^a omits) 5 (CD s^a ll omits) 6 (s^a James and John the
 sons of Z.) 7 (N omits) 8 (C illegible, D Λεββαῖος,
 I Iebbaeus, E Arm. Aeth. Δεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, ll Judas
 Zelotes, s^a omits) 9 (D ll s^a + καί) 10 (N Κανανίτης, D ll
 Χαναναῖος, s^a + Judah the son of James) 11 (N + ὁ) 12 (C
 omits) 13 (D ll ὁ Σκαριώτης, U Ἰσκαριώθ, ll Scarioth &c.)
 14 (N † omits) 15 (D ll Σαμαριτανῶν) 16 (D ὁπάγετε)

[ix. 1 Συνκαλεσάμενος δὲ τοὺς δώδεκα¹ ἔδωκεν² αὐτοῖς δόναμον καὶ
 ἐξουσίαν³ ἐπὶ πάντα τὰ δαιμόνια⁴ καὶ νόσους θεραπεύειν.]

1 (NOD + ἀποστόλους, ll + discipulos eius) 2 (N † ἔδωκεν)
 3 (C ὁ ἐξουσιῶν) 4 (D † πᾶσαν δαιμόνιον)

(v. 5 belongs to the fourth Division, § 82.)

5. D. *Preach and heal.*

x. 7 “Πορεύμενοι δὲ κηρύσσετε λέγοντες ὅτι¹· “Ἠγγικεν
 ἡ βασιλεία τῶν οὐρανῶν.” 8 ἀσθενούντας θεραπεύετε²,
 ἡ νεκροὺς ἐγείρετε³, ἡ λεπρῶν καθαρίζετε⁴, δαιμόνια ἐκβάλ-
 λετε⁵. δωρεὰν ἐλάβετε, δωρεὰν δότε.

1 (B omits) 2 (D θεραπεύετε) 3 (l omits, D s. ἐγείρατε)
 4 (D καθαρίζετε) 5 (D ἐκβάλετε)

ix. 2 Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ
 θεοῦ καὶ ἰᾶσθαι¹.

1 (ND ll + τοὺς ἀσθενεῖς, U + τοὺς ἀσθενούντας, l + omnino in-
 firmitates)

^a Cf. John iv. 35, 36.

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5. E. *Take no money (Marcan).*

[x. 9 "Μὴ κτήσῃθε χρυσὸν μηδὲ¹ ἀργυρὸν² μηδὲ¹ χαλκὸν εἰς τὰς θύνας ὑμῶν, ἵνα μὴ¹ πήραν εἰς ὁδὸν μηδὲ¹ δύο χιτῶνας³ μηδὲ¹ ὑποδήματα μηδὲ¹ βλάβον⁴.]

1 (D μήτε) 2 (N omits) 3 (D *χειθῶνας) 4 (Oll βλάβον, ll + in manibus vestris)

(In Luke xxii. 35 Luke x. 4 is said to have been addressed to the Twelve.)

[ix. 3 Καὶ εἶπεν πρὸς αὐτοὺς "Μηδὲν αἰρετε εἰς τὴν¹ ὁδὸν, μήτε βλάβον μήτε πήραν² μήτε ἄρτον μήτε³ ἀργύριον, μήτε⁴ δύο χιτῶνας ἔχουσ⁵."]

(To the Seventy.)

[x. 4 "Μὴ βαστάζετε βαλλάντιον, μὴ⁶ πήραν, μὴ⁷ ὑποδήματα, καὶ⁸ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάζεσθε."]

1 (O omits) 2 (ll + neque calciamenta) 3 (N μηδὲ)
4 (D + ἀνὰ) 5 (N omits) 6 (Mll μήτε) 7 (O μηδὲ, Mll μήτε)

5. F. *The Workman is worthy of his Food (Wages).*

(To the Seventy.)

x. (10) "Ἄξιός γάρ⁹ ὁ ἐργάτης τῆς τροφῆς¹⁰ αὐτοῦ¹¹.
5 (D ll + ἐστίν) 6 (K ll τοῦ μισθοῦ)

x. (7) "Ἄξιός γάρ⁹ ὁ ἐργάτης τοῦ μισθοῦ¹² αὐτοῦ¹³ α. β.
1 (s food) 2 (Oll + ἐστίν)

5. G. *Salute the House on entering.*

(Conflate on a Marcan basis.)

[x. 11 "Εἰς τὴν δ' ἂν πόλιν ἢ κώμην¹ εἰσελθῇτε², ἐξετάσατε τίς ἐν αὐτῇ³ δεξιὸς ἐστίν⁴· κἀκεῖ μένατε ἕως ἂν ἐξελθῇτε.]"

(Luke ix. 5 = Matt. x. 14 = Luke x. 11.)

[ix. 4 "Καὶ εἰς τὴν δ' ἂν οἰκίαν εἰσελθῇτε, ἐκεῖ μένετε¹ καὶ² ἐκεῖθεν ἐξέρχεσθε. 3 καὶ ὅσοι ἂν μὴ δέχωνται⁴ ὑμᾶς, ἐξερχόμενοι ἀπὸ⁵ τῆς πόλεως ἐκείνης⁶ τὸν κοινορτὸν⁷ ἀπὸ⁸ τῶν ποδῶν⁹ ὑμῶν ἀποτινάσσετε¹⁰ εἰς μαρτύριον¹¹ ἐπ' αὐτοὺς¹². 6 Ἐξερχόμενοι δὲ διήρχοντο¹³ κατὰ τὰς κώμας¹⁴ εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχού.]"

1 (N μένατε) 2 (l + ne) 3 (D ll δέξονται) 4 (ND ἐκ, ll de)
5 (A ll ne + καὶ) 6 (D l omit) 7 (l omits)
8 (D ἐκ, OD -τινάσσετε) 9 (N ll αὐτοῖς, s ὑμῶν) 10 (D καὶ ἔρχοντο)
11 (D πόλεις, ll + εἰς αἰνιτάτας)

(To the Seventy.)

x. 12 "Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν
ἀσπάζασθε αὐτήν¹⁵.
13 καὶ¹⁶ ἐὰν μὲν ἦ¹⁷ ἡ οἰκία ἀξία,
ἐλθάτω¹⁸ ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν·
ἐὰν δὲ μὴ ἦ ἀξία¹⁹, ἡ εἰρήνη ὑμῶν ἐφ'²⁰ ὑμᾶς ἐπιστραφήτω.

(Marcan.)

[14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ²¹ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω²² τῆς οἰκίας ἢ²³ τῆς πόλεως²⁴ ἐκείνης²⁵ ἐκτινάξατε τὸν κοινορτὸν²⁶ τῶν ποδῶν ὑμῶν.]

1 (ll ne omits) 2 (D + Π πόλεις εἰς τὴν δ' ἂν εἰσελθῇτε εἰς αὐτήν)
3 (s omits) 4 (l omits, ND ll + λέγοντες 'Εἰρήνη τῷ οἴκῳ τούτῳ')
5 (D omits) 6 (O + ἦ) 7 (D s ἐστίν)
8 (D s εἰ δὲ μήτε) 9 (OD ll πρὸς) 10 (ll plurals, B + omits μὴ δέξηται δ.)
11 (O omits) 12 (N πόλεις ἢ κώμας)
13 (D ll omit) 14 (N ll + ἐκ)

x. 5 "Εἰς τὴν δ' ἂν εἰσελθῇτε οἰκίαν
πρῶτον¹ λέγετε 'Εἰρήνη τῷ οἴκῳ τούτῳ².
3 καὶ³ ἐὰν ἐκεῖ ἦ⁴ υἱὸς εἰρήνης,
ἐπαναπαύσεται⁵ ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν +
εἰ δὲ μήτε, ἐφ'⁶ ὑμᾶς ἀνακάμψει⁷.

[7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθοντες⁸ καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιός γάρ⁹ ὁ ἐργάτης τοῦ μισθοῦ¹⁰ αὐτοῦ¹¹ α. β. μὴ μεταβαλέτε ἐξ¹² οἰκίας εἰς οἰκίαν. 8 καὶ εἰς τὴν δ' ἂν πόλιν εἰσελθῇτε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς¹³ ἐν αὐτῇ ἀσθενεῖς¹⁴, καὶ λέγετε αὐτοῖς¹⁵ "Ἐγγικεν ἡ εἰρήνη¹⁶ ὑμῶν¹⁷ ἢ βασιλεία τοῦ θεοῦ.¹⁸ 10 εἰς τὴν δ' ἂν πόλιν εἰσελθῇτε καὶ μὴ δέχωνται¹⁹ ὑμᾶς²⁰, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἰπατε 11 'Καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῶν²¹ ἐκ τῆς πόλεως ὑμῶν²² εἰς τοὺς πόδας²³ ἀπομασσομένοισι ὑμῖν²⁴. 12 πλὴν τοῦτο γινώσκετε²⁵ ὅτι ἔγγικεν²⁶ ἡ βασιλεία τοῦ θεοῦ.]"

1 (l omits, l primam...primum, D ll ne read πρῶτον before οἰκίαν) 2 (s omits) 3 (N + δ) 4 (OD -παύσεται)
5 (D ἐπιστρέψαι ἡ εἰρήνη ὑμῶν) 6 (N ἐσθίοντες) 7 (s food)
8 (Oll + ἐστίν) 9 (D ἀπὸ, ll de) 10 (D s + οὐ) 11 (D ll ἀσθενεῖς)
12 (ne omits) 13 (l omits) 14 (D ll δέξονται)
15 (ne + ἐν εἰ) 16 (N s ὑμῶν) 17 (Oll + ἡμῶν)
18 (l nobis, ne omits) 19 (N + ὑμῶν) 20 (Oll + ἐφ' ὑμᾶς)

¹ 1 Tim. v. 18, λέγει γὰρ ἡ γραφή... "Ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ."

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. H. *It will be more tolerable for Sodom than for the Cities which reject you.*

The phrase *ἡμέρα κρίσεως* occurs four times in S. Matthew, twice in 2 Peter and once in 1 John, but not in the other Gospels. Compare with it the similar idea *ἡ ἐσχάτη ἡμέρα* in S. John. Gomorrah is coupled with Sodom in 2 Pet. ii. 6, Jude 7.

(To the Seventy.)

x. 15 "Ἀμὴν λέγω ὑμῖν,
 ἀνεκτότερον ἔσται γῇ Σοδόμων [καὶ Γομόρρων²] ἐν ἡμέρᾳ
 κρίσεως
 ἢ τῇ πόλει ἐκείνῃ.
 1 (NC+γῇ) 2 (OI Γομόρρας, D Γομόρας)

x. 15 "Ἀλέγω¹ ὑμῖν [ἔτι]
 Σοδόμους ἐν τῇ ἡμέρᾳ ἐκείνῃ² ἀνεκτότερον ἔσται †
 ἢ τῇ πόλει ἐκείνῃ.³
 1 (ND11+34) 2 (D1 βασιλεὺς τοῦ Θεοῦ, 1 as die iudicii)
 Here follows *WOE UNTO THEE, CHORAZIN*, II. § 7.

5. I. *Lambs in the midst of Wolves.*

(To the Seventy.)

x. 16 "Ἴδοὺ ἐγὼ ἀποστέλλω ὑμᾶς
 ὡς πρόβατα ἐν μέσῳ¹ λύκων·
 γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις² καὶ ἀκέραιοι³ ὡς αἱ
 περισστεραὶ⁴.
 1 (B eis μέσων, O ἐμέσῳ) 2 K Origen ο ὄφεις 3 (D
 ἀπλούστατοι, 11 simplices)

x. 16 "[Τῷ] Ἰδοὺ¹ ἀποστέλλω ὑμᾶς
 ὡς ἄρνας ἐν μέσῳ² λύκων."
 1 (OD11+ἐγὼ) 2 (D μέσων)

[x. 17 "προσέχετε δὲ¹ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς²
 εἰς συνάγωγαν, καὶ ἐν ταῖς συναγωγαῖς³ αὐτῶν μαστιγώσουσιν ὑμᾶς·
 18 καὶ ἐπὶ ἡγέμενους δὲ καὶ βασιλεῖς⁴ ἀχθήσεσθε⁵ ἕνεκεν ἐμοῦ εἰς
 μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ παραδῶσιν⁶ ὑμᾶς, μὴ
 μαρμυρᾶτε· πῶς ἢ⁷ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ
 τῇ ᾧρᾳ⁸ τί λαλήσητε⁹. 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες ἀλλὰ τὸ
 πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 παραδώσει δὲ
 ἀδελφοὶ ἀδελφὸν¹⁰ εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστή-
 σονται¹¹ τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. 22 καὶ ἔσεσθε
 μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομα μου· ὁ δὲ ὑπομείνας εἰς τέλος
 οὗτος σωθήσεται.] [23 ὅταν δὲ διώκωσιν¹² ὑμᾶς ἐν τῇ πόλει ταύτῃ,
 φεύγετε εἰς τὴν ἐξέραν¹³· ἀμὴν γὰρ¹⁴ λέγω ὑμῖν¹⁵, οὐ μὴ τελέσητε
 τὰς πόλεις (τοῦ)¹⁶ Ἰσραὴλ ἕως¹⁷ εἰς τὸν οὐρανόν· οὐδὲ τὸν ἀνθρώπου.]

Matt. x. 17—22 is Marcan. The parallels to it and a
 doublet may be seen on p. 128. x. 23 belongs to the fourth
 Division § 38.

1 (D11 omit) 2 (O omits) 3 (D eis τὰς συναγωγὰς)
 4 (D ἡγέμενους) 5 (D11^o σταθήσεσθε) 6 (D11 -δώσουσιν,
 O -διδώσιν) 7 (11^o omit) 8 (O ἡμέρα) 9 (D1 omit)
 10 (K † ἀδελφός) 11 B -στήσεται 12 (D † διώκουσιν)
 13 (CD^o ἐξέραν, D11^o + ἐάν δὲ ἐν τῇ ἐξέρᾳ † διώκουσιν ὑμᾶς,
 φεύγετε εἰς τὴν ἐξέραν) 14 (O+ἐτι) 15 (8^o + all)
 16 BD omit (8^o of the house of) 17 (CD+ἀν)

5. K. *The Servant not greater than his Lord.*

(From the Sermon on the Mount [Plain].)

x. 24 "Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον¹
 οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ². ¶
 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ,
 καὶ ὁ δοῦλος³ ὡς ὁ κύριος αὐτοῦ. εἰ γὰρ τὸν οἰκοδεσπότην⁴
 Βεεζεβούλ⁵ ἐπικάλεσαν⁶, πόσῳ μᾶλλον τοὺς οἰκιακοὺς⁷
 αὐτοῦ.

vi. 40 "Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον¹,
 κατηρητισμένος δὲ πᾶς² ἔσται³ ὡς ὁ διδάσκαλος αὐτοῦ⁴.
 1 (O+αὐτοῦ) 2 (N1 omit) 3 (K ἔστω, 11+si sit or ut
 sit) 4 (8^o There is no disciple that is perfect as his master in
 teaching)

1 (K+αὐτοῦ) 2 (11 omit) 3 (L11 τῷ δούλῳ) 4 B dative
 5 (O11 Βεεζεβούλ, D11 Βεζεβούλ, 211^o -bub) 6 (K -ἐσαγγο,
 D καλοῦσιν)

¶ John xiii. 16, xv. 20, "οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ."

* Rom. xvi. 19, θέλω δὲ ὑμᾶς σοφοὺς (μεν) εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

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(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. L. *What ye hear (say) in secret proclaim (will be proclaimed) on the Housetop.*

(x. 26 is Marcan.)

[x. 26 "Μὴ οὖν φοβηθῆτε αὐτοὺς· οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται.]

27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ,
εἰπατε ἐν τῇ φωτί·
καὶ ὃ εἰς τὸ οὐς ἀκούετε,¹
κηρύξατε² ἐπὶ τῶν δωματίων.

1 (I Origen ἀκηκόατε)

2 (D κηρύσσετε)

(From a conflate speech to the Twelve.)

(Matt. x. 26—Mark iv. 22—Luke viii. 17, xii. 2.)

xii. 3 "Ἄνθ' ὧν] ὅσα ἐν τῇ σκοτίᾳ εἰπατε
ἐν τῇ φωτί ἀκουσθήσεται¹,
καὶ ὃ πρὸς τὸ οὐς θαυλήσατε [ἐν τοῖς ταμίαις]
κηρυχθήσεται ἐπὶ τῶν δωματίων.

1 (I homo qui...locutus est...audietur)

5. M. *Fear not them that kill the Body.*

It may be that during the oral period some Platonist who held the absolute indestructibility of the human soul altered the wording of this passage in S. Luke. Only of late years have we begun to doubt whether the Bible agrees with Plato in this particular. It certainly teaches that death never ends human existence, for all souls come up for judgement; but whether judgement results in the purification of some and the destruction of others, is a more difficult question, and S. Matthew's words here make strongly for destruction. Similarly the Stoics seem to have affected the Gospel tradition sometimes, e.g. in Luke xxii. 59—66.

(Continuation of the above.)

x. 28 "Καὶ
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων¹ τὸ σῶμα
τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι².
φοβεῖσθε³ δὲ μᾶλλον
τὸν δυνάμενον καὶ⁴ ψυχὴν καὶ⁵ σῶμα
ἀπολέσαι⁶ ἐν γένει⁷ ἡ⁸.

1 (NC φοβεῖσθε) 2 (NCD ἀποκτείνοντων) 3 (D σφάζει)
4 (D φοβήθητε) 5 (II omit) 6 (N+τὸ) 7 (S to cast)
8 (D II eis γένων)

xii. 4 "Ἀλέγω δὲ ὑμῖν τοῖς φίλοις μου¹
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων² τὸ σῶμα
καὶ [μετὰ ταῦτα]³ μὴ⁴ ἐχόντων περισσώτερόν⁵ τι ποιῆσαι.
5 [ὑποδείξω δὲ⁶ ὑμῖν τίνα φοβηθῆτε⁷] φοβήθητε⁸
τὸν [μετὰ τὸ ἀποκτεῖναι] ἔχοντα ἐξουσίαν
ἐμβαλεῖν⁹ εἰς τὴν¹⁰ γέενναν¹¹
[ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.]

1 (I omits) 2 (N -κτείνοντων, D -κτείνωντων) 3 (N †μετ'
αὐτὰ) 4 (D τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι μὴδὲ)
5 (D περισσόν) 6 (N omits) 7 (NCD I omit) 8 (N ἐμ-
βάλλειν, D βαλεῖν) 9 (D omits)

5. N. *Ye are of more Value than many Sparrows.*

(Continuation of the above.)

x. 29 "Οὐχὶ¹ δύο στρουθία
ἄσφαρτου πωλεῖται²;
καὶ ἐν ἐξ αὐτῶν οὐ πωλεῖται ἐπὶ τὴν γῆν
ἀντι³ τοῦ πατρὸς ὑμῶν⁴.
30 ὅτι⁵ καὶ αἱ τρίχες τῆς κεφαλῆς
πᾶσαι ἡριθμημέναι εἰσὶν.⁶
31 μὴ οὖν φοβεῖσθε⁷ πολλῶν⁸ στρουθίων διαφέρετε ὑμεῖς.

1 (S omits) 2 (D+τοῦ) 3 (D πωλοῦνται) 4 (II
Origen+τῆς βουλῆς) 5 (II Origen+τοῦ ἐν τοῖς οὐρανοῖς)
6 (D II ἀλλὰ...ὁμῶν) 7 (O φοβηθῆτε) 8 (II multo)

xii. 6 "Οὐχὶ¹ πέντε² στρουθία
πωλοῦνται³ ἄσφαρτων δέο⁴; †
καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον
ἐνώπιον τοῦ θεοῦ.
7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν
πᾶσαι ἡριθμούνται⁵. †⁶
μὴ⁷ φοβεῖσθε⁸ πολλῶν⁹ στρουθίων διαφέρετε¹⁰.

1 (SS omits) 2 (S+γὰρ) 3 (D πωλεῖται) 4 (S for an as)
5 (D ἡριθμούνται εἰσὶν) 6 (NCD II SS+οὖν) 7 (D φοβηθῆτε)
8 (I multo, D SS+γὰρ) 9 (D II+ὁμῶν)

¹ James iv. 12, εἰς ἔσσην νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι.² Cf. Luke xxi. 18, "καὶ θρίξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται." Acts xxvii. 34, "οὐδενὸς γὰρ ὑμῶν θρίξ ἀπὸ τῆς κεφαλῆς ἀπολείται."

(THE CHARGE TO THE TWELVE [AND THE SEVENTY])

5. O. *Those who confess Me will be confessed before My Father (before the Angels of God).*

(Continuation of the above.)

✓
 x. 32 "Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ
 ἔμπροσθεν τῶν ἀνθρώπων¹,
 ὁμολογήσω αὐτῷ ἐν αὐτοῖς²
 ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
 33 ὅστις δὲ ἀρνήσεται³ με ἔμπροσθεν τῶν ἀνθρώπων,
 ἀρνήσομαι αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
 τοῖς οὐρανοῖς.
 1 (s^c omits) 2 (D ll αὐτὸν) 3 (KD omit) 4 KD + ἀν
 5 (C ἀπαρ.) 6 (KOD omit) 7 (s^c + and before His angels)
 (Luke xii. 10=Mark iii. 28—30=Matt. xii. 32.)

xii. 8 "[λέγω ὑμῖν⁴,]
 πᾶς ὃς ἂν ὁμολογήσει⁵ ἐν ἐμοὶ
 ἔμπροσθεν τῶν ἀνθρώπων,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει αὐτῷ⁶ ἔμπροσθεν
 τῶν ἀγγέλων⁷ τοῦ θεοῦ⁸.
 9 ὃ δὲ ἀρνησάμενός με ἐνώπιον⁹ τῶν ἀνθρώπων
 ἀπαρνηθήσεται⁷ ἐνώπιον⁹ τῶν ἀγγέλων τοῦ θεοῦ⁸.
 [10 Καὶ πᾶς ὃς¹⁰ ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
 αὐτοῦ¹¹ τῷ¹² δὲ εἰς τὸ ἔργον πνεῦμα βλασφημῆσαντι^{11,12} οὐκ ἀφε-
 θήσεται¹³."]
 1 (8 ll omit, s^c γὰρ) 2 (KD + εἰς) 3 (K ll -φθ)
 4 (K omits) 5 (s^c His holy angels) 6 (D ἔμπροσθεν)
 7 (D ἀρ., K -θήσεται) 8 (l pater meo qui est in caelis)
 9 (l s^c omits) 10 (D l + ἀν) 11 (K βλασφημοῦντι)
 12 (D εἰς δὲ τὸ πν. τὸ ἀγ.) 13 (D 2 ll + αὐτῷ οὕτε ἐν τῷ αἵματι
 τούτῳ οὕτε ἐν τῷ μέλλοντι)

(Of. Mark viii. 38—Luke ix. 26, I. § 28.)

5. P. *I came not to bring Peace upon Earth.*

(Continuation of the above.)

x. 34 "Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην
 ἐπὶ τὴν γῆν¹.
 οὐκ ἦλθον βαλεῖν εἰρήνην² ἀλλὰ μάχαιραν.
 35 ἦλθον γὰρ διχάσαι³ ἄνθρωπον⁴
 κατὰ τοῦ⁵ πατρὸς αὐτοῦ
 καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτοῦ
 καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτοῦ,
 [36 καὶ ἐχθροὶ⁶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ⁷.] (ii)

[xii. 49 "Ἦν ἦλθον βαλεῖν ἐπὶ⁸ τὴν γῆν, καὶ τί θέλω εἰ εἰρή-
 νήσῃ; 50 βάπτισμα δὲ⁹ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι
 εἰς οὗτον τέλος¹⁰.]
 51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι¹¹ ἔν
 τῇ γῇ¹².
 οὐχί, [λέγω ὑμῖν,] ἀλλ' [ἡ]¹³ διαμερισμὸν.
 [52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμερισμέ¹⁴νοι¹⁵,
 τρεῖς ἐπὶ¹⁶ δύο καὶ δύο ἐπὶ¹⁷ τρισίν,]
 53 διαμερισθήσονται [πατὴρ ἐπὶ υἱῷ]
 καὶ υἱὸς ἐπὶ πατρί¹⁸,
 54 [μήτηρ ἐπὶ θυγατέρα] καὶ θυγάτηρ ἐπὶ τὴν¹⁹ μητέρα,
 [πενθερὰ ἐπὶ τὴν νύμφην αὐτοῦ²⁰] καὶ νύμφη ἐπὶ τὴν
 πενθερὰν²¹."]

1 (s^c omits) 2 (D * εἰρήν, s^c + ἐπὶ τὴν γῆν) 3 (D^s δι-
 χάσαι) 4 (D ll υἱὸν) 5 (D omits) 6 (D * ἐχθροὶ)

1 (X ll + οὐκ οἴδατε ὅτι) 2 (D ll εἰς) 3 (ll omits)
 4 (D l s^c ποιῆσαι) 5 (l omits) 6 (D ll ἀλλὰ) 7 (K l omits)
 8 (D ll ἐν) 9 (D ll πν + αὐτοῦ) 10 (K + καὶ, D + διαμερι-
 σθήσονται) 11 (K omits) 12 (K l omits) 13 (A ll πν
 + αὐτοῦ)

¹ Of. Luke ii. 14, "Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας."

² LXX. Micah vii. 6, διότι υἱὸς ἀτιμάζει πατέρα, θυγάτηρ ἐκταναστήσεται ἐπὶ τὴν μητέρα αὐτοῦ, νύμφη ἐπὶ τὴν πενθερὰν αὐτοῦ· ἐχθροὶ πάντες ἀνδρὸς οἱ ἐν τῷ οἴκῳ αὐτοῦ.

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(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

B. Q. *He that loveth Father or Mother more than Me is not worthy of Me.*

(From the last journey to Jerusalem.)

x. 37 "Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμεῖ
οὐκ ἔστιν μου ἄξιος·
καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμεῖ
οὐκ ἔστιν μου ἄξιος."¹
38 καὶ ὁ οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθεῖ ὀπίσω μου,
οὐκ ἔστιν μου ἄξιος.
39 ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ² ὁ
ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν. ¶
1 (BD omit) 2 (N omits)

xiv. 25 [Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί¹, καὶ στραφεὶς εἶπεν
πρὸς αὐτούς²] 26 "Εἰ τις ἔρχεται πρὸς με³ καὶ οὐ μισεῖ⁴
τὸν πατέρα αὐτοῦ⁵ καὶ τὴν μητέρα⁶ [καὶ τὴν γυναῖκα⁷]
καὶ τὰ τέκνα [καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς⁸], ἔτι τε⁹
καὶ τὴν ψυχὴν αὐτοῦ,

οὐ δύναται εἶναι μου μαθητῆ.

27 "Ὅστις⁹ οὐ¹⁰ βαστάζει τὸν σταυρὸν αὐτοῦ¹¹

καὶ ἔρχεται ὀπίσω μου,

οὐ δύναται εἶναι μου μαθητῆ."¹²

1 (D11⁸ omit) 2 (D αὐτοῖς) 3 (N πρὸς ἐμεῖ) 4 (D⁸
πείσει) 5 (ND αὐτοῦ, 1 omits) 6 (D + αὐτοῦ) 7 (ND⁸ 11 δὲ)
8 (D11⁸ + καὶ) 9 (D δε, 1 αἱ) 10 (B τὸν) 11 (ND αὐτοῦ)
12 (8⁸ omits)

¶ For doublets cf. I. § 28.

B. R. *Those who welcome you (this Child) are really welcoming Me.*

(From the first dispute about precedence.)

x. 40 "Ὁ δεχόμενος ὑμᾶς
ἐμεῖ δέχεται, ¶
καὶ ὁ ἐμεῖ δεχόμενος δέχεται¹ τὸν ἀποστειλαντά με.
1 (D † omits, vellum destroyed)

ix. 46 [Ἐβλήθη δὲ διαλογισμὸς ἐν αὐτοῖς,¹ τὸ τίς ἂν εἴη μέγας
αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδώς² τὸν διαλογισμὸν τῆς καρδίας³
αὐτῶν ἐπιλαβόμενος παιδίων⁴ ἑστησεν αὐτὸς παρ' αὐτῶν⁵, καὶ
εἶπεν αὐτοῖς⁶]

48 "Ἦ⁷ οὐκ ἂν δέξεται [τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου]
ἐμεῖ δέχεται, ¶

καὶ⁸ ὁ⁹ ἂν¹⁰ ἐμεῖ δέξηται¹¹ δέχεται¹² τὸν ἀποστειλαντά με,
[ὁ γὰρ μικρότερος ἐν πᾶσι ὑμῶν ὑπάρχων¹³ οὗτός ἐστιν¹⁴ μέγας¹⁵."]

1 (D † omits) 2 CD11 ἰδὼν 3 (18⁸ omit) 4 (N παιδίου)
5 (D11 omit) 6 (D αὐτῶν, 8⁸ αὐτοῖς) 7 (D11 88 omit)
8 (1 omits) 9 (N omits) 10 (N δέχεται) 11 (D omits)
12 (D⁸ 1 omit, 8⁸ + like this boy, 8⁸ + and is a child) 13 (D 211
ἐσται) 14 (11 maior)

¶ For doublets and S. Mark's parallels see I. § 30 b. For the teaching compare Luke x. 16.

B. S. *Those who welcome a Prophet as Prophet will be rewarded.*

x. 41 "Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν
προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα
δικαίου μισθὸν δικαίου λήμψεται¹.

1 (D omits)

B. T. *The cup of cold water.*

(Marcan.)

[x. 42 "Καὶ ὁ¹ ἂν ποτίσῃ ἓνα τῶν μικρῶν² τούτων ποτήριον³ ψυχροῦ
μῶνον⁴ εἰς ὄνομα μαθητοῦ⁵, ἀμὴν λέγω ὑμῶν, οὐ μὴ⁶ ἀπολέσῃ τὸν
μισθόν⁷ αὐτοῦ."]

(Matt. x. 42=Mark ix. 41.)

(Editorial.)

xi. 1 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διδάσκειν τοῖς δώδεκα
μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν
ταῖς πόλεσιν αὐτῶν.]

1 (D11 ελαχίστων) 2 (D11 88 + ὑδατος) 3 (D omits)
4 (11 in nomine meo) 5 (D11 88 ἀπόληται ὁ μισθός)

• Luke xviii. 29.

• Mark x. 29=Matt. xix. 29=Luke xviii. 29.

6. FOUR *Logia* RESPECTING JOHN THE BAPTIST.

6. A. *John the Baptist's doubt.*

S. Matthew has brought together into one conflation four *Logia* which name the Baptist. The first two of them are connected by an editorial note which S. Luke also gives; it therefore probably belonged to the source. These two *Logia* therefore must have stood together. The third and fourth have no preface and may well have been scattered over the source, but have been brought together by conflation. The third deals with the law as well as with John. S. Luke therefore has preferred to put it immediately after another famous *Logion* declaring the eternal validity of the law, which S. Matthew has placed in the Sermon on the Mount. S. Matthew has put it here because it names John. The fourth *Logion* is independent.

(The Charge to the Twelve immediately precedes.)

xi. a. 'Ο δὲ Ἰωάννης ἀκούσας ἐν τῇ δεσμωτηρίῳ
 τὰ ἔργα τοῦ χριστοῦ¹¹
 πέμψας διὰ³ τῶν μαθητῶν αὐτοῦ¹²

3 εἶπεν αὐτῷ⁴

“Σὺ εἰ ὁ ἐρχόμενος⁵ ἢ ἕτερον προσδοκῶμεν;”

4 καὶ ἀποκριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτοῖς

“Πορευθέντες ἀπαγγεῖλατε⁶ Ἰωάννῃ⁷

ἀ ἀκούετε καὶ βλέπετε⁸

5 τυφλοὶ⁹ ἀναβλέπουσιν¹⁰ α καὶ¹¹ χωλοὶ περιπατοῦσιν¹²,
 λεπροὶ καθαρίζονται καὶ¹³ κωφοὶ ἀκούουσιν¹⁴,
 καὶ¹⁵ νεκροὶ ἐγείρονται¹⁶ καὶ¹⁷ πτωχοὶ¹⁸ εὐαγγελίζονται¹⁹.²⁰
 6 καὶ μακάριός ἐστιν²¹ ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.”

1 (D^a τοῦ Ἰησοῦ, s^a of our Lord) 2 (E 2 ll δόο) 3 (ll
 discipulos eius) 4 (ll omit, l † illis) 5 (D^a ἐργαζόμενος)
 6 (K + τῷ) 7 (K O Ἰωάννη) 8 (D^a τυφλοὶ) 9 6 ll omit
 10 (D omits, l + et) 11 (ll omit) 12 (O ll omit) 13 (s^a
 omits) 14 (2 ll erit, 2 ll omit)

(The healing of the Centurion's Servant and of the Widow's
 Son of Nain immediately precedes.)

vii. 18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ
 [περὶ πάντων τούτων]^{1, 2}

19 καὶ [προσκαλεσάμενος δύο³] τινὰς⁴ τῶν μαθητῶν
 αὐτοῦ [ὁ Ἰωάννης]⁵ ἐπέμψεν [πρὸς τὸν κύριον⁶]
 λέγων⁷ }

“Σὺ εἰ ὁ ἐρχόμενος⁸ ἢ ἕτερον⁹ προσδοκῶμεν;”

20 [Ἐπαυθεὶς δὲ πρὸς αὐτὸν ὁ ἄνθρωπος¹⁰ εἶπεν ὁ Ἰωάννης ὁ
 βαπτιστὴς ἀπέστειλεν¹¹ ἡμᾶς¹² πρὸς σὺ¹³ λέγων ὁ Σὺ εἰ ὁ ἐρχόμενος
 ἢ ἄλλων¹⁴ προσδοκῶμεν¹⁵;”¹⁶ 21 ἐν ἐκείνῃ¹⁷ τῇ ἡμέρᾳ¹⁸ ἐθεράπευσεν¹⁹
 πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν²⁰, καὶ
 τυφλοῖς πολλοῖς ἐχαρίσατο²¹ βλέπειν.]

22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς

“Πορευθέντες ἀπαγγεῖλατε²³ Ἰωάννῃ²⁴

ἃ εἶδετε καὶ ἤκουσατε²⁵.†

26 τυφλοὶ ἀναβλέπουσιν²⁷ α καὶ²⁸ χωλοὶ περιπατοῦσιν,
 29 λεπροὶ καθαρίζονται καὶ³⁰ κωφοὶ ἀκούουσιν³¹,
 νεκροὶ ἐγείρονται³² πτωχοὶ³³ εὐαγγελίζονται³⁴.
 35 καὶ μακάριός ἐστιν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.”

1 (2 ll omit) 2 (D1 Ἐν οἷς καὶ μέχρι Ἰωάννου τοῦ βαπτιστοῦ
 δε) 3 (l omits) 4 (D ll omit) 5 (D1 omit) 6 (K ll s^a
 Ἰησοῦν) 7 (D1 λέγει “Πορευθέντες, D + εἰπατε αὐτῷ, l + inquirente
 dicentes) 8 (D ἄλλων) 9 (K s^a omit) 10 (D ἀπέσταλκεν)
 11 (l omits) 12 KD ἕτερον 13 (2 ll omit) 14 (D ll s^a
 αὐτῷ δέ) 15 (K ἡμέρᾳ) 16 (D s ll ἐθεράπευσεν) 17 (K 2 ll
 ἀκαθάρτων) 18 (D 2 ll τυφλοῖς (+ πολλοῖς) * ἐποίησεν) 19 (D
 εἶπατε) 20 (D Ἰωάννη) 21 (D1 εἰδὼν ὅμως οἱ ὀφθαλμοὶ
 καὶ εἰ ἤκουσαν ὅμως τὰ ὦτα) 22 (D ll s^a + δε) 23 (l + et)
 24 (l s^a + et) 25 (ll omit) 26 (K l s^a + καὶ)

* LXX. Ia. lxi. 1, πνεῦμα Κυρίου ἐπ' ἐμέ, οὐδ' ἐνεκεν ἐχριστὸν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με ἰδῆσθαι τοὺς
 σωτηριζόμενους τὴν καρδίαν, κηρύξαι ἀρχμαλώτοις ἀφῆσιν καὶ τυφλοῖς ἀνάβλεψιν.

* Cf. Matt. xv. 80, 81.

* Cf. James ii. 5.

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6. B. *John the Baptist greater than a Prophet.**ὑπέρχω* is used 15 times by S. Luke in his Gospel and 25 in Acts, thrice in S. Matt., never in SS. Mark or John.

xi. 7 'Τούτων δὲ πορευομένων¹
 ἤρξατο δὲ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου
 "Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
 κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
 ἢ ἀλλὰ τί ἐξήλθατε ἰδεῖν;
 ἄνθρωπον² ἐν³ μαλακοῖς⁴ ἡμφιεσμένον⁵;
 ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες
 ἐν τοῖς οἴκοις τῶν βασιλέων.⁶
 ἢ ἀλλὰ τί ἐξήλθατε⁷; προφήτην ἰδεῖν;⁸
 ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.
 10 οὗτός⁹ ἐστὶν περὶ οὗ γέγραπται
 Ἰδοὺ ἐγὼ¹⁰ ἀποστέλλω τὸν ἄγγελόν μου
 πρὸ προσώπου σου,
 12 κατὰσκεπάσει τὴν ὁδόν σου ἑμπροσθέν σου¹¹.
 11 ἄμην λέγω ὑμῖν,
 οὐκ ἐγγίγεται ἐν γεννητοῖς¹² γυναικῶν μείζων Ἰωάννου τοῦ
 βαπτιστοῦ.
 13 ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
 μείζων αὐτοῦ ἐστίν.

1 (s^a And after these things) 2 (D omits) 3 (N; an-
 θρωπον ἰδεῖν) 4 (D II omit) 5 (Cas + ἱματίου) 6 (D
 ἡμφιεσμένον) 7 (OD + εἰς) 8 (BCD ἰδεῖν; προφήτην;
 but B corrected this into προφήτην ἰδεῖν) 9 (C II + γάρ)
 10 (B II omit) 11 (P II καὶ) 12 (D τοῖς γ. τῶν)

With Matt. xi. 11 compare Luke ix. 48, "ὁ γὰρ μικρότερος
 ἐν πᾶσι ὑμῶν ὑπέρχω οὗτός ἐστιν μέγας."

(For S. Mark's parallels see I. § 1 a.)

6. C. *Men of Violence take the Kingdom of Heaven by Force.*

εὐαγγελίζομαι is taken from LXX. Isaiah lxi. 1 and is frequent in SS. Luke and Paul, but not found in the other
 Gospels except in the quotation in Matt. xi. 5.

(Part of a collection of isolated Logia.)

xi. 12 "Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου¹ τοῦ βαπτιστοῦ ἕως
 ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ² βιάσται ἄρ-
 τῶς³ αὐτήν. (1) 13 πάντες γὰρ οἱ προφῆται καὶ ὁ
 νόμος ἕως Ἰωάννου⁴ ἐπροφήτευσαν. (2)
 [14 καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.
 15 Ὁ ἔχων ὦτα⁵ ἀκούτω.]

1 (D^s omits) 2 (D^s Ἰωάννου) 3 (D + αὐ) 4 (C
 Ἰωάννου) 5 (NC^s + ἀκούτω)

vii. 24 Ἀπελθόντων δὲ [τῶν ἀγγέλων¹ Ἰωάννου] †
 ἤρξατο λέγειν πρὸς τοὺς ὄχλους² περὶ Ἰωάννου
 "Τί ἐξήλθατε εἰς τὴν ἔρημον³ θεάσασθαι;
 κάλαμον ὑπὸ ἀνέμου σαλευόμενον⁴;
 25 ἀλλὰ τί ἐξήλθατε ἰδεῖν;
 ἄνθρωπον ἐν μαλακοῖς [ἱματίου] ἡμφιεσμένον;
 ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ [καὶ τρυφῇ]⁵ ὑπάρχοντες⁶
 ἐν τοῖς βασιλείοις εἰσίν.
 26 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; †
 ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.
 27 οὗτός⁷ ἐστὶν περὶ οὗ γέγραπται
 Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου
 πρὸ προσώπου σου⁸,
 28 κατὰσκεπάσει τὴν ὁδόν σου ἑμπροσθέν σου⁹.
 28 12 λέγω ὑμῖν,¹⁴
 1 μείζων ἐν γεννητοῖς¹⁵ γυναικῶν¹⁶ Ἰωάννου¹⁷ οὐδεὶς ἴσ-
 τιν¹⁸ †
 13 ὁ δὲ¹⁹ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ
 μείζων αὐτοῦ ἐστίν."

1 (K^s μαθητῶν) 2 (ND τοῖς ὄχλοις) 3 (s^a omits)
 4 (B † σαλευόμενον) 5 (II omit) 6 (D διὰ γούτος, II super-
 abundant) 7 (D I + ὅτι οὐδεὶς μείζων ἐν γεννητοῖς γυναικῶν
 προφήτης Ἰωάννου τοῦ βαπτιστοῦ) 8 (U 2 II + γάρ) 9 (D^s
 † omits) 10 (D † τὸν) 11 (D 2 II omit) 12 (N + ἄμην)
 13 (A II + γάρ, D II + δέ) 14 (D II + ὅτι) 15 (N † γεννηται)
 16 (A II + προφήτης, see note 7) 17 (A II + τοῦ βαπτιστοῦ,
 see note 7) 18 (D omits) 19 (D + αὐτοῦ)

¹ LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

² This refrain is repeated Matt. xiii. 9, 43, and in slightly different forms in Mark iv. 9, 23, Luke viii. 8, xiv. 35, Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, xiii. 9.

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6. D. *The Men of this Generation are like Children at Play.*

Breviloquentia has led to confusion, as in the 'Pearl of great price' and perhaps in the 'Leaven'; for "this generation" is not like our Lord and John who are the children that speak and propose to play, the One at a wedding, the other at a funeral, but it is like the mass of children who are silent and sulk, refusing to do either.

xi. 16 "Τίνοι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

ὁμοία ἐστὶν παιδίοις καθήμενοις ἐν ταῖς ἀγοραῖς¹
 ἃ προσφωνοῦντα τοῖς ἐτέροις² λέγουσιν
 'Ἡβλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε
 ἰθρηνήσαμεν³ καὶ οὐκ ἐκώφασθε'.
 18 ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων,

καὶ λέγουσιν⁴ 'Δαιμόνιον ἔχει'.
 19 ἦλθεν δὲ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
 καὶ λέγουσιν⁵ 'Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 τελωνῶν φίλος καὶ ἁμαρτωλῶν.'
 'καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων⁶ αὐτῆς'."

1 (C omits) 2 (D lss tῆ ἀγορῇ) 3 (C προσφωνοῦσιν...
 καὶ) 4 (C 2 ll ἐταίροις, C+αὐτῶν) 5 (C ll+ὁμῶν) 6 (8^a
 ye say) 7 (l+omnibus) 8 (CD ll^a τέκνων) 9 (l omits)

[vii. 29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν¹ τὸν
 θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου. 30 οἱ δὲ Φαρισαῖοι καὶ οἱ
 νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν 'εἰς ἐαυτοὺς'², μὴ βαπ-
 τισθέντες 'ὅτι αὐτοὶ'³.]

vii. 31 "Τίνοι οὖν⁴ ὁμοιώσω [τοὺς ἀνθρώπους] τῆς γενεᾶς
 ταύτης,

[καὶ τίνοι εἰσὶν ὁμοιοί;]

32 ὁμοιοί εἰσιν⁵ παιδίοις τοῖς ἐν⁶ ἀγορῇ καθήμενοις †
 καὶ προσφωνοῦσιν ἀλλήλοις, 'ἃ λέγει'⁷
 'Ἡβλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
 ἰθρηνήσαμεν⁸ καὶ οὐκ ἐκώφασθε'.

33 ἦλθεν γὰρ⁹ Ἰωάννης [ὁ βαπτιστής] μὴ¹⁰ ἐσθίων¹¹
 [ἔρτων]¹² μῆτε¹³ πίνων [οἶνον]¹⁴,

καὶ λέγετε 'Δαιμόνιον ἔχει'.

34 ἦλθεν δὲ υἱὸς τοῦ ἀνθρώπου ἐσθίων¹⁵ καὶ πίνων,
 καὶ λέγετε 'Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 φίλος τελωνῶν καὶ ἁμαρτωλῶν'¹⁶. †

35 καὶ ἐδικαιώθη¹⁷ ἡ σοφία ἀπὸ [πάντων]¹⁸ τῶν τέκνων¹⁹
 αὐτῆς."

1 (D^a †ἐδικαίωσαν) 2 (D omits) 3 (KD omits)
 4 (ll omits) 5 (K δὲ) 6 (D+ταῖς) 7 (D+τῇ)
 8 (D^a ll λέγοντες, A ll καὶ λέγουσιν, 8^a omits) 9 (A ll+ὁμῶν)
 10 (2 ll omits) 11 (D ll μῆτε) 12 (K ἐσθίων)
 13 (D ll^a omit) 14 (K μὴδὲ) 15 (B †ἐσθίων, D ἐσθων)
 16 (l omits) 17 (B *δικαιώθη) 18 (D^a omit)
 19 (K ἔργων)

7. WOE TO CHORAZIN, BETHSAIDA AND CAPERNAUM.

S. Matthew puts this *Logion* early in our Lord's ministry and makes Him visit Capernaum after this (xvii. 24). S. Luke more naturally puts it when our Lord was finally leaving Galilee (for S. Luke says nothing of the visit to Galilee after the Resurrection). S. Matthew prefixes a note which is evidently editorial, and appends a sentence which reminds us of x. 15, "ἀμὲν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων [καὶ Γομόρρων] ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ." These refrains are very effective for church reading, but they often seem to be editorial.

xi. 20 [Τότε ἤρξατο ἀνειδίξαι τὰς πόλεις ἐν αἷς ἐγένοντο¹ αἱ
 πλείους τῶν δυνάμεως αὐτοῦ², ὅτι οὐ μετενόησαν]

21 "Οὐαὶ σοι, Χοραζεῖν³. 'οὐαὶ σοι'⁴, Βηθσαιδάν⁵.

ὅτι εἰ ἐν Τύρῳ καὶ Σειδῶνι ἐγένοντο⁶ αἱ δυνάμεις
 αἱ γενόμεναι ἐν ὑμῖν,

πάσαι ἂν ἐν σάκκῳ καὶ σποδῷ⁷ μετενόησαν.

22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σειδῶνι ἀνεκτότερον ἔσται
 ἐν ἡμέρᾳ⁸ κρίσεως ἢ⁹ ὑμῖν.

1 (D^a l γενόμεναι) 2 (D lss omit) 3 (D ll Χοραζαῖν,
 l-zaim, l-zan) 4 (D ll καὶ) 5 (C llss Βηθσαιδά, D^a Βεθ-
 σαιδά) 6 (D ἐγενόμεναι) 7 (KC+καθήμενοι) 8 (D *ἡν)
 9 (D^a omit)

(Inserted into the Charge to the Seventy.)

x. 13 "Οὐαὶ σοι, Χοραζεῖν¹. οὐαὶ σοι, Βηθσαιδάν².

ὅτι εἰ ἐν Τύρῳ καὶ Σειδῶνι ἐγενήθησαν³ αἱ δυνάμεις
 αἱ γενόμεναι ἐν ὑμῖν,

πάσαι ἂν ἐν σάκκῳ καὶ σποδῷ [καθήμενοι⁴] μετενόησαν.

24 πλὴν Τύρῳ καὶ Σειδῶνι ἀνεκτότερον ἔσται
 ἐν τῇ κρίσει⁵ ἢ⁶ ὑμῖν⁷.

1 (D ll Χοραζαῖν, l Capernaum) 2 (B Βηθ., D l Βεθ.,
 ll Βεθ., K -δάν) 3 (C ἐγένοντο) 4 (D -νοι, l omits)
 5 (D 2 ll omit, 2 ll^a in die iudicii, 8^a in that day) 6 (CD
 †omits) 7 (D †ἡμῖν)

^a Cf. Luke xi. 31.

^b The phrase *ἡμέρα κρίσεως* occurs in Matt. x. 15, xi. 22, 24, xii. 36; the other Gospels have *ἡ κρίσις* which also occurs in Matt. xii. 41, 42, xxiii. 33.

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xi. 23 "Καὶ σύ, Καφαρναούμ,
"μὴ ἕως οὐρανοῦ ὑψωθῇς;"¹¹

¹² ἕως ἡλίου καταβῇς¹².

ὅτι εἰ ἐν Σοδομοῖς ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι
ἐν σοί¹⁴, ἔμεινεν¹⁵ ἄν μέχρι τῆς σήμερον. 24 πλὴν¹⁶ λέγω
ὑμῖν ὅτι¹⁷ γῆ¹⁸ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ¹⁹
κρίσεως ἢ²⁰ σοί¹⁹."

9 (C Καπερ.) 10 (C+τοῦ) 11 (Kll s? ἢ...ὑψωθείσα)
12 (D 211+g, l+et) 13 (NC καταβιβασθῆς) 14 (s ὅμν)
15 (D ἔμεινεν) 16 (s omits) 17 (N omits) 18 (D ἡμέρᾳ)
19 (D 11 s ὅμν)

(Luke x. 16=Matt. x. 40.)

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x. 15 "Καὶ σύ, Καφαρναούμ,
"μὴ ἕως οὐρανοῦ ὑψωθῇς;"
¹⁶ ἕως [τοῦ¹⁷] ἡλίου καταβῇς¹⁸.

[16 Ὁ ἀκούων ὑμῶν ἐμοὶ ἀκούει, καὶ¹⁷ ὁ ἀθετῶν ὑμᾶς ἐμὲ
ἀθετεῖ¹⁸. ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστελλαντά¹⁹ με.]

8 (Cll ἢ ἕως οὐρ. ὑψωθείσα) 9 (CD 11+g) 10 (CD omit,
N 10) 11 (NCll καταβιβασθῆς) 12 (l omits) 13 (11+et
eum qui me misit+the next clause) 14 (D 11 as ἐμοὶ ἀκούων
ἀκούει τοῦ ἀποστελλαντός)

(Here follows THE RETURN OF THE SEVENTY, 17—20.)

8. MYSTERIES OF GOD AND AN INVITATION TO MEN.

8. A. Things hidden from the Wise are revealed to Babes.

In these bimembered sentences the latter clause alone is emphatic. Translate therefore "that *although* Thou hast hidden these things from men wise and prudent, *yet* Thou hast revealed them to babes." Notice the absence of the definite article. A classical author would have written *ὅτι ἀπέκρυψας μὲν...ἀπεκάλυψας δέ*.

(Different context.)

xi. 25 Ἐν ἐκείνῃ τῇ καιρῷ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν

"Ἐξομολογοῦμαι σοι,

πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἐκρύψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,
καὶ ἀπεκάλυψας αὐτὰ νηπίοις

26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

1 (C ἀπ-) 2 (ss omits) 3 (D °-ψει)

x. 21 Ἐν αὐτῇ τῇ ὥρᾳ²²

[ἡγαλλίσαστο²³ τῷ πνεύματι τῷ ἁγίῳ²⁴ καὶ] εἶπεν

"Ἐξομολογοῦμαι σοι,

πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,
καὶ ἀπεκάλυψας αὐτὰ νηπίοις

ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

1 (D 1+δ) 2 (l in illa die) 3 (ND 11+en) 4 (211
omits) 5 (l omits)

8. B. All things are delivered to Me by My Father.

For the thought compare the following passages from S. John's Gospel.

i. 18, θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκείνου ἐξηγήσατο. iii. 35, ὁ πατήρ
ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. v. 37, "οὐτε φωνῇ αὐτοῦ πώποτε ἀκηκόατε οὐτε εἶδος αὐτοῦ ἑώρακατε."
vi. 46, "οὐχ ὅτι τὸν πατέρα ἑώρακεν τις εἰ μὴ ὁ ὢν παρὰ (τοῦ) θεοῦ, οὗτος ἑώρακεν τὸν πατέρα." viii. 19, "οὐτε ἐμὲ εἶδατε
οὐτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε." viii. 28, "ἀπ' ἐμαντοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς εἶδραξέν
με ὁ πατήρ ταῦτα λαλῶ." x. 15, "καθὼς γινώσκει με ὁ πατήρ καὶ ὡς γινώσκω τὸν πατέρα." x. 80, "ἐγὼ καὶ ὁ πατήρ
ἐν ἑσμέν." xiii. 8, εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας. xiv. 9, "τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι καὶ οὐκ
ἐγνώκας με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις 'Δεῖξον ἡμῖν τὸν πατέρα'; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ
πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ ἔστιν;" xvi. 15, "πάντα ὅσα ἔχει ὁ πατήρ ἐμὲ ἔστιν." xvii. 6, "ἐφάνερωσά σου τὸ ὄνομα
τοῖς ἀνθρώποις οὗτοι ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμολ αὐτοὺς ἔδωκάς." xvii. 10, "καὶ τὰ ἐμὰ πάντα σὰ ἔστιν καὶ τὰ
σὰ ἐμὰ, καὶ δεδῶξαι ἐν αὐτοῖς." xvii. 25, "πατήρ δικαίε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν
ὅτι σὺ με ἀπέστειλας, καὶ ἐγνώρισάς αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω."

xi. 27 "Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου,
καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ,
οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς
καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

1 (N omits) 2 (C γινώσκει)

x. 22 "Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου,
καὶ οὐδεὶς γινώσκει [τίς ἐστιν] ὁ υἱὸς εἰ μὴ ὁ πατήρ,
καὶ [τίς ἐστιν] ὁ πατήρ²⁶ εἰ μὴ ὁ υἱὸς
καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι."

1 (Cll+Καὶ στροφῆς πρὸς τοὺς μαθητὰς εἶπεν) 2 (D ἀπὸ)
3 (D 11 s omits) 4 (C ἐστιν) 5 (l omits) 6 (s ὅς
knoweth the Son save the Father! and who knoweth the Father)

¹ LXX. Is. xiv. 18, σὺ δὲ εἶπας τῇ διανοίᾳ σου ἥτις τὸν οὐρανὸν ἀναβήσομαι,....." 15 εὖν δὲ εἰς ἔθνη καταβήσῃ.

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8. C. *Come unto Me all ye that labour.*

[xi. 28 "Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πε- (ii)
φορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν
ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἅπ' ἐμοῦ², ὅτι πρῶτος
εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ ἐγρήσεται ἀνάπαυσιν
ταῖς ψυχαῖς ὑμῶν². 30 ὁ γὰρ ζυγὸς μου χρηστὸς
καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν."]

1 (D α...ἐστὶ) 2 (N? omits)

9. THREE LOGIA^b.

9. A. *If I by Beelzebub cast out Demons, by whom do your Pupils cast them out?*

(Added by conflation to the Marcan section about casting out demons by Beelzebub, I. § 11 b.)

The expression 'finger of God' occurs in Exod. viii. 19 and Pa. viii. 8, but Greeks objected to these anthropomorphisms and S. Matthew has quietly removed the stumbling-block. In the hymn '*Veni, Creator Spiritus*' one of the many titles bestowed on the Holy Spirit is *Digitus paternae dexteræ*, for in ignorance of criticism it was assumed that S. Luke's phrase is identical with S. Matthew's.

xii. 27 "Καὶ εἰ¹ ἐγὼ ἐν Βεεζεβοῦλ² ἐκβάλλω τὰ δαιμόνια²,
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν⁴;
διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ² ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ²."

1 (D1 E1 δὲ) 2 (CD11 Beelzeboul, 11² Beelzebub, 2²
illegible) 3 (2²+from your children) 4 (E1 ἐκβαλοῦσιν)
5 (11 omits)

xi. 19 "Εἰ δὲ¹ ἐγὼ ἐν Βεεζεβοῦλ² ἐκβάλλω τὰ δαιμόνια²,
οἱ υἱοὶ ὑμῶν ἐν τίνι² ἐκβάλλουσιν;
διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται †
20 εἰ δὲ ἐν δακτύλῳ θεοῦ (ἐγὼ)² ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ."

1 (1 omits) 2 (CD Beelzeboul, 1 Beelzebub, 2 11² Beel-
zebub) 3 (11 omits, 2²+from your children) 4 (D omits)
5 (D †τῷ) 6 N11 omits

(Here follows in both Gospels the Marcan section of *THE STRONG MAN ARMED*, I. § 11 c.)

9. B. *He that is not with Me is against Me.*

xii. 30 "Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει¹."

1 (N+με)

xi. 23 "Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει¹."

1 (N+με)

9. C. *Blasphemy against the Holy Spirit will not be forgiven.*

[xii. 31 "Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία
ἀφεθήσεται¹ τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος² βλασφημία
οὐκ ἀφεθήσεται².]

32 Καὶ ὅς ἐάν τις ἐπὶ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ²
ὅς δ' ἂν ἐπὶ τὸ πνεῦμα τοῦ ἁγίου,
οὐκ² ἀφεθήσεται αὐτῷ²
οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι."

1 B+ὁμῖν 2 (11²+sanctum) 3 (11 omits, CD11+τοῖς
ἀνθρώποις) 4 (B+οὐκ) 5 NB οὐ μὴ 6 B ἀφεθῇ

(Here follows *THE TREE KNOWN BY ITS FRUITS*,
Doublet II. § 8, I. 8.)

(After "*WHOSOEVER SHALL CONFESS ME &c.*"
II. § 5. O.)

xii. 30 "Καὶ πᾶς ὅς ἐστι ἐπὶ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ²
τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι² †
οὐκ ἀφεθήσεται²."

1 (D1+†δὲ) 2 (N βλασφημοῦντι) 3 (D εἰς δὲ τὸ πν.
τὸ ἅγιον) 4 (1+εἰς) 5 (D 611+αὐτῷ, D 211+οὐτε ἐν τῷ
αἰῶνι τούτῳ οὔτε ἐν τῷ μέλλοντι)

^a LXX. Jer. vi. 16, καὶ εὐρήσετε ἀγνισμὸν ταῖς ψυχαῖς ὑμῶν. (Hebr.)

^b For the whole conflation see I. § 11 b, c, d.

^c Cf. Matt. xix. 24 note, p. 108.

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10. THIS IS AN EVIL GENERATION.

Conflation.

We have in S. Matthew a conflation of four *Logia*, all of which are found in S. Luke and in the same chapter, but not within the same conflation nor in the same order. S. Matthew's fourth *Logion* is only slightly akin in subject-matter to the other three, and it is not surprising that S. Luke has preferred to join it with the group of Marcan sayings about Satan casting out Satan, with which it is more closely allied. S. Luke's arrangement therefore is 4... 1, 8, 2. Now if the *Logia* were, as we suppose, scattered over the source and brought together for conflation, it is not surprising that S. Matthew thought proper to put together the two which mention Jonah, while S. Luke preferred to put Solomon first as being of greater antiquity than the prophet Jonah. S. Matthew concludes with an editorial refrain to round off the section for liturgical reading.

10. A. *No sign shall be given it.*

S. Luke has probably preserved the original form of this *Logion*, for S. Matthew's striking words, if original, could never have been forgotten or obscured. Moreover S. Matthew teems with fulfilments of Scripture and makes a feature of them. And they are, we believe, without exception the work of later hands than the groundwork of the Gospel. No fulfilment has been more universally popular than this. Again this particular fulfilment indicates uncertainty about the exact date of the Crucifixion, which is likewise shown by the strange wording of Matt. xxvii. 62 (see note ad loc.). Bishop Westcott argued from this passage that the Crucifixion took place on a Thursday, for by no ingenuity can one day and two nights be extended into three days and three nights. The writer of this Gospel evidently shared that view, understanding *παρασκευή* to mean 'Preparation for the Passover,' rather than 'Friday,' a not unnatural error for a foreigner to make, but an error notwithstanding. (See 'N.T. Problems,' p. 159 ff.)

xii. 38 [Τότε ἀπεκρίθησαν¹ αὐτῷ τινὲς τῶν γραμματέων² καὶ Φαρισαίων³ λέγοντες "Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν."

39 ὁ δὲ ἀπεκρίθει εἰπὼν αὐτοῖς
"Γενεὰ πονηρὰ [καὶ μαχαλις⁴] σημεῖον ἐπιζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ⁵
εἰ μὴ τὸ σημεῖον Ἰωνᾶ [τοῦ προφήτου].

40 ὥσπερ⁶ γὰρ ἦν⁷ Ἰωνᾶς
[ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας⁸],
οὕτως ἔσται⁹ ὁ υἱὸς τοῦ ἀνθρώπου
[ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.]

1 (1st adiarunt) 2 (B omits) 3 (D^{ss} soci) 4 (D
ὥσπερ⁶) 5 (D^{ss} omits) 6 (D11+καὶ)

xi. 29 [Τὸν δὲ ἐχλὼν ἐπαθροισμένον¹

ἤρξατο λέγειν]
"Ἡ γενεὰ αὕτη² γενεὰ³ πονηρὰ [ἐστίν]. σημεῖον ζητεῖ⁴,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ⁵
εἰ μὴ τὸ σημεῖον Ἰωνᾶ⁶.
30 καθὼς γὰρ⁷ ἐγένετο (ὁ)⁸ Ἰωνᾶς
τοῖς Νινευεῖταις⁹ σημεῖον,
οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου
τῇ γενεᾷ ταύτῃ¹⁰."

1 (D^{ss} ἐπαθροξ.) 2 (C omits) 3 (OD ἐπιξ.) 4 (ss omits,
C 811+τοῦ προφήτου) 5 (N omits) 6 (NOD omits 7 (D
Νινευῖταις) 8 (1 in corde terrae, D11+καὶ καθὼς Ἰωνᾶς ἐν τῇ
κοιλίᾳ τοῦ κήτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ
υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ, 1 omits v. 80)

(For a doublet and S. Mark's parallels see I. § 25.)

10. B. *The men of Nineveh will condemn it.*

(Different order.)

xii. 41 "Ἄνδρες Νινευεῖταις ἀναστήσονται ἐν τῇ κρίσει¹
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,
καὶ ἰδοὺ πλείον Ἰωνᾶ ὧδε²."

xi. 32 "Ἄνδρες Νινευεῖταις ἀναστήσονται ἐν τῇ κρίσει
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,
καὶ ἰδοὺ πλείον Ἰωνᾶ ὧδε³."

1 (D omits)

10. C. *The Queen of the South will condemn it.*

(Different order.)

xii. 42 "Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει¹
μετὰ τῆς γενεᾶς ταύτης
καὶ κατακρινεῖ αὐτήν·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν² Σολομῶνος³,
καὶ ἰδοὺ πλείον Σολομῶνος ὧδε⁴."

1 (D+τοῦ) 2 (C-ὄντος)

xi. 31 "Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει¹
μετὰ [τῶν ἀνδρῶν]² τῆς γενεᾶς ταύτης
καὶ κατακρινεῖ αὐτούς·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος³,
καὶ ἰδοὺ πλείον⁴ Σολομῶνος ὧδε⁵."

1 (D1 omit) 2 (N τῶν ἀνδρῶν, C ss omit) 3 (C-ὄντος)
4 (CD πλείον)

¹ Mark viii. 38; Matt. xvi. 4.

² LXX. Jon. ii. 1, καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

³ See note ^b on p. 216.

⁴ Cf. Matt. xii. 6, "τοῦ ἱεροῦ μείζων ἐστίν ὧδε."

⁵ Cf. Luke vii. 81.

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10. D. *The exorcised Demon returns with seven others.*

(Different order.)

xii. 43 "Όταν δὲ τὸ ἀκάθαρτον πνεῦμα
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν,
καὶ οὐχ εὐρίσκει. 44 τότε λέγει
'Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον'
καὶ ἐλθὼν εὐρίσκει σχολάζοντα
(καὶ)⁸ σεσαρωμένον καὶ⁴ κεκοσμημένον¹⁴.
45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ
ἐπτά ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,⁵
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ.
καὶ γίνεται τὰ ἔσχατα⁶ τοῦ ἀνθρώπου ἐκείνου
χείρονα⁷ τῶν πρώτων.
[Οὕτως ἔσται καὶ¹ τῇ γενεῇ ταύτῃ τῇ πονηρῇ.]"

1 (N omits, D ἐλθὼν) 2 (D + τὸν οἶκον) 3 BD11 omit
4 (I omits) 5 (D αὐτοῦ) 6 (D + αὐτοῦ) 7 (D⁸ χείρον)
8 (I omits)

(Here follows "WHO IS MY MOTHER?" I. § 11 a.)

xi. 24 "Όταν¹ τὸ ἀκάθαρτον πνεῦμα
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι' ἀνδρῶν² τόπων ζητοῦν ἀνάπαυσιν,
καὶ μὴ εὐρίσκει (τότε)³ λέγει
'Υποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον' †
25 καὶ ἐλθὼν⁴ εὐρίσκει (σχολάζοντα)⁵,
σεσαρωμένον καὶ⁶ κεκοσμημένον.
26 τότε⁷ πορεύεται καὶ παραλαμβάνει⁸
ἕτερα⁹ πνεύματα πονηρότερα ἑαυτοῦ ἐπτά, †
καὶ εἰσελθόντα¹⁰ κατοικεῖ¹¹ ἐκεῖ¹²,
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
χείρονα τῶν πρώτων."

1 (D 811 + δὲ) 2 (D⁸ ἀπὸ τῶν ὁδῶν) 3 NCD11 omit
4 (CD ἐλθὼν) 5 ND11 omit 6 (D omits) 7 (D⁸ omit)
8 (NO 211 + μεθ' ἑαυτοῦ) 9 (D ἄλλα, I omits) 10 (I regressi
811 ingressus) 11 (I inhabitant) 12 (O? D11 omit)

(Here follows "BLESSED IS THE WOMB THAT BARE
THEE," IV. § 98.)

11. A CONFLATION OF EIGHT PARABLES^a.

11. A. *Many Prophets desired to see what you are seeing.*

(Added to the REASONS FOR SPEAKING IN PARABLES, I. § 12 c.)

xiii. 26 "Υμῶν δὲ μακάριοι οἱ¹ ὀφθαλμοὶ ὅτι βλέπουσιν,
καὶ τὰ² ὅσα (ὕμῶν)³ ὅτι ἀκούουσιν.
27 ἀμὴν γὰρ⁴ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι⁵
ἐπεθύμησαν ἰδεῖν ἃ⁶ βλέπετε καὶ οὐκ εἶδαν,⁷
καὶ ἀκοῦσαι ἃ⁸ ἀκούετε καὶ οὐκ ἤκουσαν."

1 (D omits) 2 B11 omit 3 (N11 omit) 4 (B omits)
5 (11 + vos) 6 (D ἠδυνήθησαν ἰδεῖν)

(Here follows the INTERPRETATION OF THE PARABLE
OF THE SOWER, I. § 12 d.)

(Added to "ALL THINGS WERE DELIVERED TO ME
OF MY FATHER," § 8 B.)

x. 23 [Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν¹ εἶπεν²]
"Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες [ἃ βλέπετε].

24 λέγω γὰρ⁴ ὑμῖν ὅτι πολλοὶ πρόφῆται καὶ βασιλεῖς⁵
ἠθέλησαν ἰδεῖν ἃ (ὕμῃς) βλέπετε καὶ οὐκ εἶδαν,
καὶ ἀκοῦσαι ἃ⁶ ἀκούετε καὶ οὐκ ἤκουσαν⁷."

1 (D11 as omit) 2 (D11 as + αὐτοῖς) 3 (D + καὶ ἀκούοντες
ἃ ἀκούετε, 811 + et aures quae audiunt) 4 (8⁸ omits) 5 (211
et iusti, D11 omit) 6 (B + μου) 7 (D11 + ὑμῖς)
8 (811 omit)

11. B. *The Parable of the Tares in the Field.*

[xiii. 24 Ἄλλην παραβολὴν παρέθηκεν¹ αὐτοῖς λέγων (ii)
"Ὁμοιώθη² ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπεί-
ραντι³ καλὸν σπέρμα ἐν τῷ⁴ ἀγρῷ αὐτοῦ. 25 ἐν δὲ
τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ⁵ ὁ ἐχθρὸς⁶
καὶ ἐπέσπειρεν⁷ ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ

1 (B? ἐλάλησεν) 2 (C Ὁμοιώθη) 3 (CD11 σπείρωντι)
4 (D + ἐν) 5 (B ἑαυτοῦ, D omits) 6 (I omits) 7 (D
ἐκθρὸς) 8 (N ἐπέσπειρεν, CD⁸ 211 ἐσπείρε)

Many critics have identified S. Matthew's parable of the
Tares with S. Mark's parable of the Seed growing secretly
(iv 26 ff.) because in both Gospels the parable of the Sower
precedes (though not quite immediately in S. Mark) and in
both the parable of the Mustard Seed follows. But we cannot
admit that these are but two editions of the same parable.
They have no common nucleus, differently expanded by con-
flation, like the Talents and the Pounds or the Marriage for
the King's Son and the Great Dinner. They both deal with
corn, but in a quite different way.

Undoubtedly the argument from order carries weight, but
it is enough to say that we have four parables dealing with

^a Two of the eight parables, viz. (1) THE SOWER and (8) THE MUSTARD SEED, being Marcan, are not
printed here, but may be seen with other discourses in I. §§ 12, 18 c.

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xiii. (25) "ἀπῆλθεν. καὶ ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου¹⁰¹¹ εἶπον αὐτῷ 'Κύριε, οὐχὶ καλὸν σπέρμα ἐσπείρας¹² ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει¹³ ζιζάνια;' καὶ ὁ δὲ ἐφῆ αὐτοῖς 'Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν.' οἱ δὲ¹⁴ αὐτῷ λέγουσιν¹⁵ 'Θέλεις οὖν¹⁶ ἀπελθόντες συλλέξωμεν αὐτά;' 29 ὁ δὲ φησιν¹⁷ 'Οὐ, μή ποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα τὰς¹⁸ τὸν σῖτον¹⁹. 30 ἄφετε συναυξάνεσθαι ἀμφότερα ἕως²⁰ τοῦ θερισμοῦ· καὶ ἐν²¹ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς 'Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτά²² (εἰς)²³ δέσμας πρὸς τὸ κατακαῦσαι αὐτά²⁴, τὸν δὲ σῖτον συνάγετε²⁵ εἰς τὴν ἀποθήκην μου.'"]

9 (D ll ss omit) 10 (D + ἐκείνου) 11 (ss The slaves came to their master and) 12 (OD ἐσπείρας) 13 (K + τὰ) 14 (D ll δοῦλοι, NC ll + δοῦλοι) 15 (E 3 ll εἶπον, 1 + Et) 16 (D ll λέγει αὐτοῖς) 17 (ll omit) 18 (D ll καὶ τὸν σῖτον σὺν αὐτοῖς) 19 (C μέχρι, K ἄχρι) 20 (NC + τῷ) 21 (D ll omit) 22 (ll omit) 23 (B αὐτάς, D ll omit) 24 (NC συναγάγετε, (D συνάγετε))

(Here follows THE GRAIN OF MUSTARD SEED, I. § 18 c.)

11. C. The Parable of the Leaven.

xiii. 33 Ἄλλην παραβολὴν (ἐλάλησεν¹ αὐτοῖς)². "Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ³, ἣν λαβούσα⁴ γυνὴ ἐτέκρυψεν⁵ εἰς⁶ ἀλεύρου σάτα τρία⁷ ἕως οὗ ἐξυμώθη⁸ ὅλον."

1 (C παρέθηκεν) 2 (NC 3 ll + λέγων) 3 (D + 1 ss omit) 4 (ss + a wise) 5 (C + ἐν) 6 (ss in meal) 7 (ss omit) 8 (D + 1 ss omit)

(Here follows "WITHOUT A PARABLE &c." I. § 18 d.)

the sowing of corn. What could be more natural than to class them together? The leading parable, that of the Sower, settled the subject of the section; the parable of the Mustard Seed originally followed it; was it not quite in accordance with the editorial instincts of the Evangelists that each of them, having an additional parable about sowing corn, should have inserted it between the other two? We see no occasion for further explanation, but of course it is quite probable that the trito-Mark during one of his visits to Jerusalem had heard the parable of the Tares read in this context, and though he did not commit it to memory and therefore could not reproduce it, he might remember enough to make him think this the most appropriate place for his own addition. All the Evangelists must have had a good deal of information outside their strict cycle of teaching.

Though our Lord's parables, as a general rule, are perfectly true to nature, there are cases where the spiritual thought is uppermost to the neglect of the natural. This is one of them, for a practical farmer would say 'Better lose a tenth of the crop in the process of hoeing than permit the whole to be choked with weeds.' See notes on Mark ii. 21, iv. 6.

11. C. Leaven, in all other passages, is an emblem of corruption. Hence there is reason to think that in this parable also it represents the permeating effect of false teaching spoiling the whole mass of dough. If so, *breviloquentia* has led to confusion of expression, as in 6 D and 11 F, for the leaven is not the Kingdom but the false doctrine.

xiii. 30 Καὶ¹ πάλιν εἶπεν² "[Τί]νι ὁμοιώσω³ τὴν βασιλείαν τοῦ θεοῦ⁴; 31 ὁμοία ἐστὶν ζύμη, † ἣν λαβούσα γυνὴ ἐτέκρυψεν⁵ εἰς ἀλεύρου σάτα τρία⁶ ἕως οὗ ἐξυμώθη⁷ ὅλον."

1 (ss omit) 2 (D "Ἡ τί]νι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τί]νι ὁμοιώσω αὐτήν;") 3 (ND ἐτέκρυψεν) 4 (ll in farina) 5 (D + 3 ll ζυμωθῇ)

11. D. The Interpretation of the Parable of the Tares in the Field.

[xiii. 36 Τότε ἀφίεν¹ τοὺς ὄχλους ἦλθεν² εἰς τὴν (ii) οἰκίαν. Καὶ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες "Διασάφισον³ ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ." 37 ὁ δὲ ἀποκριθεὶς⁴ εἶπεν⁵ "Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ ἔχθρὸς ὁ⁶ σπείρας αὐτά⁷ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια⁸ αἰῶνος ἐστὶν⁹, οἱ δὲ θεριστὰι ἄγγελοι εἰσιν. 40 ὥσπερ οὖν συλλέγεται¹⁰ τὰ ζιζάνια καὶ πυρὶ κατακαίεται¹¹, οὕτως ἔσται¹² ἐν τῇ συντελείᾳ τοῦ αἰῶνος¹³. 41 ἀποστελεῖ¹⁴ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ¹⁵, καὶ συλλέξουσιν¹⁶ ἐκ τῆς

1 (K εἰσῆλθεν, ll abiit) 2 (CD ll φέρων) 3 (l omits) 4 (CD ll + αὐτοῖς) 5 (ss omit) 6 (D l omit) 7 (C + τοῦ) 8 (K omits) 9 (D συλλέγονται) 10 (D -ονται, C καίεται) 11 (K 2 ll + καὶ) 12 (CD ll + τοῦτο) 13 (l present tense)

* Cf. Gal. v. 9, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί. 1 Cor. v. 6.

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xiii. (41) "βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ¹⁴
 τοὺς ποιοῦντας τὴν ἀνομίαν¹⁵, καὶ βαλοῦσιν¹⁶
 αὐτοὺς εἰς τὴν κάμνον τοῦ πυρός¹⁷. ἐκεῖ ἔσται ὁ
 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων¹⁸.⁴² Τότε
 οἱ δίκαιοι ἐκλάμψουσιν^{16d} ὡς ὁ ἥλιος¹⁷ ἐν τῇ
 βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὕψα¹⁸ ἀ-
 κουέτω¹⁹."

14 (ss+all) 15 (KD1 βάλλουσιν) 16 (D λάμψουσιν)
 17 (s^o omits) 18 (OD11 ss+ἀκούειν)

11. E. *The Parable of the Hidden Treasure.*

[xiii. 44 "Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (ii)
 θησαυρῷ¹ κεκρυμμένῳ ἐν τῷ² ἀγρῷ³, ὃν εὐρὼν ἄν-
 θρωπος⁴ ἐκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει
 καὶ πωλεῖ⁵ ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.]

1 (O 311+Πάλιν, 1+Aliam similitudinem adiecit dicens)
 2 (D11 θησαυρῷ) 3 (D omits) 4 (K omits) 5 (D s^o τρεῖς)
 6 NCD11 ss+πάντα

11. F. *The Parable of the Pearl of great Price.*

[xiii. 45 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρα- (ii)
 νῶν¹ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·² ὃς εὐρὼν
 δὲ³ ἔνα⁴ πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν⁵
 ἑαυτῷ⁶ ὅσα⁷ ἔχει καὶ ἠγόρασεν αὐτόν.]

Another example of *breviloquentia* like the children playing
 in the market-place and (probably) the parable of the Leaven.
 For the kingdom is not like the merchant, but like the pearl.
 πέπρακεν is a false tense, the perfect for the aorist. πωρᾶσκω
 has no aorist, ἐπώλησεν being used instead.

1 OD11 ss+ἀνθρώπῳ 2 (O 211 δε εὐρῶν) 3 (D11 s^o omit)
 4 (D ἐπώλησεν) 5 (311 omit) 6 (D1 δε, 11 omnia quae)

11. G. *The Parable of the Dragnet.*

[xiii. 47 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (ii)
 σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς
 γένους συναγαγούσῃ·¹ ἣν ὅτε² ἐπληρώθη ἀναβιβά-
 σαντες³ ἐπὶ τὸν αἰγιαλὸν καὶ⁴ καθίσαντες συνέλεξαν
 τὰ καλὰ⁵ εἰς ἄγγη⁶, τὰ δὲ σαπρὰ ἔξω ἔβαλον⁷.
⁴⁸ οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος¹⁸· ἐξε-
 λεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς
 ἐκ μέσου τῶν δικαίων²⁰ καὶ βαλοῦσιν¹⁶ αὐτοὺς εἰς τὴν
 κάμνον τοῦ πυρός¹⁷. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
 βρυγμὸς τῶν ὀδόντων¹⁸.]

1 (D11 ὅτε δε) 2 (D11 ἀναβίβασαν αὐτήν) 3 (1 omits)
 4 (D11 ἐκλείψονται, 1 meliora) 5 (D τὰ ἀγγεῖα) 6 (K ἐβαλλων)
 7 (D κόσμου) 8 (KD8 βάλλουσιν)

¹ LXX. Zeph. i. 8, καὶ ἀσθενήσουσιν οἱ ἀσεβεῖς, καὶ ἐξαρῶ τοὺς ἀνόμους ἀπὸ προσώπου τῆς γῆς. (Hebr.)

² This refrain occurs in Matt. xiii. 42, 50.

³ This refrain occurs in Matt. viii. 12, xiii. 42, 50, xii. 18, xxiv. 51, xxv. 80; Luke xiii. 28.

⁴ LXX. Dan. xii. 8, καὶ οἱ συνιέντες φανοῦσιν ὡς φωστῆρες τοῦ οὐρανοῦ, καὶ οἱ κατισχύοντες τοὺς λόγους μου ὥς τὰ ἄστρα τοῦ οὐρανοῦ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

⁵ This refrain occurs in Matt. xi. 15, xiii. 9, 48; Mark iv. 9, 23; Luke viii. 8, xiv. 35.

⁶ Cf. Matt. xiii. 40; p. 221, note.

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11. H. *The Master of the House bringing from his Treasure things new and old.*

[xiii. 51 "Συνήκατε ταῦτα πάντα;" λέγουσιν αὐτῷ (ii)
 "Ναί." 52 ὁ δὲ εἶπεν αὐτοῖς "Διὰ τοῦτο πᾶς
 γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν
 ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει
 ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά."]
 [53 Καὶ ἐγένετο ὅτε ἐπέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,
 μετήρην ἐκείθεν.]

1 (Oll^s + λέγει αὐτοῖς (s^c to His disciples) ὁ Ἰησοῦς)
 2 (Oll + κύριε) 3 (D 211 omit) 4 D 11 λέγει 5 (D * μαθη-
 τευθεὶς, D 11 + ἐν) 6 (K + ὁμοία)

12. THE PARABLE OF THE LOST SHEEP.

Either we have here independent reports of the same parable, or more probably the differences are due to editorial work, for S. Luke links the parable closely with the parables of the Lost Drachma and of the Prodigal Son which follow in his Gospel; and in S. Matthew's last verse the phrase "one of these little ones" points back to Matt. x. 42, xviii. 6, 10, being only a refrain. For the idea of the parable cf. 1 Pet. ii. 25, ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπιστρέψατε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν. Cf. Hebr. xiii. 20 and S. John's 'Good Shepherd' and His sheep, x. 1 ff.

(In a different context.)

xviii. 12 "Τίς ὑμῖν δοκεῖ; ἐὰν γένηται τι ἀνθρώπῳ
 ἑκατὸν πρόβατα καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ἀφήσει²
 τὰ ἐνενήκοντα ἑννέα³ ἐπὶ τὰ ὄρη⁴ καὶ πορευθεὶς⁵ ζητεῖ⁶
 τὸ πλανώμενον; 13 καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω
 ὑμῖν ὅτι χαίρει⁷ ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα
 ἑννέα τοῖς μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα
 ἡμικοῦ⁸ τοῦ πατρὸς μου⁹ τοῦ ἐν¹⁰ οὐρανοῦ ἵνα ἀπόληται
 ἐν¹⁰ τῶν μικρῶν τούτων."

1 (D 1^s + δέ) 2 (K 1 ἀφίησιν, D 1 ἀφίησιν) 3 (B + πρόβατα)
 4 (K omits) 5 (D πορευόμενοι) 6 (H 1 ζητῇ, 11 vadet
 quaerere) 7 (11 gaudebit) 8 (K 11^s ὁμῶν (D^s ἡμῶν)
 9 (D + τοῖς) 10 (11 eis)

(Here follows "IF THY BROTHER SIN AGAINST
 THEE," IV. § 48.)

xv. 3 [Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην
 λέγων¹] 4 "Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων² ἑκατὸν πρόβατα
 καὶ ἀπολέσας³ ἐξ αὐτῶν ἐν⁴ οὐ καταλείπει⁵ τὰ ἐνενή-
 κοντα ἑννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός⁶
 ἕως⁷ εὕρῃ αὐτό; 5 καὶ εὕρων [ἐπιτίθουσιν ἐπὶ τοὺς ὤμους
 αὐτοῦ] χαίρων, 6 [καὶ ἐλθὼν⁸ εἰς τὸν οἶκον συνακαλεῖ⁹
 τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς 'Συνχάρητέ
 μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός¹⁰.'] 7 λέγων¹¹
 ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ
 μετανοοῦντι [ἢ ἐπὶ ἐνενήκοντα ἑννέα δικαίοις οἵτινες οὐ
 χρεῖαν ἔχουσιν¹² μετανοίας]."

1 (D 211 as omit) 2 (D ἐξ ἔξει) 3 (D + ἀπολέσας, 11 extra-
 verit, 1 perierit) 4 (1 f omits) 5 (D οὐκ ἀφίησιν)
 6 (D 11 as ἀπολὼν τὸ ἀπ. ζητεῖ) 7 (K + οὐ) 8 (D^s f ἐλθὼν δέ)
 9 (D omits) 10 (D συνακαλεῖται) 11 (D^s + δέ, 1 + ergo)
 12 (D * οὐχ ἔχουσι χρεῖαν)

13. THE PARABLE OF THE UNMERCIFUL SERVANT.

1. *Ten thousand talents.*

[xviii. 21 Τότε προσελθὼν ὁ Ἰησοῦς εἶπεν (αὐτῷ)¹ "Κύριε,
 ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσῃ αὐτόν²; ἕως
 ἑπτάκις;" 22 λέγει αὐτῷ ὁ Ἰησοῦς "Ὁ δὲ λέγω σοι³ ἕως ἑπτάκις
 ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά⁴.]"

1 (D omits) 2 (K^s omit) 3 (as omit) 4 (as f + ἑπτά,
 D ἑπτάκις)

(Matt. xviii. 21 f.—Luke xvii. 8 f., IV. § 7.)

² Cf. Luke xv. 9, 24, 32.

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[xviii. 23 "[Διὰ τοῦτο] ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν (ii) ἀνθρώπῳ βασιλεῖ ὃς ἤθελεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ· 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσήχθη⁵ εἰς⁶ αὐτῷ ὀφειλέτης μυρίων⁷ ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος⁸ παραβῆναι καὶ τὴν γυναῖκα⁹ καὶ τὰ τέκνα¹⁰ καὶ πάντα ὅσα ἔχει¹¹, καὶ ἀποδοθῆναι¹². 26 πεισὼν οὖν¹³ ὁ δούλος¹⁴ προσεκύνη αὐτῷ¹⁵ λέγων¹⁶ Ὑποτάσσω σοι¹⁷. 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου¹⁸ (ἐκείνου)¹⁹ ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.]

5 (Nll προσήχθη) 6 (l omits) 7 (N πολλῶν, l centum) 8 (l as omitt, E ll + αὐτοῦ) 9 (D ll + αὐτοῦ) 10 (N παιῖδα) 11 (N D ll εἶχε) 12 (D † ἀποδοθῆναι) 13 (as and that everything which he had should be taken away) 14 (D ll δὲ, 2 ll + ad pedes domini sui) 15 (D ll + ἐκείνος) 16 (ll as dominum suum) 17 (N ll + Κύριε) 18 (l omits, D εἶπ' ἐμὲ) 19 (D 4 ll s^o omitt) 20 (s^o his lord, s^o omits) 21 B as omitt

2. One hundred francs.

[xviii. 28 "Ἐξελθὼν δὲ ὁ δούλος ἐκείνος¹ εὗρεν ἓνα τῶν (ii) συνδούλων αὐτοῦ ὃς ὀφείλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἐπηνέγκεν λέγων Ὑποτάσσω σοι². 29 πεισὼν οὖν ὁ σύνδουλος αὐτοῦ³ παρέκάλεε αὐτὸν λέγων Ὑποτάσσω σοι⁴. 30 ὁ δὲ οὐκ ἤθελεν⁵, ἀλλὰ⁶ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως⁷ ἀποδοῦναι⁸ τὸ ὀφειλόμενον. 31 ἰδόντες οὖν⁹ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα¹⁰ ἐλυπήθησαν σφόδρα¹¹, καὶ¹² ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν¹³ πάντα τὰ γενόμενα¹⁴.]

1 (B omits) 2 (O 2 ll as + μοι) 3 (ll as quod or quare) 4 (E 2 ll + εἰς τοὺς πόδας αὐτοῦ) 5 (CD ἐμὲ) 6 (D κἀγὼ) 7 (as omitt, K ll + πάντα) 8 (D ll ἤθελον) 9 (N καὶ) 10 (D + οὐ) 11 (N * ἀποδοῦναι, O l + τῶν) 12 (C ll δὲ) 13 (D ll γινόμενα) 14 (s^o omits) 15 (N ol δὲ) 16 (D αὐτῶν) 17 (H l γινόμενα)

3. Forgiveness is conditional.

[xviii. 32 "Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος (ii) αὐτοῦ λέγει αὐτῷ¹ Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα σοι, ἐπεὶ παρεκάλεσάς με· 33 οὐκ ἔδει² καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἤλεησα; 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως (οὐ)³ ἀποδοῦναι⁴ τὸ ὀφειλόμενον⁵. 35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος⁶ ποιήσει ὑμῖν ἂν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν⁷."]

1 (D omits) 2 (D ll + οὐκ) 3 B omits 4 (D omits) 5 (KO + αὐτῷ) 6 (O εἶπουρ.) 7 (O 2 ll + τὰ παραπτώματα αὐτῶν)

VARIOUS.

A talent contained 60 minas or 6,000 drachmas, = £240. The sum mentioned therefore amounts to £2,400,000, and the 'slave' who owed it must have been a courtier of the highest rank, representing an Apostle or archbishop of the Church.

The whole parable is an illustration of one of the petitions in the Lord's Prayer, "Forgive us our debts, as we forgive them that are indebted to us."

The phrase συναίρειν λόγον occurs twice here and once in Matt. xxv. 19.

λυτῶσθαι is not used by S. Luke—S. Mark has it of the rich ruler (x. 22=Matt. xix. 22) ἀπῆλθεν λυτῶμενος, and at the prediction of S. Peter's denial (xiv. 19=Matt. xxvi. 22). S. Matthew also has it of Herod Antipas xiv. 9, and of our Lord in Gethsemane. These identical words (ἐλυτῶθησαν σφόδρα) are repeated—probably by transference—in Matt. xvii. 23. The word λυτῶσθαι is used in John xvi. 20, xxi. 17.

Some have felt a difficulty at the king's revoking his gift, as though he had lost the power to do so, but the king represents God, and Biblical theology uniformly teaches that all God's promises, threats and prophecies are conditional. He never loses control but can always revoke them. (See 'N.T. Problems' pp. 323—330.)

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VARIOUS.

14. THE PARABLE OF THE DISCONTENTED LABOURERS IN THE VINEYARD.

14. A. *Hiring the men.*

[xix. 30 "Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.]
[xx. 1 "Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν (ii)
ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρῶτὸν μισθώ-
σασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ· 2 συμ-
φωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν
ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ
ἐξελθὼν¹ περὶ τρίτην ὥραν εἶδεν² ἄλλους ἰστώτας ἐν
τῇ ἀγορᾷ ἀργού· 4 καὶ ἐκάλεσεν εἰπὼν "Ὑπάγετε καὶ
ὕμεις εἰς τὸν ἀμπελῶνα", καὶ ὁ εἰς τὸν ὅτι δίκαιον δώσω
ὕμῖν· 5 οἱ δὲ ἀπηλθον. πάλιν (δὲ)⁶ ἐξελθὼν περὶ
ἑκτην καὶ ὀνάτην ὥραν ἐποίησεν ὡσαύτως. 6 περὶ δὲ
τὴν ὀδεκάτην⁷ ἐξελθὼν⁸ εὗρεν ἄλλους ἰστώτας⁹, καὶ
λέγει αὐτοῖς "Τί ὥδε ἰστήκατε ὅλην τὴν ἡμέραν
ἀργοί; 7 λέγουσιν αὐτῷ "Ὅτι οὐδεὶς ἡμᾶς ἔμισθώ-
σατο·" λέγει αὐτοῖς "Ὑπάγετε καὶ ὕμεις εἰς τὸν
ἀμπελῶνα¹⁰."

1 (B? I γάρ) 2 (C + οἱ) 3 (II omit, I autem) 4 (D
διεξελθὼν) 5 (D II εὗρεν) 6 (N O II + μου) 7 B II omit
8 (C II ss + ὥραν) 9 (N? D II ἐξῆλθεν, D II + καὶ) 10 (C II + ἀρ-
γού) 11 (N omit) 12 (D II + μου, C II ss + καὶ ὁ εἰς τὸν
δίκαιον λήψεται)

14. B. *Paying off the men.*

xx. 8 "Ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμ- (ii)
πελῶνος τῷ ἐπιτρόπῳ αὐτοῦ "Κάλεσον τοὺς ἐργάτας
καὶ ἀπόδος¹ τὸν μισθὸν ἀρχάμενος ἀπὸ τῶν ἰσχάτων
ἕως τῶν πρώτων· 9 ἐλθόντες δὲ² οἱ περὶ τὴν ὀν-
δεκάτην ὥραν λαβὼν ἀνὰ δηναρίον. 10 καὶ ἐλθόντες
οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον³ λήψονται· καὶ
λαβὼν (τὸ)⁴ ἀνὰ δηναρίον⁵ καὶ αὐτοὶ⁶. 11 λαβόντες
δὲ ἐγγύζον⁷ κατὰ τοῦ οἰκοδεσπότου 12 λέγοντες·
"Οὗτοι οἱ⁸ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους
αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς
ἡμέρας καὶ τὸν καύσωνα."

1 BD II ss + αὐτοῖς 2 (D II οὖν) 3 (N πλεῖον, D πλεῖον)
4 BD omit 5 (I omit) 6 (D II ἐγγύζων) 7 (C? I + οὖν)
8 (C? omit)

14. C. *The Apology.*

xx. 13 "Ὁ δὲ ἀποκριθεὶς ἐπὶ αὐτῶν εἶπεν "Ἐταῖρε, (ii)
"οὐκ ἄδικῶ σε¹· οὐχὶ δηναρίου συνεφώνησάς μοι;
14 ἔρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ² τοῦτῃ τῷ
ἰσχύει δοῦναι ὡς καὶ σοί³. 15 οὐκ ἔξεστίν⁴ μοι ὁ
θέλω ποιῆσαι "ἐν τοῖς ἑμοῖς"; ἡ δὲ ὀφθαλμὸς σου
πονηρὸς ἐστιν ὅτι ἐγὼ ἀγαθὸς εἰμι;" 16 Οὕτως ἴσον-
ται οἱ ἰσχατοὶ πρῶτοι καὶ οἱ πρῶτοι ἰσχατοί⁵."

1 (N οὐκ) 2 (ss do not say me) 3 B θέλω ἐγὼ
(ss And if I will) 4 (N ἴσο) 5 (N O II + ἡ) 6 (D ἴσων)
7 (II omit) 8 (OD II ss + πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ
ἐκλεκτοί)

(Matt. xix. 30 = Mark x. 31.)

It is generally assumed that eternal life is the wage offered to all alike and despised by those who expect something more, but (1) one franc a day is too small a sum for so great a reward; it is barely enough to keep body and soul together. (2) Wages can be demanded and recovered at law, but eternal life is a free gift. (3) There will be no murmuring at the final verdict: "Every mouth will be stopped and all the world become guilty before God." (4) Final rewards will not be equal. Some will govern ten cities, some five, each according to his ability. We believe therefore that the franc a day represents rather those Christian privileges which are enjoyed in this life—Church membership, the holy Scriptures, the sacraments. No doubt these things would generally be denoted by 'rations' (τὰ σιτομέτριά, Luke xii. 42), but these were hired servants who had agreed to receive money instead. Of course if it be clearly understood that eternal life begins now but is consummated hereafter, then, if our parable be strictly confined to the first beginnings of it, many of our objections disappear. At any rate we must keep clear of final rewards.

* This refrain occurs Mark x. 31 = Matt. xix. 30, xx. 16; Luke xiii. 30.

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15. THE PARABLE OF THE TWO SONS WHO WERE BIDDEN TO LABOUR IN THE VINEYARD.

This parable stands between two Marcan sections, (1) the question about John's baptism, (2) the parable of the vine-dressers slaying the heir. The place is probably chosen because John is mentioned here, and also a vineyard; for trifles like these seem often to have had more weight with the catechists than deeper considerations of subject-matter.

Here only are τελῶναι joined with πόρναι, elsewhere they are joined with ἀμαρτωλοί (Mark ii. 15, &c.).

S. Matthew (82) supports S. Luke in declaring that the Jewish rulers as a class did not accept John's baptism (Luke vii. 30). See Matt. iii. 7 note, II. § 1.

[xvi. 28 "Τὶ δὲ ἡμῶν δοκεῖ;] ἄνθρωπος¹ εἶχεν τέκνα (ii) δύο. "προσελθὼν" τῷ πρώτῳ εἶπεν "Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι"². 29 ὁ δὲ ἀποκριθεὶς³ εἶπεν "Ἐγὼ, κύριε" καὶ οὐκ ἀπήλθεν". 30 προσελθὼν⁴ δὲ τῷ δευτέρῳ⁵ εἶπεν ὡσαύτως. "ὁ δὲ ἀποκριθεὶς⁶ εἶπεν"⁷ "Οὐ θέλω." ὕστερον μεταμεληθεὶς ἀπήλθεν". 31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς;" λέγουσιν⁸ "Ὁ ὕστερος⁹ 11." λέγει αὐτοῖς ὁ Ἰησοῦς "Ἀμὴν λέγω ὑμῖν ὅτι¹⁰ οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ". 32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδοῦ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὕτως¹¹ μεταμελήθητε ὕστερον τοῦ πιστεῦσαι¹² αὐτῷ.]"

1 (Oll ss + τις) 2 BOD 11 + καὶ 3 (ss omit) 4 (D 11 eis τὸ ἀμπελῶνα) B 11 + μὲν 5 (ss omit) 6 NOD 11 ss "Ὁ θελῶν" ὕστερον (OD 11 + δὲ, D † + μετὰ) μεταμεληθεὶς ἀπῆλθεν, (D 11 + eis τὸν ἀμπελῶνα) 7 (NOD 11 ss ἐτέρῳ) 8 (N † omits) 9 NOD 11 ss "Ἐγὼ, κύριε (D 11 + ἐπάγω)" καὶ οὐκ ἀπῆλθεν 10 (O 11 + αὐτῷ) 11 NOD 11 πρώτος, D 11 ss † ἔσχατος 12 (N omits) 13 (NO εὐ, D 11 ss omit) 14 (ll quod non credidistis)

WH. are probably right in following Cod. B in this famous passage, for, though unsupported, it explains the variants. If the clauses in vv. 28—30 were inverted at an early date, the reading ὁ πρώτος would be a natural correction to make sense. The scribes however who follow Cod. D must have taken a different view of the matter. They regarded the answer as wilful and defiant, in fact as an example of "the sin against the Holy Ghost," the essence of which consists in a determined perversion of what a man knows to be the truth. The sternness of our Lord's next words might well be pleaded in support of this view. The reading of Cod. D δὲ ἔσχατος will be a good example of what is quite common in D, the correction of the Greek to agree more closely with the Latin, which gives *novissimus*. The suggestion of WH. that the clause λέγουσιν "Ὁ ὕστερος" is a primitive interpolation is not so probable. Not only are such questions regularly answered in Greek authors, but in this place the words are almost necessary to the coherence of the passage.

Those who object that if the first son, who was invited, refused to go, it would be more natural for the father to ask the second, must remember (1) that God's vineyard is large enough for many workmen, (2) that the son, who professed readiness to go but went not, represents the Jews, and the call came to them first.

16. THE PARABLE OF THE MARRIAGE FEAST (OR GREAT DINNER).

These two parables, like that of the Talents or Pounds (Matt. xiv. 14 ff.) and the Lost Sheep (Matt. xviii. 12 ff. = Luke xv. 1 ff.), seem to have the same basis, but to be expanded, partly by conflation, partly by editorial changes, in both Evangelists. The various excuses for declining the banquet are peculiar to S. Luke, and the incident of the man without the wedding garment is peculiar to S. Matthew. S. Luke's "poor, maimed, blind and halt" are transferred from Luke xiv. 13. The prophetic allusion to the burning of Jerusalem (v. 7) is found only in S. Matthew. The word *ἑταῖρος* "comrade" is found also in Matt. xxvi. 50, where it is applied to Judas, and in Matt. xx. 13 of the Discontented Labourers. S. Matthew concludes with two refrains, the latter of which is hardly suitable, for in the parable only one man out of many was rejected.

16. A. The guests are invited, but refuse to come.

(Spoken in the Temple courts.)

xxii. 1 [Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν¹ παραβολαῖς αὐτοῖς λέγων] 2 "Ὁμοιωθή² ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους [τῷ υἱῷ αὐτοῦ].

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθειν³.

1 (N omits) 2 (B 11 ss omit) 3 (O omits)

(Spoken at a Pharisee's dinner table.)

xiv. 15 [Ἀκούσας δὲ τις τῶν συνακακμήνων ταῦτα¹ εἶπεν αὐτῷ "Μακάριοι ὅστις² φάγεται ἄρτον³ ἐν τῇ βασιλείᾳ τοῦ θεοῦ." 16 ὁ δὲ δὲ⁴ εἶπεν αὐτῷ⁵]

"Ἀνθρώπος τις ἐποίησεν⁶ δείπνον μέγα⁷,

[καὶ ἐκάλεσεν πολλοὺς,]

17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ [τῷ ὄρει τοῦ δείπνου] εἰπεῖν τοῖς κεκλημένοις ["Ἐρχεσθε ὅτι ἤδη⁸ ἐτοιμὰ ἐστιν⁹"].

18 καὶ ἤρξαντο [ἀπὸ μὲς πάντες] παραιτεῖσθαι.

1 (N 2 11 ss omit) 2 (D 11 δε) 3 (E ss ἄριστον) 4 (D † οὐ) 5 (N † omits) 6 (D 8 11 omit, U 1 αὐτοῖς) 7 (D 11 ἐποίησεν) 8 (D * μέγαν) 9 (D 11 + πάντα) 10 (N † εἰσεν)

¹ See Matt. xix. 24 c note, p. 108.

² Rev. xix. 9, "μακάριοι οἱ εἰς τὸ δείπνον τοῦ γάμου τοῦ ἁγίου κεκλημένοι."

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(THE PARABLE OF THE MARRIAGE FEAST [OR GREAT DINNER].)

16. B. *The various excuses.*

In *ἔχε με παρηγμένον* we have one of the very few Latin phrases found in N.T., = *habe me excusatum*.

xiv. (18) [“1'Ο πρῶτος εἶπεν αὐτῷ² ‘Ἀγρόν ἡγάρασα καὶ ἔχω ἀνάγκη³ ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε⁴, ἔχε με παρηγμένον.’ 19 καὶ ἕτερος εἶπεν ‘Ζεύγη βοῶν ἡγάρασα⁵ πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· “ἐρωτῶ σε⁶, ἔχε με παρηγμένον.” 7’ πο καὶ ἕτερος⁸ εἶπεν ‘Γυναικα ἔγημα⁹ καὶ διὰ τοῦτο¹⁰ σὸ δόναμαί ελθεῖν.’ 11 καὶ παραγεσμένοι οἱ δοῦλοι ἀπήγγειλαν τῷ κυρίῳ αὐτοῦ¹² ταῦτα¹³.]

1 (P 211+Kai) 2 (D11 omit) 3 (B †ἀνάγκη) 4 (N omits) 5 (D †ἡγάρασα) 6 (I omits) 7 (D11 διὰ σὸ δόναμαί ελθεῖν, I non possum) 8 (D11 ἄλλος) 9 (D11 λαβὼν) 10 (D διὰ, 11 et, 22 omit) 11 (D+πάντα) 12 (B11 omit)

16. C. *The second invitation rejected.*

xxii. 4, “Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων ‘Εἰπατε τοῖς κεκλημένοις ‘Ἴδού τὸ ἀριστόν μου ἡτοίμακα, οἱ ταῦροι μου¹ καὶ τὰ σιτιστὰ τεθυμένα, καὶ² πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.’ 5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὅς³ μὲν εἰς τὸν ἴδιον ἀγρόν, ὅς⁴ δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ⁵. [6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ἔβρισαν καὶ ἀπέκτειναν⁶.]

1 (B11 omit) 2 (2^a omits) 3 (NC δ, D11 οί) 4 (D11 οί) 5 (D11 αὐτῶν)

16. D. *The invitation of the poor.*

xxii. 7, “Ὁ δὲ βασιλεὺς¹ ὀργίσθη, [καὶ πέμφας τὰ στρατεύματα² αὐτοῦ ἀπέλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέτηρξεν³.]

8 τότε λέγει τοῖς δούλοις αὐτοῦ

‘Ὁ μὲν γάμος ἔτοιμός ἐστιν,

οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν,

καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους.’

[10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι⁴ εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅς⁵ εὗρον, πωλητοὺς τε καὶ ἀγαθοὺς⁶] καὶ ἐπλήσθη ὁ νυμφῶν⁷ ἀνακειμένων.

1 (C11 Καὶ ἀκούσας ὁ βασιλεὺς, D1 Ἐκείνος ὁ βασιλεὺς) 2 (D11 8^a τὸ στρατεύμα) 3 (D11 αὐτοῦ) 4 (C11 ὅσους) 5 (D γάμος τῶν, C †γάμος)

16. E. *The man without the wedding garment.*

[xxii. 11 “Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς (ii) ἀνακειμένους εἶδεν ἐκεῖ¹ ἄνθρωπον οὐκ² ἐνδεδυμένον ἔνδυμα γάμου³· 12 καὶ λέγει αὐτῷ ‘Ἐταῖρε, πῶς εἰσῆλθες⁴ ὧδε μὴ ἔχων ἔνδυμα γάμου;’ δ⁵ δὲ ἐφίμωθη. 13 τότε ὁ βασιλεὺς⁶ εἶπεν τοῖς διακόνουσιν ‘Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας⁷ ἐκβάλετε⁸ αὐτόν εἰς τὸ σκότος τὸ ἐξώτερον⁹· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων¹⁰. 14 πολλοὶ γάρ¹¹ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.”]

1 (N omits) 2 (D μὴ) 3 (D11 ἦλθες) 4 (D ὅς) 5 (I omits) 6 (D11 22 Ἀρατε αὐτὸν ποδῶν καὶ χερῶν καὶ, C 211+ἄρατε καὶ) 7 (D βάλετε) 8 (11 autem)

xiv. (21) [“Τότε ὀργισθεὶς¹ ὁ οἰκοδεσπότης [εἶπεν τῷ δούλῳ αὐτοῦ

“Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ὁδοὺς τῆς πόλεως, καὶ τοὺς² πτωχοὺς καὶ ἀναπειροὺς καὶ τυφλοὺς καὶ χωλοὺς³ εἰσάγαγε⁴ ὧδε.” 22 καὶ εἶπεν ὁ δοῦλος ‘Κύριε⁵, γέγονεν ὅ⁶ ἐπέταξας, καὶ ἔτι τόποι ἐστίν.’ 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον⁷

“Ἐξέλθε εἰς τὰς ὁδοὺς [καὶ φραγμοὺς]

καὶ ἀνάγκασον εἰσελθεῖν⁸,

ἵνα γαμισθῇ μου ὁ οἶκος·

[24 λέγω γὰρ ὑμῖν ὅτι οἱ οὐδοὶ τῶν ἀνθρώπων⁹ ἐκείνων¹⁰ τῶν κεκλημένων¹¹ γεσσεταί μου τοῦ δείπνου.”]

1 (D1 Καὶ, D ὀργεῖς) 2 (D omits) 3 (D ἐνεργε) 4 (D 211 omit) 5 (A11 ὅς) 6 (D11 22 αὐτοῦ, N+†) 7 (I+quoscumque inveneris) 8 (ND 211 ἀνθρώπων) 9 (D omits) 10 (211 qui vocati sunt et non venerunt)

* Compare Matt. xxi. 35, p. 116.

* Compare Matt. xxi. 41, p. 116.

* Compare Luke xiv. 18, IV. § 108.

† This refrain occurs Matt. viii. 12, xxii. 18, xxv. 80.

‡ This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 18, xxiv. 51, xxv. 80; Luke xiii. 28.

O lacks Matt. xxii. 21—xxiii. 16.
 — Luke xii. 4—xix. 41.
 — Luke xx. 28—xxi. 20.
 — Luke xxii. 20—xxiii. 24.

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

17. WARNING AGAINST PHARISAISM.

Again upon a slight Marcan foundation S. Matthew has built a goodly pile of *Logia* forming a magnificent Church lesson, and again S. Luke has kept the two sources separate, faithfully transcribing the Marcan matter by itself and gathering the *Logia* into a new confation.

This case more than any other supports the idea that the various *Logia* which are collected here were originally scattered over the source, two or three of them at most standing together in it, for S. Luke's arrangement is entirely different from S. Matthew's. Those Woes which he omits belong, as I suppose, to the deutero-Matthaeus.

S. Matthew with great rhetorical effect addresses the Woes throughout to "the scribes and Pharisees," solemnly repeating six times the same preface "Woe unto you, scribes and Pharisees, stage-players," but this is editorial work, for in S. Luke the scribes and the stage-players disappear, and the woes are sometimes addressed to the Pharisees, sometimes to the lawyers.

17. A. Beware of the Scribes.

The opening verse in SS. Matthew and Luke is editorial. In S. Matthew two verses follow which we assign to the fourth Division (§ 82) from their resemblance of thought to another *Logion* of that Division (§ 88).

[xxiii. 1 Ὅτε (δ)¹ Ἰησοῦς ἐλάλησεν² τοῖς ὅχλοις καὶ τοῖς μαθηταῖς αὐτοῦ ὡς λέγων³ "Ἐπὶ τῇ Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν⁴ ὅσα ἐὰν εἴπωσιν ὑμῶν⁵ ποιήσατε⁶ καὶ τηρεῖτε⁷, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.]

1 B omits 2 (ss? λέγει) 3 (ss omit) 4 (l Et dixit illis) 5 (D † + πάντα οὖν) 6 (D^e omits, 2? ll + τηρεῖν) 7 (D ποιεῖτε, s^e hear and do) 8 (N^e omit)

(For S. Mark's parallel see 1 § 43 b.)

xx. 45 [Ἀκούσας δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς¹ 46 "Προσέχετε ἀπὸ τῶν γραμματέων τῶν θέλοντων περιπατεῖν ἐν στολαῖς²."] 1 (N ll + αὐτοῦ) 2 (ss στοαῖς)

(Continued on next page.)

17. B. Pharisees touch not the Burdens which they lay on others.

S. Luke's δυσβάστακτος and προσψάυω are found here only in N.T.

(From a discourse at a Pharisee's breakfast table. The comparison of the Pharisees to unwhitewashed sepulchres immediately precedes. 17 M.)

xi. 45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ "Διδάσκαλε, ταῦτα λέγων καὶ¹ ἡμᾶς ὑβρίζεις." 46 ὁ δὲ εἶπεν "Καὶ ὑμῶν τοῖς νομικοῖς οὐαί, ὅτι] "φορτίζετε τοὺς ἀνθρώπους φορτία² δυσβάστακτα³, †

xxiii. 4 "Δεσμεύουσιν δὲ¹ φορτία² βαρέα³ καὶ ἐπιτιθέουσιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ⁴ δὲ τῷ δακτύλῳ αὐτῶν⁵ οὐ θέλουσιν κινῆσαι αὐτά.

1 (D ll γὰρ) 2 (N + μέγала) 3 B ll + καὶ δυσβάστακτα, (D + † καὶ ἀδυσβ.) 4 (ll omit) 5 (s^e omits)

καὶ αὐτοὶ⁴ ἐνὶ⁵ τῶν δακτύλων⁶ ὑμῶν¹ οὐ προσψάυετε τοῖς φορτίοις⁷."

1 (l omits) 2 (O + βαρέα καὶ) 3 s^e (ye take heavy burdens and lay them on men's shoulders) 4 (B + ὑμεῖς) 5 (O ἐν) 6 (G ll τῷ δακτύλῳ) 7 (D 2 ll omit, 1 ss ea)

17. C. Pharisees make broad their Phylacteries.

[xxiii. 5 "Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ (ii) θεαθῆναι τοῖς ἀνθρώποις². πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα¹.]

1 (Γ ll ss + τῶν ἱματίων αὐτῶν)

² Compare Matt. vi. 1 ff.

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17. D. *Pharisees love to be called Rabbi.*

Conflate.

xxiii. 6 "Φιλοῦσι δὲ¹ [τὴν πρωτοκλισίαν ἐν τοῖς δειπνοῖς καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς γ καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς] [καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων 'Ραββί'· 8 'Ὑμεῖς δὲ μὴ κληθῆτε 'Ραββί', εἰς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος⁴, πάντες⁵ δὲ ὑμεῖς ἀδελφοί ἐστε· 9 καὶ πατέρα μὴ καλέσητε ὑμῶν⁶ ἐπὶ τῆς γῆς, εἰς γὰρ ἔστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος· 10 μὴ δὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἔστιν⁸ εἰς¹⁰ ὁ χριστός·]

11 'Ὅ δὲ¹¹ μείζων ὑμῶν¹² ἔσται ὑμῶν¹³ διάκονος.

1 (I γάρ) 2 (D es + 'Ραββί) 3 (N † omits) 4 (ND καθηγητῆς, s^c + Christ) 5 (s^c omits) 6 (D ὑμῶν) 7 (D II ἐν οὐρανοῖς) 8 (I omits) 9 (II es omit) 10 (N 2 II εἰς γάρ ἔστιν ὑμῶν ὁ κ.) 11 (D II omit) 12 (es Whoso wishes to be great among you) 13 (N omits)

(For S. Matthew's doublet and S. Mark's parallels see I. § 43 b, 30 b, 34 b.)

(Marcian.)

xx. (46) ["Καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δειπνοῖς."]

Doublet:

[xl. 43 "Οὐαὶ ὑμῶν τοῖς Φαρισαῖοις¹, οἱ ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς²."]

1 (ND II Φαρισαῖοι, s^c scribes and Ph.) 2 (OD II + καὶ (U + τὰς) πρωτοκλισίας ἐν τοῖς δειπνοῖς)

(In a different context.)

xxii. (26) "Ὁ μείζων ἐν ὑμῖν γνώσθω [ὡς δ' ἡ νεώτερος², καὶ ὁ ἡγούμενος³] ὡς ὁ διακονῶν²."

1 (D omits) 2 (D II μικρότερος, I † minus) 3 (D διάκονος)

17. E. *He that exalts himself will be abased.*

(From "SIT DOWN IN THE LOWEST ROOM.")

xxiii. 12 "Ὅστις δὲ¹ ὑψώσει ἑαυτὸν ταπεινωθήσεται², καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται²."

1 (s^c γάρ) 2 (E II s^c + 13 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, οἱ κατεσθίετε τὰς κλείας τῶν χρησθῶν καὶ προφάσαι μακρὰ προσενχόμενοι· διὰ τοῦτο λήψετε περισσώτερον κρίμα. N.B. 4 II s^c put this verse after v. 14)

xiv. 11 "Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται¹ καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται²."

Doublet:

(From the story of THE PHARISEE AND PUBLICAN.)

xviii. (14) "Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν³ ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται."

1 (D^c ταπεινοῦται) 2 (D^c ὑψοῦται) 3 (D αὐτὸν)

17. F. *Pharisees lock up Heaven (take away the Key of Knowledge).*

Of Matt. xvi. 19, "δώσω σοι τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν." Of Rev. i. 18, iii. 7, ix. 1, xx. 1.

(After "THE BLOOD OF THE PROPHETS WILL BE REQUIRED.")

xxiii. 14 "Οὐαὶ δὲ¹ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων ὑμεῖς γὰρ² οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν."

1 (N I omits) 2 (M 2 II δε)

xi. 51 "Οὐαὶ ὑμῖν

τοῖς νομικοῖς,

ὅτι ἤρατε¹ τὴν κλῆδα² τῆς γνώσεως³ αὐτοὶ οὐκ εἰσῆλθατεκαὶ τοὺς εἰσερχομένους⁴ ἐκωλύσατε."

1 (D II es ἐκρόψατε) 2 (D κλεῖν) 3 (D II + καὶ) 4 (D εἰσερχομένους)

¹ Matt. xviii. 4, "ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτος ἔστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν." 1 Pet. v. 6, ταπεινώθητε οὖν ὑπὸ τῆν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμεῖς ὑψώση ἐν καιρῷ. James iv. 10, ταπεινώθητε ἐνώπιον Κυρίου, καὶ ὑψώσει ὑμᾶς.

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17. G. *Pharisees compass Sea and Land to make one Proselyte.*

xxiii. 15 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἵνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν ὑλὸν γέννης διπλότερον ὑμῶν.

διπλότερον is a late form for διπλοῦστερον, from διπλός, and it cannot mean 'two-fold more' but 'well-nigh two-fold,' 'almost twice as bad as yourselves.'

1 (D ll ἵνα ποιήσῃτε)

17. H. *Pharisees use false Casuistry respecting Oaths.*

xxiii. 16 "Οὐαὶ ὑμῖν, ὀδῆγοι τυφλοὶ οἱ λέγοντες "Ὅς ἂν ὁμώσῃ ἐν τῷ ναφ, οὐδὲν ἔστιν, ὅς δ' ἂν ὁμώσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει. 17 μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἔστιν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν; 18 καὶ "Ὅς ἂν ὁμώσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν, ὅς δ' ἂν ὁμώσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει. 19 τυφλοὶ, τί γὰρ μείζων, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; 20 ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. 21 καὶ ὁ ὁμώσας ἐν τῷ ναφ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν. 22 καὶ ὁ ὁμώσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

Our Lord's teaching about oaths is also seen in the Sermon on the Mount v. 33 ff., where again it is peculiar to S. Matthew. The contempt into which Jews brought their religion by these casuistical distinctions is well illustrated by Martial's epigram (xi. 94. 7):

Ecce negas iurasque mihi per temple Tonantis:
 non credo; iura, verpe; per Anchiolum:
 an attempt apparently to reproduce
 .D.ἡλῶν ἢ ἢ

1 (K+α) 2 (D omits) 3 (8° omits) 4 (D † μείζω)
 5 (C ll ἁγιάζων) 6 (8° † omits) 7 BC 2 ll + μωροὶ καὶ
 8 (C † ἁγιάζων) 9 OD κατοικῶντι

17. I. *Pharisees tithe Trifles but neglect weighty Matters.*

(Continuation with different arrangement.)

xxiii. 23 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος¹ καὶ τὴν πίστιν ταῦτα δὲ² ἔδει ποιῆσαι κακῆνα μὴ ἀφείναι³.

xi. 41 ["Ἀλλὰ] οὐαὶ ὑμῖν τοῖς Φαρισαίοις¹, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον² καὶ τὸ πήγανον καὶ πᾶν³ λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ⁴. ταῦτα δὲ⁵ ἔδει ποιῆσαι κακῆνα μὴ παρῆναι⁶.

1 (B * ἀφῆκατε) 2 (C τὸν ἐλεος) 3 (KD ll omit)
 4 (CD ἀφείναι)

1 (18° scribae et Phariseae) 2 (N * ἡδύσμον) 3 (N τὸ
 corrected to πᾶν) 4 (B omits) 5 (KD 3 ll omit, 4 ll enim)
 6 (A 1 δεῖ) 7 (N ἀφείναι, C ἀφείναι) 8 (D omits)

17. K. *Pharisees strain out the Gnat but swallow the Camel.*

xxiii. 24 "Ὁδῆγοι τυφλοὶ, διυλίζοντες τὸν κώνωπα τὴν¹ δὲ κάμηλον καταπίνοντες.

Hyperbolic expressions are frequent in our Lord's teaching, e.g. A camel going through a needle's eye: A beam in your eye: Adding a cubit to your stature.

1 (K+α, C+α) 2 (C † διυλίζονται) 3 (D τὸν)

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17. L. Pharisees cleanse only the Outside of the Cup.

The head of the Baptist was brought upon a *tribas* (Mark vi. 25). *παροψίς* in Attic was used of the condiment, not of the dish which held it. Hence perhaps the correction. The Pharisaic habit of washing pots and cups is alluded to in Mark vii. 2 ff. and our Lord's teaching about ceremonial cleanness in the same section.

S. Luke is concrete here (cf. Matt. vi. 19 note), 'Give the contents of the cup in charity.'

(Continuation with different arrangement.)

[xi. 37] Ἐν δὲ τῷ λαλῆσαι¹ ἐρωτῶ² αὐτὸν³ Φαρισαῖοι δὲ πῶς⁴ ἀριστήσῃ παρ' αὐτῶν⁵ εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν⁶ ἐθαύμασεν ὅτι⁷ οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν]

“Νῦν ὑμεῖς οἱ Φαρισαῖοι”

τὸ ἐξωθεν τοῦ ποτηρίου

καὶ τοῦ πίνακος καθαρίζετε, } †

τὸ δὲ ἔσωθεν [ὑμῶν] γέμει ἀρπαγῆς καὶ πονηρίας.

[40] ἄφρονες, οὐχ¹⁰ ὁ ποιῆσαι τὸ ἐξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; 41 πλὴν τὰ ἐνὸς¹¹ δότε ἐλεημοσύνην καὶ ἰδοὺ πάντα καθαρὰ ὑμῶν ἔστω¹².”]

1 (2 ll + haeo) 2 (O ll ἡρώτα) 3 (OD ll + τις) 4 (D as ἔδοξεν δὲ αὐτῷ τις φ. ἦα) 5 (D ll μετ' αὐτοῦ) 6 (s^o when he had sat down) 7 (D ll s^o ἤρξατο (διακρινόμενος, s^o omits) ἐν αὐτῷ λέγειν “Διὰ τῆς) 8 (D l + ἐποκρίται) 9 (N † + o) 10 (B^o οὐκ) 11 (l omits, ll quod superest) 12 (D l ἔσται, l omits)

xxiii. 15 “Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἐξωθεν¹ τοῦ ποτηρίου καὶ τῆς παροψίδος,

ἔσωθεν δὲ γέμουσιν ἐξ² ἀρπαγῆς καὶ ἀκρασίας³.

16 Φαρισαῖε⁴ τυφλὲ, καθαρίζον⁵ πρῶτον τὸ ἐντὸς τοῦ ποτηρίου

(καὶ τῆς παροψίδος),⁶

ἵνα γένηται καὶ τὸ ἐκτὸς⁷ αὐτοῦ⁸ καθαρὸν.

1 (D ἐξω) 2 (OD ll omit) 3 (O l ἀδικίας, 4 ll immunditia = ἀκαθαρσίας) 4 (O^o Φαρισαῖοις) 5 (l s^o plural) 6 D 2 ll s^o omit 7 (D ἐξωθεν, N † ἐντὸς) 8 (NO αὐτῶν, ll omit)

17. M. Pharisees are like to whitewashed (unwhitewashed) Sepulchres.

Sepulchres were whitewashed because touching a sepulchre caused serious ceremonial defilement. Old forgotten sepulchres could not be whitewashed. To a Jew dead men's bones were a polluting abomination, but S. Luke, a Gentile physician, would regard them differently, cf. Mark xii. 27 note. If these *Logia* are the same, they have been much changed during oral tradition.

(Continuation with different arrangement.)

xxiii. 27 “Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε¹ τάφοις κεκοσμημένοις, ὅτινες² ἐξωθεν μὲν φαίνονται³ ὡραῖοι⁴ ἔσωθεν δὲ γέμουσιν⁵ δούλων νεκρῶν καὶ πάσης ἀκαθαρσίας⁶· οὕτως καὶ ὑμεῖς ἐξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἔστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

1 B ὁμοιάζετε 2 (N omits) 3 (F ll + τοῖς ἀνθρώποις) 4 (s^o omits, D ἐξωθεν ὁ τάφος φαίνεται ὡραῖος) 5 (D γέμει)

xi. 44 “Οὐαὶ ὑμῖν¹, ὅτι ἔστέ² ὡς τὰ³ μνημεῖα τὰ⁴ ἀσηλα, καὶ οἱ ἄνθρωποι οἱ⁵ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.”

1 (D ll + γραμματεῖς καὶ Φαρισαῖοι, ll + ὑποκριταί) 2 (D ll as omit) 3 (D omits) 4 (D ll omit)

ὡραῖος is used for καλός in N.T., but it is rare. ἀνομία is found in the Gospels only in S. Matthew, often in S. Paul.

17. N. Pharisees restore the Sepulchres of the Prophets.

(Continuation with different arrangement.)

xxiii. 29 “Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομαῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

xi. 47 “Οὐαὶ ὑμῖν, ὅτι οἰκοδομαῖτε τὰ μνημεῖα τῶν προφητῶν¹

1 (l + et ornatis sepulchra iustorum)

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xxiii. 30 "καὶ λέγετε
 'Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,
 οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.'
 31 ὥστε μαρτυρεῖτε ἑαυτοῖς
 ὅτι υἱοὶ ἐστέ τῶν φονευσάντων τοὺς προφήτας.
 32 καὶ ὑμεῖς πληρώσατε¹ τὸ μέτρον τῶν πατέρων ὑμῶν.
 33 ὅφεις γεννήματα ἐχιδνῶν^b, πῶς φύγητε^a ἀπὸ τῆς κρί-
 σεως τῆς γενένης;
 1 B1 πληρώσατε, (D ἐπληρώσατε, 1 impletis)
 † φύγητε)

xi. (47) ["οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς."
 48 ἄρα ῥα μάρτυρές ἐστε³
 'καὶ συνευδοκεῖτε² τοῖς ἔργοις τῶν πατέρων ὑμῶν, [ὅτι
 αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε⁴].
 2 (OD11 μαρτυρεῖτε) 3 (D11 μὴ συνευδοκεῖν) 4 (1 gloria-
 mini, s^c are the sons of the murderers, O11 + αὐτῶν τὰ μνημεῖα)

17. O. *The Blood of the Prophets will be required of this Generation.*

(Continuation of the above.)

xxiii. 34 "Διὰ τοῦτο
 ἰδοὺ ἐγὼ¹ ἀποστέλλω² ἑπὶ ὑμᾶς³ προφήτας
 καὶ σοφοὺς καὶ γραμματεῖς·
 35 ἐξ αὐτῶν ἀποκτενεῖτε⁴ καὶ σταυρώσατε,
 'καὶ ἐξ αὐτῶν⁵ ῥασστιγίωσατε ἐν ταῖς συναγωγαῖς ὑμῶν⁶
 καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·
 36 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν⁷ αἷμα δίκαιον
 ἐκχυνόμενον⁸ ἐπὶ τῆς γῆς
 ἀπὸ τοῦ¹ αἵματος Ἀβελ τοῦ δικαίου
 ἕως τοῦ¹ αἵματος Ζαχαρίου [υἱοῦ Βαραχίου]⁹,
 ὃν ἐφονεύσατε
 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου¹⁰.
 37 ἀμὴν λέγω ὑμῖν¹¹,
 ἡξεῖ ταῦτα¹² πάντα ἐπὶ τὴν γενεὰν ταύτην.

xi. 49 "Διὰ τοῦτο [καὶ ἡ σοφία τοῦ θεοῦ εἶπεν]¹
 'Ἀποστέλω² εἰς αὐτοὺς προφήτας
 καὶ ἀποστέλλουσιν,
 καὶ ἐξ αὐτῶν ἀποκτενοῦσιν³
 καὶ διώξουσιν⁴,
 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων [τῶν προφητῶν]
 τὸ ἐκκεχυμένον⁵ [ἀπὸ καταβολῆς κόσμου]
 'ἀπὸ⁶ τῆς γενεᾶς ταύτης⁷, †
 51 ἀπὸ αἵματος Ἀβελ⁸
 ἕως⁹ αἵματος Ζαχαρίου¹⁰
 τοῦ ἀπολομένου
 μεταξὺ¹¹ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου¹². †
 ναί¹³, λέγω ὑμῖν¹⁴,
 ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης."

1 (D omits) 2 (D^s ἀποστέλλω) 3 (OD11 + καὶ)
 4 (D *ἀποκτενεῖτε) 5 (D 211 omits) 6 (D1 omits)
 7 (N omits) 8 (D *ἐκχυν.) 9 (N omits, Gosp. Heb. filium
 Ioiadae) 10 (C1 + ἐπὶ) 11 (1 omits)

1 (D1 omits) 2 (D 211 -στέλλω) 3 (1 omits) 4 (N -κτε-
 νοῦσιν) 5 (D ἐκδ.) 6 (NOD ἐκχυνόμενον) 7 (D11 as
 εἶπεν) 8 (K11 + τοῦ δικαίου) 9 (C + τοῦ) 10 (D^s + υἱοῦ
 Βαραχίου) 11 (N *μεταξὺ) 12 (D1 ὃν ἐφονεύσαν ἀνα μέσον)
 13 (D1 ναοῦ) 14 (C *καὶ) 15 (1 + ἐπὶ)

17. P. *Your House is left unto you desolate.*

The Semitic form Ἱερουσαλὴμ for the Hellenic Ἱερουσόλυμα is never used in the Gospels of SS. Mark and John and here only in S. Matthew, but S. Luke decidedly prefers it; so does S. Paul. It occurs once in Heb. and twice in Rev.

(After "HEROD WILL KILL THEE.")

xxiii. 37 "Ἱερουσαλὴμ Ἱερουσαλὴμ
 ἡ¹ ἀποκτείνουσα² τοὺς προφήτας
 καὶ λιθοβολοῦσα τοὺς ἀπεισταλμένους πρὸς αὐτήν³,—
 ποσάκις ἠθέλησα ἐπισυναγαγεῖν⁴ τὰ τέκνα σου,
 ὡς τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία (αὐτῆς)
 ὑπὸ τὰς πτέρυγας,
 1 (N omits) 2 (N ἀποκτενοῦσα, O ἀποκτείνουσα) 3 (D11 s^c)
 4 (N ἐπισυνάγειν) 5 (C αὐτῆς) B omits

xiii. 34 "Ἱερουσαλὴμ Ἱερουσαλὴμ
 ἡ ἀποκτείνουσα τοὺς προφήτας
 καὶ λιθοβολοῦσα τοὺς ἀπεισταλμένους πρὸς αὐτήν¹,—
 ποσάκις ἠθέλησα ἐπισυνάξειν² τὰ τέκνα σου
 ὡς τρόπον ὄρνις τὴν ἑαυτῆς³ νοσσίαν⁴ †
 ὑπὸ τὰς πτέρυγας,
 1 (N † αὐτὴν) 2 (ND *ὄρνιξ) 3 (N † ἑαυτοῦ) 4 (D11
 τὰ νοσσία αὐτῆς)

^a 1 Thess. ii. 15, ... τῶν Ἰουδαίων, τῶν καὶ τὸν κύριον ἀποκτενάντων Ἰησοῦν καὶ τοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάν-
 των ... 16 εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε.
^b Compare Matt. iii. 7, xii. 84.
^c LXX. 2 Ohron. xxiv. 20, καὶ πνεῦμα θεοῦ ἐπέβηκεν ἐπὶ τὸν Ἀζαρίαν τὸν τοῦ Ἰωθὰν τὸν ἱερέα, καὶ ἀνέστη ἐπ' αὐτὸν τοῦ
 λαοῦ καὶ εἶπεν 21 καὶ ἐπέθεντο αὐτῷ, καὶ ἐλιθοβόλησαν αὐτὸν δι' ἐντολῆς Ἰωῆς τοῦ βασιλέως ἐν αὐλῇ οἴκου Κυρίου.

S. MATTHEW.

S. LUKE.

(WARNING AGAINST PHARISAISM.)

xxiii. (37) "καὶ οὐκ ἠθελήσατε;
 38 ἰδοὺ ἀφίσταται ὑμῖν ὁ οἶκος ὑμῶν^a.
 39 λέγω γὰρ ὑμῖν,
 οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἃν εἴπητε
 'Ἐγλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου'^b."
 6 (D^c ἡμῶν) NCD 11 + ἐρημοί 7 (D 11 + δτι) 8 (D θεοῦ)

xiii. (34) "καὶ οὐκ ἠθελήσατε.
 35 ἰδοὺ ἀφίσταται ὑμῖν ὁ οἶκος ὑμῶν^a.
 λέγω (δὲ)^c ὑμῖν,
 οὐ μὴ ἴδῃτε με ἕως^c εἴπητε †
 'Ἐγλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου'^c."
 5 (D 11^a + ἐρημοί) 6 N 11 omit 7 (A 11 + δτι)
 8 (N + ἀν, D 11^a + ἕξαι (= dies) δτε)

18. LOGIA RESPECTING THE COMING OF THE SON OF MAN^d.

18. A. False Prophets will arise.

Again S. Matthew has used a Marcan foundation for building upon it other *Logia* and again S. Luke has kept S. Mark's sections separate and has collected the new *Logia* with other matter into two great confections and one independent parable: three of the *Logia*, doubtless as belonging to the deuterio-Matthaeus, he omits, for two of them are so attractive and so suited to Gentiles that no other reason for omitting them can be tolerated.

S. Matthew, by acting thus, inextricably blends together the destruction of Jerusalem and the final destruction of the world, as though they were synchronous: S. Luke carefully separates them. Our inference is that S. Matthew's Gospel was drawn up before the destruction of Jerusalem, S. Luke's afterwards. See Mark xiii. 1 note.

xxiv. 20 "Καὶ τότε σκανδαλισθήσονται πολλοὶ^e καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους^f.
 21 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται^g καὶ πλανήσουσιν πολλοὺς^h. 22 καὶ διὰ τὸ πληθυνθῆναιⁱ τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν^j."

1 (N eis θλίψω) 2 (D 11 ἐξεγ.) 3 (D^c πληθύνουσι)

In S. Matthew all our Lord's eschatological teaching is collected into chapters xxiv., xxv. The result is some very striking lessons for Church reading.

18. B. Do not be credulous.

(From 'THE MISERIES OF THE LOST'.)

xxiv. 26 "Ἐὰν οὖν^k εἴπωσιν ὑμῖν 'Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν,^l μὴ ἐξέλθῃτε^m. 27 'Ἰδοὺ ἐν τοῖς ταμείοις,ⁿ μὴ πιστεύσητε^o."

28 ὥσπερ γὰρ ἡ ἀστραπή^p ἐξέρχεται ἀπὸ ἀνατολῶν

καὶ φαίνεται^q ἕως δυσμῶν,
 οὕτως ἔσται^r ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 [28 θπου^s ἐὰν ἢ τὸ πτώμα^t, ἐκεῖ συναχθήσονται^u οἱ δειοί.^v]

1 (N omits, 11 autem) 2 (2 11 + aut) 3 (D φαίνει)
 4 (11 + et) 5 (N + ποθ, X 11 + γὰρ) 6 (N 11 σώμα)
 7 (1 + et)

[xvii. 22 Εἶπεν δὲ¹ πρὸς τοὺς μαθητάς² "Ἐλεύσονται ἡμέραι³ ὅτε ἐπιθυμήσετε⁴ μίαν τῶν ἡμερῶν⁵ τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν⁶ καὶ οὐκ ὀφείσετε.]

23 καὶ ἐροῦσιν ὑμῖν 'Ἰδοὺ ἐκεῖ⁷' ἢ⁸ 'Ἰδοὺ ὧδε⁹.' μὴ (ἀπὲλ-
 θῇτε [μηδεῖ¹⁰] διώξετε¹¹].

24 ὥσπερ γὰρ ἡ ἀστραπή¹² ἀστράπτουσα

ἐκ τῆς ὑπὸ τὸν οὐρανὸν¹³

εἰς τὴν ὑπ' οὐρανὸν λάμπει¹⁴,

οὕτως ἔσται¹⁵ ὁ υἱὸς τοῦ ἀνθρώπου¹⁶.

(Matt. xxiv. 28=Luke xvii. 37, see below.)

[25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεῆς ταύτης.]

1 (D οὖν) 2 (A 11 + αὐτοῦ) 3 (B + -σητε) 4 (D 11 τοῦ ἐπιθυμήσαι ὑμᾶς) 5 (D + τοῦτων) 6 (D 2 11 omit) 7 (B ὧδε)
 8 (N 11 καὶ), D^c 11 omit 9 (N + ἡμετε, 1 ne) 10 B omits (ss invert order of verbs) 11 (N^c let them not deceive you and go not) 12 (D 1 + ἡ) 13 (1 omits) 14 (D 11 ἀστράπτει, 11 omit) 15 (D 11 + καὶ, 2 11 + adventus, ss + the day of) 16 N 2 11 + ἐν τῇ ἡμέρᾳ αὐτοῦ (1 + in adventu suo, 1 omits)

^a LXX. Jer. xii. 5, ἐὰν δὲ μὴ ποιήσῃτε τοὺς λόγους τούτους, κατ' ἐμᾶν τοῦ ὄμοσα, λέγει Κύριος, ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος. Jer. xii. 7, ἐγκαταλείψατα τὸν οἶκόν μου, ἀφῆκα τὴν κληρονομίαν μου, ἔδωκα τὴν ἀγαπημένην ψυχὴν μου εἰς χάρας ἐχθρῶν αὐτῆς.

^b LXX. Ps. cxviii. 26, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· εὐλογήκαμεν ὑμᾶς ἐξ οἴκου Κυρίου.

^c See I. § 44. Only those parts are given here which belong to this division. The first part of the conflation may be seen in the first division.

^d LXX. Dan. xi. 41, "καὶ ἐπελεύσεται εἰς τὴν χώραν μου, καὶ πολλοὶ σκανδαλισθήσονται· καὶ αὗται σωθήσονται ἀπὸ χειρὸς αὐτοῦ, Ἐδὼκα καὶ Μωδθ καὶ κεφάλαιον υἱὸν Ἀμμὼν."

^e Cf. Mark xiii. 22=Matt. xxiv. 24.

^f Cf. Mark xiii. 21—23=Matt. xxiv. 23—25. 2 Thess. ii. 8, μὴ τις ὁμᾷ ἐξαπάτησιν κατὰ μὲν ἄνθρωπον.

S. MATTHEW.

S. LUKE.

(*LOGIA RESPECTING THE COMING OF THE SON OF MAN.*)

18. C. *Comparison with the Days of Noah.*

The word *παρουσία* is used by SS. James, Paul, 2 Peter, 1 John and four times in S. Matthew. The word seems to have been invented by S. Paul, who was a great coinor of theological terms. From him it would pass into the pulpit and so back into the Gospel.

(Continuation of the above.)

✓ xxiv. 37 "Ὡςπερ γὰρ¹ αἱ ἡμέραι τοῦ Νῶε,
 οὕτως ἔσται² ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
 38 ὥς³ γὰρ ἦσαν ἐν ταῖς ἡμέραις (ἐκείναις)⁴
 ταῖς⁵ πρὸ⁶ τοῦ κατακλυσμοῦ
 τρώγοντες καὶ πίνοντες⁷, γαμοῦντες καὶ γαμίζοντες⁸,
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν⁹,
 39 καὶ οὐκ ἔγνωσαν ἔως
 ἦλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας¹⁰,

xvii. 26 "Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε,
 οὕτως ἔσται καὶ¹ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου

ἡ ἡσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο,
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν²,
 καὶ

ἦλθεν³ ὁ κατακλυσμὸς καὶ ἀπώλεσεν⁴ πάντας⁵.
 [28 ὁμοίως⁶ καθὼς⁷ ἐγένετο ἐν ταῖς ἡμέραις Αὐτ⁸ ἡσθιον, ἔπινον,
 ἡγάρασαν, ἐπώλουν, ἐφύτευον⁹, ψυχοδόμουν¹⁰. 29 ὃ δὲ¹¹ ἡμέρα ἐξῆλθεν
 Αὐτ¹² ἀπὸ Σοδὸμ¹³, ἐβρεξεν πῦρ¹⁴ καὶ θεῖον¹⁵ ἀπ' οὐρανοῦ¹⁶
 καὶ ἀπώλεσεν πάντας¹⁷.]

30 κατὰ τὰ αὐτὰ¹⁸ ἔσται

ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται¹⁹·"

✓ οὕτως ἔσται¹¹
 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 1 (N ll δὲ) 2 (D¹¹ + καὶ) 3 (D ὥςπερ) 4 (N ll omit
 5 (D omit) 6 (s^a omit) 7 (B ll omit) 8 (D ll s^a + καὶ)
 9 (B γαμίζοντες) 10 (D πάντας) 11 (N ll + καὶ)

1 (l omit) 2 (D l ἐγένετο) 3 (D omit) 4 (N ἦρεν)
 5 (N ἅπαντας) 6 (l et) 7 (D καὶ ὥς, B ll et, 4 ll omit)
 8 (s^a omit) 9 (B * οἰκ., s^a omit) 10 (D ll omit)
 11 (ll s^a omit) 12 (N ll ταῦτα) 13 (B + πτηται) 14 (D ll
 ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ὃ (l qu) † ἀποκαλύφθη)

(Other *Logia* follow.)

18. D. *The one will be taken and the other left.*

(Continuation of the above.)

xxiv. 40 "Τότε
 ἔσονται δύο ἐν τῷ ἀγρῷ,
 εἰς παραλαμβάνεται καὶ εἰς ἀφίεται·
 41 δύο ἀλγίζουσαι ἐν τῷ μύλῳ¹,
 μία παραλαμβάνεται καὶ μία ἀφίεται²."

xvii. 34 "[Ἀέτω¹ ὑμῶν,]² ταύτη [τῇ νυκτὶ] ἔσονται δύο ἐπὶ
 κλίνης (μῆς)³,
 ὁ⁴ εἰς παραλημφθήσεται⁵ καὶ ὁ ἕτερος ἀφεθήσεται⁶.
 35 ἔσονται⁷ δύο ἀλγίζουσαι ἐπὶ τὸ αὐτό,
 ἡ μία παραλημφθήσεται⁸ ἡ δὲ⁹ ἑτέρα ἀφεθήσεται¹⁰.
 [37 καὶ¹¹ ἀποκριθέντες λέγουσιν αὐτῷ¹² "Ποῦ, κύριε;"¹³ ὁ δὲ εἶπεν
 αὐτοῖς¹⁴ "Ὅπου τὸ σῶμα¹⁵, ἐκεῖ καὶ¹⁶ οἱ ἀετοὶ ἐπισυναχθή-
 σονται¹⁷."]

(Luke xvii. 37 = Matt. xxiv. 28, see above.)
 1 (D l μύλων) 2 (2 ll omit, D ll + δύο ἐπὶ κλίνης (± μῆς),
 εἰς παραλαμβάνεται καὶ εἰς ἀφίεται)

1 (2 ll δὲ, l + γὰρ) 2 (4 ll + in) 3 (B l omit) 4 (D
 omit) 5 (D^a παραλαμβάνεται) 6 (D ἀφίεται) 7 (ll omit)
 8 (D ll καὶ ἡ) 9 (N l omit) 10 (D ll + 36 δύο ἑτέρῳ (in
 agro) εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται) 11 (l dixit)
 12 (E l πτώμα) 13 (D^a ll omit) 14 (D συναχθ.)

^a LXX. Gen. vii. 7, εἰσῆλθεν δὲ Νῶε.....εἰς τὴν κιβωτὸν διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ.

^b LXX. Gen. xix. 24, καὶ Κύριος ἐβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, 25 καὶ κατέ-
 στρεψεν τὰς πόλεις ταύτας.

S. MATTHEW.

S. LUKE.

(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

18. E. *If the Master of the House had known, he would have kept awake.*

(From a Charge to the Twelve.)

xxiv. 43 "Ἐκεῖνο δὲ γινώσκετε ὅτι
εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα φυλακῇ¹ ὁ κλέπτης² ἔρχεται,
ἐγρηγόρησεν ἂν
καὶ οὐκ ἂν³ εἰσεν⁴ διορυχθῆναι⁵ τὴν οἰκίαν αὐτοῦ.
διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί,
ὅτι ἢ οὐ δοκεῖτε⁶ ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
1 (M ll ὥρα) 2 (D omits) 3 (D * εἰσεν) 4 (B διο-
ρυχθῆναι) 5 (ll necessitas) 6 (ll neccitias)
(Compare Mark xiii. 35—37.)

xii. 39 "Τοῦτο δὲ γινώσκετε ὅτι
εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης² ἔρχεται,
ἐγρηγόρησεν ἂν
καὶ οὐκ¹ ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.³
καὶ ὑμεῖς⁴ γίνεσθε ἑτοιμοί,
ὅτι ἢ ὥρα⁵ οὐ δοκεῖτε⁶ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται." †
1 ND 2 ll εἰ οὐκ ἂν 2 (D † omits) 3 (D* + δι, Δ1 + οὐ)
4 (D* † + ἢ) 5 (l + et die qua non speratis)

18. F. *Happy is the Faithful Servant.*

(Continuation.)

xxiv. 45 "Τίς ἄρα¹ ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος
ὃν κατέστησεν² ὁ κύριος³ ἐπὶ τῆς οἰκετείας⁴ αὐτοῦ⁵
τοῦ⁶ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;
46 μακάριος ὁ δοῦλος ἐκεῖνος
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσκει οὕτως ποιῶντα.
47 ἀμὴν λέγω ὑμῖν ὅτι
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν⁸.
1 (D1 γάρ) 2 (K καταστήσει) 3 (Γ ll * + αὐτοῦ)
4 (K1 οικίας, D θεραπείας) 5 (C αὐτοῦ) 6 (D omits)

[xii. 41 Εἶπεν δὲ¹ ὁ Πέτρος "Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν
ταύτην λέγεις ἢ καὶ² πρὸς πάντας;" 42 καὶ³ εἶπεν⁴ ὁ κύριος]
"Τίς ἄρα ἐστὶν ὁ πιστὸς⁵ οἰκονόμος⁶, ὁ φρόνιμος⁷,
ὃν καταστήσει⁸ ὁ κύριος ἐπὶ τῆς θεραπείας⁹ αὐτοῦ
τοῦ¹⁰ διδοῦναι¹¹ ἐν καιρῷ (τὸ)¹² σιτομέτριον¹³; †
43 μακάριος ὁ δοῦλος¹⁴ ἐκεῖνος,
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσκει¹⁵ ποιῶντα οὕτως. †
44 ἀληθῶς¹⁶ λέγω ὑμῖν¹⁷ ὅτι
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
1 (K 2 ll * + αὐτῷ) 2 (8 ll omits) 3 (D omits)
4 (l * omits) 5 (l * + illi) 6 (l + servus) 7 (K δοῦλος)
8 (K ll καὶ φρ.), (D ll * + ὁ ἀγαθός, * omits) 9 (K ll κατέστησεν)
10 (D τῆς θεραπείας) 11 (D omits) 12 (K διαδοῦναι,
B ll + αὐτοῖς) 13 BD omits 14 (l + conservis suis)
15 (* omits) 16 (D † + αὐτὸν) 17 (D1 ἀμὴν) 18 (l omits)

† Compare Matt. xxv. 21, 28.

18. G. *The Punishment of the Unfaithful Servant.*

(Continuation.)

xxiv. 48 "Ἐὰν δὲ εἶπῃ ὁ κακὸς¹ δοῦλος ἐκεῖνος²
ἐν τῇ καρδίᾳ αὐτοῦ³
'Χρονίζει μου ὁ κύριος⁴,
49 καὶ ἀρξήται τύπτειν τοὺς συνδούλους αὐτοῦ⁵,
ἐσθίει⁶ δὲ καὶ πίνει⁷ μετὰ τῶν μεθύοντων,
50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου
ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,
51 καὶ διχοτομήσει αὐτόν
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει.
[ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων α.]
1 (l omits) 2 (K omits) 3 (K αὐτοῦ) 4 (CD ll
+ ἐλθεῖν) 5 (F ll indicative, G l infinitive) 6 (C τε)

xii. 45 "Ἐὰν δὲ εἶπῃ ὁ δοῦλος ἐκεῖνος
ἐν τῇ καρδίᾳ αὐτοῦ
'Χρονίζει ὁ κύριός μου [ἐρχεσθαι],¹ †
καὶ ἀρξήται τύπτειν² τοὺς παῖδας [καὶ τὰς παιδικὰς],
ἐσθίει³ τε καὶ πίνει⁴ καὶ⁵ μεθύσκεισθαι⁶,
46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου⁷
ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,
καὶ διχοτομήσει αὐτόν
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
1 (D τυπείν) 2 (D* l participle) 3 (D* omits)
4 (D* participle) 5 (D1 αὐτοῦ) 6 (D1 αὐτοῦ)
(Other Logia follow.)

* 1 Thess. v. 2, αὐτοὶ γὰρ ἀκριβῶς οἴσασθε ὅτι ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται, ... ὁ ἄρα οὖν μὴ καθεύδωμεν ... ἀλλὰ γρηγορώμεν.

* This refrain occurs Matt. viii. 12, xiii. 42, 50, xlii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

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18. H. *The Parable of the Ten Virgins.*

xxv. 1 "Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν
 δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν¹
 ἐξῆλθον εἰς ὑπάντησιν² τοῦ νυμφίου³. 2 πέντε δὲ ἐξ
 αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι· 3 αἱ γὰρ⁴ μωραὶ
 λαβοῦσαι τὰς λαμπάδας (αὐτῶν⁵) οὐκ ἔλαβον μεθ' ἑαυτῶν
 ἔλαιον⁶. 4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις⁷
 μετὰ τῶν λαμπάδων ἑαυτῶν^{8,9}. 5 χρονίζοντος δὲ τοῦ
 νυμφίου ἐνύσταξαν πᾶσαι καὶ¹⁰ ἐκάθευδον. 6 μέσης δὲ
 νυκτὸς κραυγὴ γέγονεν¹¹· "Ἴδου ὁ νυμφίος¹², ἐξέρχεται¹³
 εἰς ἀπάντησιν¹⁴." 7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι
 ἐκείναι¹⁵ καὶ ἐκόςμηναν τὰς λαμπάδας ἑαυτῶν¹⁶. 8 αἱ δὲ
 μωραὶ ταῖς φρονίμοις εἶπαν· "Δότε ἡμῖν ἐκ τοῦ ἐλαίου
 ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν¹⁷ σβέννυνται¹⁸." 9 ἀπε-
 κρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· "Μήποτε¹⁹ τοῦ μὴ²⁰
 ἀρκέσθ²¹ ἡμῖν καὶ ὑμῖν²² πορεύεσθε²³ μᾶλλον πρὸς τοὺς
 πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς." 10 ἡ ἀπερχομένων
 δὲ αὐτῶν²⁴ ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ
 εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.
 11 ὕστερον δὲ ἔρχονται²⁵ καὶ²⁶ αἱ λοιπαὶ²⁷ παρθένοι λέ-
 γουσαι· "Κύριε, κύριε, ἀνοίξον ἡμῖν²⁸" 12 ὁ δὲ ἀποκριθεὶς
 εἶπεν· "Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς." 13 Γρηγορεῖτε
 οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

Compare

[xii. 35 "Ἦκουσαν ὑμῶν αἱ δυσφύες περιεφωσμένοι καὶ οἱ λέχροι
 καίμενοι, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχόμενοι τὸν κύριον
 ἑαυτῶν πότε ἀναλῶσθαι ἐκ τῶν γάμων, ὅτι ἐλθόντος καὶ κρούσαντος
 εὐθέως ἀνοίξουσιν αὐτῷ. 37 μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν
 ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιεφωσμένοι
 καὶ ἀνακλιεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. 38 κἂν ἐν
 τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ καὶ εὐρὴ ρῆτις, μακάριοι
 εἰσιν ἐκεῖνοι."]

[xiii. 25 "'Ἀφ' οὗ ἂν ἐγερθῇ ὁ οὐκοδεσπότης καὶ ἀποκλείσθαι τὴν
 θύραν, καὶ ἀρξῇσθε ἔξω ἵσταναι καὶ κρούειν τὴν θύραν λέγοντες
 'Κύριε, ἀνοίξον ἡμῖν' καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· 'Οὐκ οἶδα ὑμᾶς
 πότεν ἔστέ.'"]

[Mark xiii. 35 "Γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς
 οἰκίας ἔρχεται, ἢ ὅψις ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί,
 36 μὴ ἐλθὼν ἐξέφνης εὐρὴ ὑμᾶς καθεύδοντας· 37 ὁ δὲ ὁμῶν λέγω
 πᾶσιν λέγω, γρηγορεῖτε."]

(Compare also *THE MARRIAGE FEAST*, Matt. xxii. 1—14
 = Luke xiv. 15—24.)

These exhortations to wakefulness are a good example of
 how our Lord's parables often contradict nature, the spiritual
 meaning being uppermost. A man cannot keep awake all
 night and every night for the sake of repelling robbers.
 Here the conclusion is unsuitable, for the foolish and the
 prudent were alike sleeping.

1 (N O αὐτῶν) 2 (D ἀπάντ.) 3 (O τῷ νυμφίῳ, D ll s^a + καὶ
 τῇ νύμφῃ) 4 (Z ll s^a δέ, D l οὖν) 5 N ll omit 6 (D l + ἐν
 τοῖς ἀγγείοις + αὐτῶν) 7 (O ll + αὐτῶν) 8 (D αὐτῶν, O ll omit)
 9 (l secum) 10 (l fatuae) 11 (B ἐγένετο) 12 (X ll s^a
 + ἐρχεται, l + est) 13 (D ἐξέρχεται, ll Origen ἐγείρεσθε)
 14 (O συνάντ., D s^a + αὐτοῦ, O ll + αὐτῷ) 15 (D omits) 16 (CD
 αὐτῶν) 17 (O ἡμῶν, s^a omits) 18 (D ἵβεν.) 19 N οὐκ
 20 (D ἀρκέσει) 21 (O l s^a + δέ) 22 (D ll s^a + ὑπάγουσιν)
 23 (D 2 ll ἦλθον) 24 (D ll s^a omit) 25 (s^a omits)

18. I. *The Parable of the Talents (Pounds).*

These two parables, in spite of the difference in the locality, seem to be identical, but are probably reported by
 different eye-witnesses and are certainly expanded by conflation. Compare in all these points the parables of "the great
 dinner," § 16, and of "the lost sheep," § 12.

In S. Luke the number of the slaves is ten, yet only three figure in the sequel—a clear indication of disturbance.
 In S. Luke they all receive the same small sum of £4; in S. Matthew they receive sums varying from £1,250 to
 £250, and an essential feature of the parable is that this accorded with their different capacity. S. Luke seems to have
 worked into vv. 12, 14, 15, 27 some historical allusions to Herod Archelaus and his mission to Rome at his father's death.

(In Jerusalem.)

18. I. a. *The trust.*

xxv. 14 "Ὅσπερ γὰρ¹ ἄνθρωπος ἀποδημῶν

ἐκάλεσεν τοὺς ἰδίους δούλους
 καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

1 (D omits)

(In a different context, at Jericho.)

xix. 11 [Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ
 τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτῶν καὶ δοκεῖν αὐτοῖς^{1,2} ὅτι παρα-
 χρήμα³ μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι· εἶπεν οὖν·]

12 "Ἀνθρωπὸς τις [εὐγενής] ἐπορεύθη⁴ εἰς χώραν μακρὰν
 [λαβεῖν ἑαυτῷ⁵ βασιλείαν καὶ ὑποστρέψαι].

13 καλέσας δὲ δέκα δούλους ἑαυτοῦ⁷

ἔδωκεν αὐτοῖς

1 (D omits) 2 (N ἵδοκεῖ αὐτοῖς) 3 (l omits) 4 (D δέ,
 l as omit) 5 (D ἐπορεύετο) 6 (D ll as omit) 7 (D αὐτοῦ,
 ll omit)

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xxv. 15 'καὶ ὃ μὲν ἔθηκεν πάντα τάλαντα ὃ δὲ δύο ὃ δὲ ἓν,¹⁵
ἐκάστη κατὰ τὴν ἰδίαν δύναμιν¹⁶, καὶ ἀπεδήμησεν.

xix. (13)

"δέκα μνᾶς

[καὶ εἶπεν πρὸς αὐτοὺς 'Πραγματεύσασθε¹⁷ ἐν ᾧ ἔρχομαι.' 14 Οἱ δὲ
πολίται αὐτοῦ¹⁸ ἐμίσησαν αὐτὸν, καὶ ἀπέστειλαν¹⁹ πρεσβείαν ἐπὶ αὐτῷ
αὐτοῦ λέγοντες 'Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.']

8 N -σασθαι, (D -εσθαι)

9 (D ἐπέμψαν)

[16 εὐθέως⁴ πορευθεὶς⁵ ὃ τὰ πάντα τάλαντα λαβὼν (ii)
ἤργασατο⁶ ἐν αὐτοῖς 'καὶ ἐκέρδησεν'⁷ ὅλα πάντα⁸.
17 αὐαύτως⁹ ὃ τὰ δύο¹⁰ ἐκέρδησεν¹¹ ὅλα δύο. 18 ὃ
δὲ τὸ ἓν¹² λαβὼν ἀπελθὼν¹³ ἄρξεν¹⁴ γῆν¹⁵ καὶ
ἐκρύψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.]

2 (D + εἶπε) 3 (D δὲν. αὐτοῦ) 4 (11 + δὲ, B? CD 1 οὐκ ἐστὶν
with ἀπεδήμησεν) 5 (CD 1 + δὲ) 6 (C εἰργ.) 7 (N 1 καὶ
ἐποίησεν, 2 11 omit) 8 (NCD 2 11 + τάλαντα) 9 (D ὁμοίως,
A 1 + δὲ καὶ), BD 11 + καὶ 10 (11 Origen + λαβὼν, D 1 + τάλαντα
λαβὼν, D 1 + καὶ αὐτὸς) 11 (11 + in eis, 1 + et) 12 (A 11 +
τάλαντον) 13 (D 11 omit) 14 (O + τῇ) 15 (D 11 ἐν τῇ
γῇ, 1 omits)

18. I. β. *The reckoning with the faithful.*

xxv. 19 "Μετὰ δὲ πολλὸν χρόνον ἔρχεται ὁ κύριος τῶν
δούλων ἐκείνων

καὶ

συναίρει λόγον μετ' αὐτῶν.

20 καὶ προσελθὼν ὃ τὰ πάντα τάλαντα¹ λαβὼν
προσῆνεγκεν ὅλα πάντα² λέγων
'Κύριε, πάντα τάλαντά μοι παρέδωκας³.
Ἴδε ὅλα πάντα τάλαντα⁴ ἐκέρδησα⁵.'

21 'Ἐφη αὐτῷ ὁ κύριος αὐτοῦ

'Εὖ', δούλε ἀγαθὲ καὶ πιστέ,

ἐπὶ ὀλίγα ἦς πιστός,

ἐπὶ πολλῶν σε καταστήσω.

εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.⁶22 'Προσελθὼν⁷ καὶ⁸ ὃ τὰ δύο τάλαντα⁹ εἶπεν'Κύριε¹⁰, δύο τάλαντά μοι παρέδωκας¹¹.Ἴδε¹² ὅλα δύο τάλαντα¹³ ἐκέρδησα¹⁴.'

23 'Ἐφη αὐτῷ ὁ κύριος αὐτοῦ

'Εὖ', δούλε ἀγαθὲ καὶ πιστέ,

ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω.

εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου¹⁵.

1 (N omits) 2 (1 omits) 3 (Origen 3 11 δέδωκας)
4 (O 11 omits) 5 (D 11 ἐπεκέρδ., O + ἐπ' αὐτοῖς) 6 (2 11 + et)
7 (Origen 11 ἔρχε) (8 D 11 + ἐπελ) 9 (CD 11 + δὲ) 10 (2 11
omits) 11 (NCD 11 + λαβὼν) 12 (N omits) 13 (D - κει)
14 (D 12 οὐ) 15 (11 omits) 16 (D 1 ἐπεκέρδ., O + ἐπ' αὐτοῖς)

18. I. γ. *The reckoning with the faithless.*

xxv. 24 "Προσελθὼν δὲ καὶ¹ ὃ τὸ ἓν² τάλαντον εἰληφώς εἶπεν
'Κύριε,

1 (D 11 omits) 2 (D + εἶπε)

xix. 15 "Καὶ ἐγένετο¹¹ ἐν τῷ¹² ἐπανελθεῖν αὐτὸν [λαβόντα
τὴν βασιλείαν]¹³ καὶ¹⁴ [εἶπεν φωνηθῆναι αὐτῷ¹⁵ τοὺς δούλους
τούτους¹⁶ οἱ δεδωκότες¹⁷ τὸ ἀργύριον],

ἵνα γνοῖ¹⁸ τί διεπραγματεύσαντο¹⁹.

16 παρεγένετο δὲ ὁ πρῶτος

λέγων

'Κύριε, ἡ μνᾶ²⁰ σουδέκα προσηργάσατο μνᾶς²¹.17 καὶ²² εἶπεν αὐτῷ'Εὖγε²³, ἀγαθὲ δούλε,

ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου,

ἵσθι ἔξουσιν ἔχον ἐπάνω δέκα πόλεων²⁴.18 καὶ ἦλθεν ὁ δεύτερος²⁵ λέγων²⁶'Ἢ μνᾶ σου, κύριε²⁷,ἐποίησεν πάντα μνᾶς²⁸.

19 εἶπεν δὲ καὶ τούτῳ

'Καὶ σὺ ἐπάνω γίνου πάντα πόλεων²⁹.

1 (as omits) 2 (D 1 omits) 3 (s^c omits) 4 (11 as omits)
5 (D 1 αὐτοῦ, 11 omits) 6 (D 11 omits) 7 (11 dedit)
8 (A 11 τίς τί διεπραγματεύσαντο) 9 (1 talentum) 10 (1 ta-
lenta, 1 alias) 11 (D 1 ὁ δὲ) 12 N E5 13 (11 s^c
ἕτερος) 14 (D 11 ὁ ἕτερος ἐλθὼν εἶπεν) 15 (1 omits) 16 (1 +
potestate habens)

xix. 20 "Καὶ ὁ ἕτερος¹¹ ἦλθεν λέγων¹² †'Κύριε¹³, ἰδοὺ ἡ μνᾶ σου (3)ἣν εἶχον ἀποκαμένην ἐν σιταρίῳ¹⁴ (2)1 (N † ἕτερος) 2 (s^c omits)

¹⁵ The Latin word *indarum* occurs in Acts xix. 12, John xi. 41 and xx. 7. μνᾶ and αὐστηρός are found only here in N.T.

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xxv. (24) “ἔγνωσεν σε¹
 ὅτι σκληρὸς² εἰ ἄνθρωπος,
 θερίζων σπυρίδι οὐκ ἔσπειρας }
 καὶ συνάγων θέν³ οὐ διεσκόρπισας }
 25 καὶ φοβηθεὶς (1) ἀπελθὼν⁴
 ἔκρυψε τὸ τάλαντον σου ἐν τῇ γῇ· (2)
 ἴδε⁵ ἔχεις τὸ σόν· (3)
 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ
 ‘Πονηρὰ δοῦλε⁶ καὶ δκνηρὲ,
 ἦδεις ὅτι
 θερίζω σπυρίδι οὐκ ἔσπειρα
 καὶ συνάγω θέν⁷ οὐ διεσκόρπισα;
 27 ἴδε σε σὺν βαλεῖν⁸ τὰ ἀργύριά⁹ μου
 τοῖς τραπεζίταις, ὥ
 καὶ ἐλθὼν ἐγὼ ἐκομισάμην αὐτὸ ἐμὸν σὺν τόκῳ.

28 ἄρατε σὺν¹⁰ ἀπ’ αὐτοῦ τὸ τάλαντον
 καὶ δότε τῷ ἔχοντι τὰ δέκα¹¹ τάλαντα·

29 τῷ γὰρ ἔχοντι παντὶ¹² δοθήσεται¹³
 καὶ περισσευθήσεται¹⁴.

‘τοῦ δὲ¹⁵ μὴ ἔχοντος καὶ ὁ ἔχει¹⁶ ἀρθήσεται ἀπ’ αὐτοῦ.
 30 [καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε¹⁷ εἰς τὸ σκότος τὸ (ii)
 ἐξώτερον¹⁸. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
 ὀδόντων¹⁹.]

3 (N1 αὐστηρὸς) 4 (D11 σπυρίδι) 5 (D11 ἀπελθὼν καὶ)
 6 (D1 ἴδω) 7 (1+ male) 8 (11 ubi) 9 (OD11 singular)
 10 (1 omits) 11 (D πέντε) 12 (D omits) 18 (D
 -σπείρεται) 14 (O1 ἀπὸ δὲ τοῦ) 15 (L1 411 δεκά ἔχεις)
 16 (D11 βάλετε ἐξω)

v. 27. τόκος does not occur elsewhere in N.T. Usury was
 forbidden amongst brethren (Ps. xv. 5 &c.), but it has always
 been freely practised between Jews and Gentiles. S. Luke's
 ἔπραξα is found again in this sense in Luke iii. 18 only.

xix. 21 “ἔφοβούμην (1) γάρ²⁰ σε
 ‘ὅτι ἄνθρωπος²¹ αὐστηρὸς εἰ,†
 αἶρεις δὲ οὐκ ἔθikas }
 καὶ θερίζεις δὲ οὐκ ἔσπειρας.’†

22 λέγει²² αὐτῷ
 ‘[Ἐκ τοῦ στόματός σου κρινώ σε,] πονηρὰ δοῦλε²³.
 ἦδεις²⁴ ὅτι [ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι],
 αἶρων²⁵ δὲ οὐκ ἔθika
 καὶ θερίζων²⁶ δὲ οὐκ ἔσπειρα; †
 23 ‘καὶ διὰ τῆς²⁷ οὐκ ἔδωκάς μου τὸ ἀργύριον
 ἐπὶ τράπεζαν; †
 καὶ ἐλθὼν²⁸ σὺν τόκῳ αὐτὸ ἔπραξα.’ †
 24 [καὶ τοῖς παρεστώσιν εἶπεν]
 ‘Ἄρατε ἀπ’ αὐτοῦ τὴν μνῆν²⁹
 καὶ δότε³⁰ τῷ τὰς δέκα μνῆς³¹ ἔχοντι.’ †
 25 [καὶ εἶπαν αὐτῷ
 ‘Κύριε³², ἔχει δέκα μνῆς³³.’ 26 ‘Ἀέγω³⁴ ὑμῶν³⁵ ὅτι³⁶]
 παντὶ τῷ ἔχοντι δοθήσεται³⁷†,

ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει³⁸ ἀρθήσεται³⁹.

27 [Πλὴν τοῖς ἐχθροῖς μου τούτους⁴⁰ τοὺς μὴ θελήσαντάς⁴¹ με
 βασιλεῦσαι⁴² ἐπ’ αὐτοὺς ἀγάγετε⁴³ ὥστε καὶ κατασφάξετε⁴⁴ αὐτούς⁴⁵
 ἐμπροσθέν μου⁴⁶.”
 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἐμπροσθέν⁴⁷ ἀναβαίνων⁴⁸ εἰς
 Ἱεροσόλυμα⁴⁹.]

3 (D11 ὅτι ἐφοβήθη) 4 (D1 ἀνθ. γάρ) 5 (D ὁ δὲ εἶπεν,
 11 et dixit, 1 tunc dixit) 6 (as + and υπαίτην) 7 (as + me)
 8 (D11 as? αἶρων) 9 (D11 as? θερίζω) 10 (D1 διὰ τῆς οὐκ, 1 omits
 καὶ) 11 (N + οὐκ) 12 (D11 omit) 13 (D ἀπεστέγκετε)
 14 (1 talenta) 15 (B omits) 16 (D 311 as omit) 17 (D as
 + γάρ, 11 + autem) 18 (N omits) 19 (11 omit) 20 (D
 προστίθεται, 1 s^o προστεθήσεται, s^o + καὶ προστεθήσεται) 21 (s^o
 he seems to have or he thinks he has) 22 (D11 + ἀπ’ αὐτοῦ)
 23 (D11 s^o ἐκείνους) 24 (D^o 1 θελωντάς) 25 (D βασιλεύειν)
 26 (D “ἀγάγετε) 27 (N “-σφάξετε) 28 (D + καὶ τὸν ἀχρεῖον
 δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
 καὶ ὁ βρυγμὸς τῶν ὀδόντων) 29 (D11 as ‘ἀναβαίνων δὲ’) 30 (1
 omits) 31 (D1 Ἱερουσαλήμ)

† For S. Mark's parallel and a doublet see I. § 13 a.

18. K. The Judgement of the Nations.

[xxv. 31 “Ὁταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ (ii)
 δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ⁵⁰,

1 (A1 + ἄγγελοι)

* The phrase τὸ σκότος τὸ ἐξώτερον is repeated in Matt. viii. 12, xii. 18, xxv. 30.
 * This refrain occurs Matt. viii. 12, xiii. 42, 50, xii. 18, xxiv. 51, xxv. 30; Luke xiii. 28.
 * LXX. Zech. xiv. 5, καὶ ἔξει Κύριος ὁ θεὸς μου, καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ.

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XXV. (31)

“τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ^a, ³² καὶ συναχθή-
 σονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει³
 αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ
 πρόβατα ἀπὸ τῶν ἐρίφων³, ³³ καὶ στήσει τὰ μὲν⁴
 πρόβατα ἐκ δεξιῶν αὐτοῦ⁵ τὰ δὲ ἐρίφια ἐξ ἐναντύμων⁶.
³⁴ τότε ἔρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ ‘Δεῦτε,
 οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν
 ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·
³⁵ ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ
 ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με, ³⁶ γυμνὸς
 καὶ περιβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν
 φυλακῇ ἤμην καὶ ἤλθατε πρὸς με.’ ³⁷ τότε ἀποκρι-
 θήσονται αὐτῷ οἱ δίκαιοι λέγοντες ‘Κύριε, πότε σε
 εἶδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτί-
 σαμεν; ³⁸ πότε δέ σε εἶδαμεν ξένον καὶ συνηγάγομεν,
 ἢ γυμνὸν καὶ περιβάλομεν; ³⁹ πότε δέ¹⁰ σε εἶδομεν
 ἀσθενοῦντα¹¹ ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε;’
⁴⁰ καὶ ἀποκριθεὶς ὁ βασιλεὺς¹² ἔρεῖ αὐτοῖς ‘Ἀμὴν
 λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν
 μου¹³ τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.’ ⁴¹ τότε ἔρεῖ
 καὶ τοῖς ἐξ ἐναντύμων ‘Πορεύσθε¹⁴ ἀπ’ ἐμοῦ¹⁵ κατηρα-
 μένοι εἰς τὸ πῦρ τὸ αἰώνιον¹⁶ τὸ ἡτοιμασμένον¹⁷ τῷ
 διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ⁴² ἐπείνασα γὰρ καὶ
 οὐκ¹⁸ ἐδώκατέ μοι φαγεῖν, (καὶ)¹⁹ ἐδίψησα καὶ οὐκ
 ἐποτίσατέ με, ⁴³ ξένος ἤμην καὶ οἱ συνηγάγετέ με,
 γυμνὸς καὶ οἱ περιβάλετέ με²⁰, ἀσθενὴς καὶ ἐν φυ-
 λακῇ καὶ οὐκ ἐπεσκέψασθέ με.’ ⁴⁴ τότε ἀποκριθή-
 σονται²¹ καὶ αὐτοὶ λέγοντες ‘Κύριε, πότε σε εἶδομεν
 πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν
 φυλακῇ καὶ οὐ διηκονήσαμεν²² σοι;’ ⁴⁵ τότε ἀπο-
 κριθήσεται αὐτοῖς λέγων ‘Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον
 οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ
 ἐποιήσατε.’ ⁴⁶ καὶ ἀπελεύσονται οἱ οὗτοι εἰς κόλασιν
 αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον²³.”]

2 (BD ἀφορίει)	8 (B ἐρίφω)	4 (DII omit)
5 (N omits)	6 (N+αὐτοῦ)	7 (N ἐμε)
9 (D -εβάλλομεν)	10 (DII ἢ πότε, I omits δέ)	11 (NII ἀσθενῆ)
12 (2II omit)	13 (B 2II omit)	14 (N ὁπάγετε)
15 (D+ο)	16 (Justin σκότος τὸ ἐξώτερον)	17 (DII δ ἡτολ- μασεν ὁ πατήρ μου)
18 (B 2II omit)	19 (B 2II omit)	19 (DII omit)
20 (B 2II + illi)	21 (N οὐκ ἡδίκη. B οὐ δίκ.)	

^a Romans ii. 16, ἐν ᾗ ἡμέρᾳ κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιον μου διὰ Χριστοῦ Ἰησοῦ. James ii. 18, ἢ γὰρ κρίνεις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος. (Matt. xiv. 81=) 2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ’ οὐρανοῦ μετ’ ἀγγέλων θυνάμειος αὐτοῦ ἐν πυρὶ φλογός. (Matt. xxv. 82=) 2 Thess. ii. 1, ἡμῶν ἐπισυναγωγῆς ἐπ’ αὐτόν. 1 Cor. i. 8, τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ (Χριστοῦ). 2 Cor. v. 10, τοὺς γὰρ πάντας ἡμῶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ κυρίου, ἵνα κομισθῇται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ᾧ ἔκραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον. Rev. xi. 12, καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠρώχθησαν· καὶ ἄλλο βιβλίον ᠠρώχθη, ὃ ἔστιν τῆς ζωῆς καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

^b LXX. Dan. xii. 2, “καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς ἀπειρίαν, οἱ δὲ εἰς διασπορὰν καὶ αἰσχύναν αἰώνιον.”

THIRD DIVISION

A COLLECTION OF NINETEEN DISCOURSES, PARABLES AND STORIES,
EMBEDDED IN S. LUKE'S GOSPEL,
CHIEFLY IN THE CENTRAL THIRD
(IX. 51—XVIII. 14).

1. Five sections present certain parallels with both S. Matthew and S. Mark, viz.
1, 8, 8, 14, 18.
2. Two sections present certain parallels with S. Matthew only, viz.
9, 16.
3. One section presents parallels with S. John, viz.
1.

8. LUKE.

8. LUKE

True Trad. 1. THE ANOINTING OF OUR LORD'S FEET.
1. A. *The anointing.*

1. A. *The anointing.*

vii. 36 Ἡρώτα¹ δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ
 μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου
 κατεκλίθη². 37 Ἐκεῖ ἰδοὺ γυνὴ ἥτις³ ἦν⁴ ἐν τῇ πόλει
 ἁμαρτωλὸς⁵, καὶ⁶ ἐπιγνοῦσα⁷ ὅτι κατὰκειται ἐν τῇ οἰκίᾳ
 τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα
 ὀπίσω⁸ παρὰ τοὺς πόδας αὐτοῦ κλαίουσα⁹, τοῖς δάκρυσιν
 ἥρξατο βρέχειν¹⁰· τούτους πόδας αὐτοῦ¹¹ ἔθηκεν¹² θριξίν τῆς
 κεφαλῆς αὐτῆς ἑξέμασεν¹³, καὶ κατεφίλει τοὺς πόδας
 αὐτοῦ¹⁴ καὶ ἤλειφεν τῷ μύρῳ.

1 (D ll *Ἡρώδης*, as *There came...desiring*) 2 (N *καρδι*
keiro) 3 (D omits) 4 (as *And when He had reclined, a*
certain woman, a sinner, was in the city) 5 (D ll *ο* omit)
6 (D *γυναικα*) 7 (I omits) 8 (ll omit) 9 (D as *ἐπεφε,*
li rigabat, i lavit) 10 (ND *ἐξέταρα*)

1. B. *The two debtors.*

vii. 39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτόν¹ εἶπεν ἐν
 αὐτῷ λέγων² “Οὗτος εἰ ἦν (ὁ)³ προφήτης, ἐγίνωσκειν
 ἂν τίς καὶ ποταπῇ⁴ ἡ γυνὴ ἦτις ἀπτεται⁵ αὐτοῦ, ὅτι
 ἁμαρτωλὸς ἐστιν.” ⁴⁰ καὶ ἀποκριθεὶς⁶ ὁ Ἰησοῦς εἶπεν
 ἔρως αὐτόν⁷· “Σίμων, ἔχω σοί τι εἰπεῖν.”⁸ ὁ δὲ “Δι-
 δάσκαλε, εἰπέ⁹,” φησὶν¹⁰. ⁴¹ “Δύο χροοφιλεῖται ἦσαν
 δανιστῇ τινί· ὁ εἰς ὠφείλειν δηνάρια πεντακόσια, ὁ δὲ
 ἕτερος¹¹ πεντήκοντα. ⁴² μὴ ἐχόντων¹² αὐτῶν ἀποδοῦναι
 ἀμφοτέροις ἐχάρισατο. τίς οὖν αὐτῶν¹³ πλείον¹⁴ ἀγα-
 πῆσεν αὐτόν;” ⁴³ ἀποκριθεὶς¹⁵ Σίμων εἶπεν “Ὑπολαμ-
 βάνω ὅτι ᾧ τὸ πλείον¹⁶ ἐχάρισατο.” ὁ δὲ εἶπεν αὐτῷ
 “Ὅρθως ἔκρινας.”

1 (D1 παρ' ᾧ κατέκειτο) 2 (D1 omit) 3 NDas? omit
4 (D ποδαπῇ) 5 (Dε ἡ ἀπορρέουσα) 6 (as omit) 7 (X1
αὐτῷ, ll †ad Petrum, l Simoni) 8 (B †εἶπεν) 9 (D εἰσέν
10 (D ἐφῆ, D ll as + ὁ δὲ εἶπεν, s + to him) 11 (D 2 ll as + θγ-
νάρια) 12 (K ll as + δὲ) 13 (D ll omit) 14 (D πλεόν
16 (as omit, K ll + δὲ, D + ὁ)

1. C. *Love the test of forgiveness.*

vii. 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα ἑνὶ Σίμωνι ἔφη·
 “Βλέπεις ταύτην τὴν γυναῖκα; ἐσηλλθόν σου εἰς τὴν
 οἰκίαν, ὕδωρ μοι ἐπι πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς
 δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν· αὐτῆς
 ἐξέμαξεν. 45 φέλλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ’ ἧς
 ἐσηλλθον, οὐ διελίπεν· καταφιλοῦσά μου τοὺς πόδας.

1 (D ll εἶπεν τῷ Σ., I dixit, "Simon) 2 (l + plorantem)
 3 (D + καί) 4 N ll μου 5 N + τοῦ 6 (E as + τῆς
 κεφαλῆς) 7 (L ll εἰσῆλθεν) 8 N διελειπεν

vii. 16 ἑλαίφ⁹ τὴν κεφαλὴν μου¹⁰ οὐκ ἤλυσας· αὐτὴ δὲ
 μύρρῳ ἤλειψεν τοὺς πόδας μου¹¹. 17 οὐ χάριν¹² λέγων¹³
 σοι¹⁴, ἀφίενται¹⁵ αἱ ἁμαρτίαι αὐτῆς¹⁶ αἱ πολλαί¹⁷,
 ὅτι ἡγάπησεν πολὺ¹⁸. 18 ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον
 ἀγαπᾷ¹⁹.”

9 (as omit)	10 (as <i>Me</i> , li pedes meos)	11 (D li omit)
12 (D ^a + <i>bi</i>)	13 (N <i>ειρώ</i>)	14 (s ^a omits)
15 (N <i>αἰδ- ουται</i> , li perfect, present or future tense)	16 (I <i>ῥ</i> tibi)	17 (D 2 li <i>αὐτῷ</i> πολλά, 2 li omit at πολλά)
18 (D 1 omit)		
19 (D omits)		

1. D. Editorial Conclusion.

vii. 48 Ἐἶπεν δὲ αὐτῇ· “Ἀφέντω^α σου αἱ ἁμαρτίαι.”
49 καὶ ἤρξαντο οἱ συνακαείμενοι λέγειν ἐν ἑαυτοῖς “Τίς
οὗτός^ε ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;”. 50 ἔειπεν δὲ
πρὸς τὴν γυναῖκα “Ἡ πίστις σου σέσωκέν σε^α. πο-
ρεύου εἰς εἰρήνην^ε.”

Doublet :

γ. 20 [Καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν] “Ἄνθρωπε, ἀφέων-
ταί σοι⁹ αἱ ἁμαρτίαι σου.” 21 καὶ ἤρξαντο διαλογίζεσθαι
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι¹⁰ λέγοντες “Τίς ἐστιν
οὗτος¹¹ ὃς¹² λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας
ἀφεῖναι¹³ εἰ μὴ ὁ μόνος ὁ¹⁴ θεός;”

1 (1st ad illam mulierem (or "Mulier")) 2 (N **Ἀφ' ἑνός*)
 3 (1 omits) 4 (1 + Ipse) 5 (D + *ἴσται*) 6 (D ll *ἐν*
ἐρήμῳ) 7 (D *λέγει*, CD1 + *τῷ παρακλιτῷ*) 8 (ll *τῷ ἀνθρώπῳ*)
 9 (NDs omit) 10 (D ll + *ἐν ταῖς καρδίαις αὐτῶν*) 11 (2 ll
 omit) 12 (D Tl *οὗτος*) 13 (Nō *ἀφ' ἑνός*) 14 (Dst1 *εἰς*)

(For the connexion of this narrative with the other Gospels see I. § 45 b.)

2. SS. JAMES AND JOHN WISH TO CALL DOWN FIRE TO CONSUME A SAMARITAN VILLAGE.

ix. 51 [Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι¹ τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ² καὶ αὐτοὶ τὸ πρόσωπον³ ἐστήρισεν⁴ τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ, 52 καὶ ἀπέτελεν ἀγγέλους πρὸ προσώπου αὐτοῦ.] Καὶ πορευθέντες εἰσῆλθον εἰς κώμην⁵ Σαμαρειτῶν, ὡς⁶ ἐτοίμασαι αὐτῷ· 53 καὶ οὐκ ἰδέξαντο αὐτόν⁷, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον⁸ εἰς Ἱερουσαλὴμ. 54 ἰδόντες δὲ οἱ μαθηταί⁹ Ἰάκωβος καὶ Ἰωάννης εἶπαν¹⁰ “Κύριε, θέλεις ἐπικωμῆν¹¹ πῆρ καταβῆναι ἀπὸ¹² τοῦ οὔρανο¹³ καὶ ἀναλῶσαι αὐτούς¹⁴·” 55 στραφεῖς¹⁵ δὲ ἐπέκωμησεν αὐτοῖς¹⁶. [56¹⁷ καὶ ἐπορεύθησαν¹⁸ εἰς ἐτέραν κώμην¹⁹·]²⁰

1 (D πληροῦσθαι) 2 (N omits) 3 (NOD II ms + αὐτοῦ)
 4 (NED ἐσθίειν) 5 (N II πούλιος) 6 (OD II ὥστε) 7 (s
 them) 8 (4 II euntis, I euntibus, as set to go) 9 (OD II
 + αὐτοῦ) 10 (as + to Him) 11 (I + dicimus) 12 (CD
 ἐκ, II + de) 13 (II + super illos, I + ad illos) 14 (I omits,
 OD II ὡς καὶ "Ἥλεις ἐπίσταν") 15 (s omits) 16 (D II s
 + καὶ εἶπεν "Οὐκ οἶδατε ποῦον πνεύματός ὅστε") 17 (K II s
 + "δ γὰρ νῦν τοῖ ἀνθρώπων οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολῆσαι
 ἀλλὰ σώσαι") 18 (I singular) 19 (I πῶλυ) 20 (I omits)

* This refrain occurs Mark v. 34, x. 52; Matt. ix. 22; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.

^b LXX. 2 Kings 1. 10, καὶ διεκράβη Ἡλεὺς καὶ εἶπεν πρὸς τοὺς πενητήκοντα αὐτῶν· "Καὶ εἰ ἀνθρώποι θεοὶ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται ἐγὼ καὶ τοὺς πενήκοντά σου" καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πενήκοντά αὐτοῦ. Cf. v. 12.

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3. A. *The lawyer's first question.*

(For the connexion of this narrative with the other Gospels and with the LXX. see I. § 42.)

1 (CD II Ἐγένετο δὲ ἐν) 2 (CII + καί) 3 (D αὐτὸν
εἰσελθεῖν) 4 B omits, D II εἰς τὸν οἶκον αὐτῆς 5 (BD Μαρία
6 K ss omit 7 (D II omit) 8 (D παρακαλοῦσα) 9 (D
παρὰ) 10 (A I s^a Ἰησοῦ) 11 (U I τὸν λόγον) 12 (D omits)
13 (D † ἐπισταθεῖς) 14 (U? τε) 15 (KD κατέλιπον)
16 D εἰπόν 17 (D μου ἀντιλάβηται) 18 (s^a omits)
19 (CD II s^a δ' Ἰησοῦς, s^a omits) 20 D omits 21 (N † omits)
22 (U? II s^a ἐνδὲ δὲ ἰσθιν χ.) D II omit, (6 II omit μεμυῖς—πολλὰ,
s^a omits μεμυῖς—ἐνδὲ) 23 (D Μαρία) 24 D II omit (CII δὲ)
25 (D †) 26 (CII + δτ')

xi, s [Καὶ εἶπεν ἑρὸς αὐτοῖς¹] "Τίς ἐξ ὑμῶν² ἔξει³ φθλον
καὶ πορεύσεται⁴ πρὸς αὐτὸν μεσονυκτίον⁵ καὶ εἴπῃ⁶ αὐτῷ
1 (D1 omit) 2 (I1 habet) 3 (I1 abiit) 4 (D *μενα-
νυκτίον) 5 (D *I1 ερεῖ)

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xi. (5) 'Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ὁ ἐπειδὴ φίλος μου¹ παρεγένετο² ἐξ ὁδοῦ³ πρὸς με⁴ καὶ οὐκ ἔχω δ παραθήσω⁵ αὐτῷ⁶; καὶ κείνος ἰσθῶν ἀποκριθεὶς εἶπεν⁷ "Μή μοι κόπους πάρεχε⁸· ἤδη⁹ ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου¹⁰ μετ' ἐμοῦ¹¹ εἰς τὴν κοίτην¹² εἰσίν¹³. οὐ δύναμαι ἀναστὰς δοῦναί σοι.¹⁴ 8¹⁵ λέγω ὑμῖν, εἰ καὶ¹⁶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι¹⁷ φίλον αὐτοῦ, διὰ γε¹⁸ τὴν ἀναίδιαν¹⁹ αὐτοῦ ἔγερθεὶς δώσει αὐτῷ²⁰ ὅσων²¹ χρῆζει."

6 (D1 μοι, C⁸ omit) 7 (D⁸ πάρεστω, 1 omits) 8 (D ἀπ' ἀγροῦ) 9 (D 211 omit) 10 (1 respondet) 11 (1 as + eni) 12 (D11 as omit) 13 (D11 ἐν τῇ κοίτῃ) 14 (D ἐστίν, N + καὶ) 15 (11 + et ille si persequeretur pulsans,) 16 (D omits, as? omit kal) 17 (D + αὐτὸν) 18 (N11 δέ) 19 (B ἀναίδειαν) 20 (D⁸ omits) 21 (D ὅσων)
(Here follows "ASK AND IT SHALL BE GIVEN YOU"
= Matt. vii. 7—11.)

6. THE STORY OF THE RICH FOOL.

xii. 13 Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ¹ "Διδάσκαλε, εἰπέ² τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ³ τὴν κληρονομίαν." 14 ὁ δὲ εἶπεν αὐτῷ⁴ "Ἀνθρώπε, τίς με κατέστησεν κριτὴν⁵ ἢ μεριστήν⁶; ἐφ' ὑμᾶς⁷;" 15 εἶπεν δὲ πρὸς αὐτούς⁸ "Ὁρᾶτε⁹ καὶ φυλάσσεσθε¹⁰ ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ¹¹ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ¹²." 16 Εἶπεν δὲ παραβολὴν πρὸς αὐτούς λέγων "Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. 17 καὶ διαλογίζετο ἐν αὐτῷ¹⁸ λέγων 'Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;' 18 καὶ¹⁹ εἶπεν 'Τούτο ποιήσω'. καθελὼ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω²⁰, καὶ συνάξω ἐκεῖ πάντα²¹ τὸν σίτον²² καὶ τὰ ἀγαθὰ μου²³, 19 καὶ ἐρῶ²⁴ τῇ ψυχῇ μου 'Ψυχῇ²⁵, ἔχεις πολλὰ ἀγαθὰ (κείμενα εἰς ἔτη πολλά²⁶ ἀναπαύου, φάγε, πίε)²⁷, εὐφραίνου²⁸.' 20 εἶπεν δὲ αὐτῷ ὁ θεός²⁹ 'Ἀφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου αἰτοῦσιν³⁰ ἀπὸ σοῦ³¹. ἃ δὲ³² ἡτοίμασας, τίνι³³ ἔσται; 21 (Οὕτως ὁ θησαυρίζων³⁴ αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν)³⁵."

1 (411 omit) 2 (D εἰπὼν) 3 (8⁸ + the land and) 4 (D1⁸ omit) 5 (N ὑμῶν) 6 (as the multitude or multitudes) 7 (as omit) 8 (D omits) 9 (N αὐτοῦ) 10 (ND ἐάντῳ) 11 (1 + cogitans) 12 (N ἀνοικ., D11 πατήσω αὐτάς) 13 (ND11 τὰ γενήματά μου, 11 as fructus meos) 14 (ND11 as omit) 15 (8⁸ he said...his) 16 (11 omit, as Behold) 17 D11 omit (411 omit κείμενα only, 211 omit ἀναπαύου φάγε πίε only) 18 (ND⁸ 11 ἀπ-) 19 (D11 οὐν) 20 (D11 τίνοις) 21 D 211 omit

¶ Compare Matt. vi. 19, 20; Luke xii. 33, 34.

¹ παραθεῖναι of putting food on the table occurs in Mark vi. 41 (= Luke ix. 16), Mark viii. 6.

² κόπους παρέχειν occurs in Mark xiv. 6 (= Matt. xxvi. 10), Luke xviii. 5, Gal. vi. 17.

³ Translate "Because, when a man has more than enough, it is not true that his life is derived from his possessions." Else the rich would have fuller and better lives than the poor. A certain minimum of food is essential to preserve life; anything beyond that is useless or mischievous.

⁴ Translate "And I will say to myself, Sir, thou hast &c.," for ἡ ψυχῇ μου is a Hebraism for 'myself' as S. Luke renders it in ix. 25.

⁵ "This night are men demanding thy life from thee." The peasants, whom you have irritated beyond endurance by your selfishness, are rising in mass against you. They will murder you, fire your barns and destroy your corn, so that no one will be the better for it.

⁶ Cf. John ix. 2, "Ῥαββί, τίς ἡμάρτην, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;" 8 ἀπεκρίθη Ἰησοῦς "Ὅτε οὗτοι ἡμάρτην οὐδε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ."

⁷ For the three years compare Luke xiii. 82, "Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 88 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἔχοντῃ πορεύεσθαι."

⁸ ἀμπελοφυττός καὶ κόκριν occur here only (κοκρία in xiv. 85), ἐκάπτω in vi. 48, xvi. 8, καταργεῖ in Heb. ii. 14, and 25 times in S. Paul. ἔτος once in S. Matt., twice in S. Mark, 26 times in S. Luke.

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7. GALILÆANS MURDERED AND THE TOWER IN SILOAM FALLING.

xiii. 1 Παρήσαν δὲ τινες [ἐν¹ αὐτῷ τῷ καιρῷ] ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμεινεν μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς "Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα³ πεπόνθασιν⁴; 3 οὐχί, λέγω ὑμῖν⁵, ἀλλ'⁶ ἐὰν μὴ μετανοήτε⁷ πάντες⁸ ὁμοίως ἀπολείσθε. 4 ἢ ἐκεῖνοι οἱ δέκα ὀκτὼ⁹ ἐφ' οὓς ἔπεσεν¹⁰ ὁ πύργος ἐν τῷ¹¹ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ¹² ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας¹³ Ἱερουσαλὴμ; 5 οὐχί, λέγω¹⁴ ὑμῖν¹⁵, ἀλλ'¹⁶ ἐὰν μὴ μετανοήσητε¹⁷ πάντες¹⁸ ὡσαύτως¹⁹ ἀπολείσθε."

1 (D 811 omit) 2 (A11 τοιαῦτα) 3 (D⁸ πεπόνθ.) 4 (1 omit) 5 (11 omit) 6 (1 non; dico enim vobis) 7 (D11 μετανοήσητε) 8 (211 omit) 9 (1 + millia) 10 (N ἐπέπεσεν) 11 (D⁸ τοῦ) 12 (D11 as? omit) 13 (D⁸ 11 ἐνοικουντας, N11 + ἐν) 14 (D1 + δέ) 15 (D ὅτι, 11 omit) 16 B μετανοήτε 17 (D ὁμοίως)

8. THE PARABLE OF THE BARREN FIG-TREE.

xiii. 6 [Ἐλεγεν δὲ ταύτην τὴν¹ παραβολὴν.] "Συκὴν εἶχέν τις πεφυτευμένην ἐν τῷ² ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ³ καὶ οὐχ εὔρεν. 7 εἶπεν δὲ⁴ πρὸς τὸν ἀμπελοφυττόν⁵ 'Ἰδοὺ τρία ἔτη⁶ ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ⁷ εὕρισκω⁸. ἔκκοψον⁹ αὐτήν¹⁰ ἵνα τί καὶ τὴν γῆν¹¹ καταργεῖ; 8 ὁ δὲ¹² ἀποκριθεὶς¹³ λέγει αὐτῷ 'Κύριε, ἄφες αὐτήν¹⁴ καὶ τούτο τὸ¹⁵ ἔτος¹⁶, ἵως δτου σκάψω περὶ αὐτὴν καὶ βάλλω κόπρια¹⁷. 9 κὰν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον¹⁸—εἰ δὲ μήγε, ἐκκόψεις αὐτήν¹⁹."

1 (1 illie) 2 (N omits) 3 (D⁸ ἀπ' αὐτῆς) 4 (D 211 μὴ εὕρων εἶπεν) 5 (D⁸ οὐκ) 6 (D + φέρε (adfers) τὴν ἀξίαν) 7 (A11 + οὐν) 8 (B τὸν τόπον) 9 (as + ἀρρεσεν) 10 (as omit) 11 (N 1 + το) 12 (D ἐτι τοῦτον τὸν ἐνιαυτὸν) 13 (D11 κόψων κοπρίων) 14 (D11 as put this after μήγε)

(Compare I. § 37 a.)

9. THE PARABLE OF THE LOST SHEEP.

The idea of joy at the recovery of what was lost connects the three following parables. There are other connexions also which are probably editorial.

xv. [1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες¹ οἱ τελῶναι καὶ οἱ² ἀμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ διεγόγγυζον ὅτι τε Φαρισαῖοι καὶ οἱ

1 (11 as omit) 2 (D omits)

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xv. (ε) γραμματεῖς λέγοντες ὅτι "Οὗτοι ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίουσιν αὐτοῖς." 3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων· 4 "Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων⁴ ἑκατὸν πρόβατα καὶ ἀπολέσας⁵ ἐξ αὐτῶν ἓν⁶ οὐ καταλείπει" τὰ ἐνενήκοντα ἑνὴν ἐν τῇ ἡμέρᾳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς⁷ ἕως⁸ εὕρῃ αὐτό· 5 καὶ εὗρὼν ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ ἔλθων⁹ εἰς τὸν¹⁰ οἶκον συνακαλεῖ¹¹ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· "Χυνήραγτέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός." 7 λέγων¹² ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἑνὴν δικαίους οἵτινες οὐ χρειάν¹³ ἔχουσιν¹⁴ μετανοίας¹⁵.

8 (D 211 ss omit) 4 (D δὲ ἔξει) 5 (D ἀπολέσας, 11 extra-verit, 1 perierit) 6 (1 ὁ οὐκ ἀφίξει) 7 (D οὐκ ἀφίξει) 8 (D 11 ss ἀπελθὼν τὸ ἀπ. ζητεῖ) 9 (N + οὐ) 10 (D^s ἔλθων δὲ) 11 (D omit) 12 (D συνακαλεῖται) 13 (D εἰς + δε, 1 + ergo) 14 (D^s οὐχ ἔχουσιν χρειάν) 15 (D εἰς + δε, 1 + ergo)

(For the connexion of this narrative with S. Matthew see II. § 12.)

10. THE PARABLE OF THE LOST DRACHMA.

The word δραχμή occurs nowhere else in N.T., being superseded by the Latin word *denarius*. Probably the coins here described were only used as ornaments and the loss of one would spoil the set.

xv. 8 "[H] τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἂν ἀπολέσῃ¹ δραχμὴν² μίαν³, οὐχὶ ἀπτεῖ λύχρον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς⁴ ἕως οὗ⁵ εὕρῃ; 9 καὶ εὗρουσα συνακαλεῖ⁶ τὰς φίλας καὶ γείτονας λέγουσα· "Χυνήραγτέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα"⁷. 10 οὕτως, λέγω ὑμῖν, γίνεται⁸ χαρὰ ἐνώπιον τῶν⁹ ἀγγέλων τοῦ θεοῦ¹⁰ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι¹¹."

1 (D καὶ ἀπολέσασα) 2 (D 11 ss omit) 3 (1 ss + ex illis) 4 (D omit) 5 (D -λαίται) 6 (D 1 φ. ἀπ. δραχ.) 7 (D 11 ἔσται) 8 (B omit) 9 (B ἔσται) 10 (B ἔσται) 11 (B ἔσται)

11. THE STORY OF THE PRODIGAL SON.

11. A. *The prodigal.*

The brevity of the introduction is exceeded in xvi. 19, and is probably due to lack of information.

I am told that in some provinces of India, as soon as the youngest son reaches manhood, any of the sons can demand a

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division of the property. The same law seems to be alluded to here. The father in such cases simply takes one share, which on his death passes to the eldest son (v. 81), who thus gets the usual double portion, combined however with the duty of maintaining the widow and the unmarried daughters, if there are any.

xv. 11 [ἔπειτα δὲ] "Ἀνθρώπος τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν¹ τῷ πατρὶ²· "Πάτερ³, δός μοι τὸ ἐπιβάλλον⁴ μέρος τῆς οὐσίας·" ὁ δὲ⁵ διέδωκεν αὐτοῖς τὸν βίον⁶. 13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν πάντα⁷ ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διασκόρπισεν τὴν οὐσίαν⁸ αὐτοῦ⁹ ζῶν ἀσώτως¹⁰. 14 δαπανήσας δὲ αὐτοῦ πάντα ἐγένετο λιμὸς¹¹ ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι¹². 15 καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς¹³ αὐτοῦ¹⁴ βόσκειν χοίρους· 16 καὶ ἐπεθύμει¹⁵ χορτασθῆναι ἐκ¹⁶ τῶν κερατίων ὧν ἔσθιον οἱ χοῖροι, καὶ οὐδεὶς εἰδίδου αὐτῷ¹⁷.

1 (1 ergo, ss to the) 2 (2 11 omit) 3 (11 ss illi) 4 (N omit) 5 (D 11 ss + μοι) 6 (N 11 καὶ) 7 (11 substantiam) 8 (N ἀπὸ) 9 (D^s τὸν βίον) 10 (N 11 αὐτοῦ) 11 (N εἰς χώραν μακράν) 12 (ss omit) 13 (11 villam or villa) 14 (D ss omit) 15 (A 11 γεμίσει τὴν κοιλίαν αὐτοῦ) 16 (D ἔσθι) 17 (D ἔσθι)

11. B. *Repentance.*

xv. 17 "Εἰς ἑαυτὸν δὲ ἔλθων ἔφη¹· "Πόσοι² μίσθιοι³ τοῦ πατρὸς μου περισσεύονται⁴ ἄρτων, ἐγὼ δὲ λιμῷ ὥδε ἀπόλλυμαι· 18 ἀναστὰς⁵ πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· "Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· 19 ποιήσόν με ὥς ἓνα τῶν μισθίων σου." 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ²¹.

1 (D εἶπεν) 2 (1 ss + ἀρτι) 3 (ss + ἐν τῇ οἰκίᾳ) 4 (N 11 -ουσιν) 5 (N ss + δε, 1 + itaque) 6 (1 ss + εἰς) 7 (N 11 αὐτοῦ)

11. C. *The father's love.*

xv. (α) "Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν¹ ἐπὶ τὸν τράχηλον αὐτοῦ καὶ² κατεφίλησεν αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς³ αὐτῷ⁴· "Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου (· ποιήσόν με ὥς ἓνα τῶν μισθίων σου.)"

1 (D 1 ἐπέπεσεν) 2 (D^s ὁ υἱὸς) 3 (1 ille) 4 (1 εἶπεν)

¹ Cf. Luke v. 80 (|| Mark, Matt.), καὶ ἐγγύγισον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες "Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;"

Acts xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἀνδρας ἀκροβυστίας ἔχοντας καὶ συνέφαγεν αὐτοῖς.

Luke xix. 7, καὶ ἰδόντες πάντες διεγύγισον λέγοντες ὅτι "Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταβῆναι."

² The word διαγύγισον occurs here and xix. 7; γείτων is peculiar to S. Luke and S. John, ὄμιος to S. Luke and S. Matt., συνεσθίω and συγχάριον to S. Luke and S. Paul. προσδέχομαι in this sense is found in S. Paul and Heb.

³ The word ἐπιμελῶς occurs here only in N.T.

⁴ Cf. Luke xii. 9, "ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ." Cf. xii. 8, ix. 26.

⁵ Cf. Matt. ix. 13, "ὁ γὰρ ἦλθεν καλεῖται δικαίους ἀλλὰ ἁμαρτωλοῦς." Cf. Luke vii. 36—50, xviii. 9—14, Rom. ii. 17—24. ⁶ λιμὸς in fem. in Doric, masc. in Attic. In the I.XX. it is rarely fem. S. Luke makes it fem. here and in Acts xi. 28, but masc. in Luke iv. 25.

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xv. (21) με ὡς ἔνα τῶν μισθίων σου)'. 22 εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ 'Ταχὺ' ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ 'καὶ ὑποδήματα εἰς τοὺς πόδας', 23 καὶ φέρετε τὸν 'μόσχον τὸν σιτευτόν', 24 θύσατε καὶ 'φάγοντες' εὐφρανθῶμεν, 25 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, 26 ἦν ἀπαλωλὼς καὶ εὐρέθη.' καὶ ἤρξαντο εὐφραίνεσθαι.

5 ll ss omit 6 (N εαυτοῦ) 7 (D Ταχίως) 8 (l omits, Dll + αὐτοῦ) 9 (D ἐνέγκατε) 10 (Dll σιτ. μόσχον καὶ) 11 (l ut) 12 (Dll φάγωμεν καὶ) 13 B ἔζησεν 14 (D omits) 15 (N + ἀπαλωλὼς) 16 (D + εἶρη) 17 (N omits)

11. D. Pharisaic jealousy.

xv. 25 "Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, 26 καὶ προσκαλεσάμενος ἕνα τῶν παιδῶν ἐπυνθάνετο τί 'αὐτὸς' εἶη ταῦτα'. 27 ὁ δὲ εἶπεν αὐτῷ· ὅτι 'Ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν 'μόσχον τὸν σιτευτόν', ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.' 28 ὡρίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατήρ αὐτοῦ ἐξεληθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ· 'Ἰδοὺ τσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ 'ἐμοὶ οὐδέποτε' ἔδωκας ἔριφον' ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ'. 30 ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον' μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτόν μόσχον.' 31 ὁ δὲ εἶπεν αὐτῷ· 'Τέκνον', σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν.' 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπαλωλὼς καὶ εὐρέθη."

1 (Dl ελθὼν δὲ καὶ ἔγγισας) 2 (N omits) 3 (D θέλει τοῦτο εἶναι) 4 (D omits) 5 (D σιτ. μόσχον αὐτῷ) 6 (Al ἡθέλησεν) 7 (D^s ἤρξατο, ll coepit rogare) 8 (N omits) 9 (D παρέβην) 10 (Hl οὐκ) 11 (D οὐδ. ἔδωκας μοι) 12 B ἐρίφιον (D + ἐξ αἰγῶν) 13 (D ἀριστήσω) 14 (Dl τῷ δὲ υἱῷ σου τῷ καταφαγόντι πάντα, l + tua) 15 D + τῶν 16 (Dl καὶ ἐλθόντι) 17 (D 2 ll omit) 18 (Dl omit) 19 (l omits) 20 (5 ll fuisti et es or eris) 21 (Hl δει) 22 (l iucundatus sum autem et gavisus sum) 23 (4 ll omit) 24 (D ll ἀνέξ.) 25 (ND ll omit) 26 (N + ἦν)

12. THE PARABLE OF THE UNJUST STEWARD.

The position of an Oriental steward is best seen in the history of Joseph (Gen. xxxix.—l.). Joseph acted as steward (1) to Potiphar, who "left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat," (2) to the keeper of the prison, who "committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it," (3) to Pharaoh, who gave him his signet ring with the power to make contracts, saying "without thee shall no man lift up

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his hand or foot in all the land of Egypt." Such stewards were invariably slaves and had the faults of a slave. Such masters were too indolent and too ignorant to investigate charges of dishonesty. They resorted to dismissal on the first suspicion without any attempt to discover the truth. The "debts" here spoken of are probably accumulated arrears rather than annual rents. The poor tenants are crushed beneath them, the rents having always been far too high. To reduce the arrears was not to rob the master but to do tardy justice to the peasantry. The master could not prosper while his tenants were oppressed and the unrighteous demands had not gone into his pocket. The steward's motive was bad, but his conduct was wise. It may be compared with the laws to relieve the *nezi* at Rome or the tenants in Ireland. The master approves of the measures of relief and apparently revokes his sentence of dismissal.

12. A. Loss of office.

xvi. 1 ["Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς"] "Ἀνθρωπὸς τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ 'ἐπάρχοντα αὐτοῦ'. 2 καὶ φωνήσας αὐτόν· εἶπεν αὐτῷ· 'Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνη' εἶτι οἰκονομεῖν.' 3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· 'Τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν' ἀπ' ἐμοῦ'; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. 4 ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν'."

1 (ll omit) 2 (Al + αὐτοῦ) 3 (N + omits) 4 (B + μου) 5 (B + ἐπάρχον) 6 (D^s omits, 2 ll s^e + dominus suus) 7 (N omits) 8 (D omits) 9 (Al δινήσῃ) 10 (l + μου) 11 (D μου, l omits) 12 (B + καὶ) 13 (N δὲ) 14 (Lll ἀπὸ) 15 (D αὐτῶν)

12. B. Provision against beggary.

xvi. 5 "Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου αὐτοῦ· ἔλεγεν τῷ πρώτῳ· 'Πόσον ὀφείλεις τῷ κυρίῳ μου;' 6 ὁ δὲ εἶπεν· 'Ἑκατὸν βάτους ἑλαίου.' 7 ὁ δὲ εἶπεν· αὐτῷ· 'Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πενήκοντα'. 8 ἔπειτα ἑτέρῳ εἶπεν· 'Σὺ δὲ πόσον ὀφείλεις;' ὁ δὲ εἶπεν· 'Ἑκατὸν κόρους σίτου.' 9 αὐτῷ· 'Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα'. 10 καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν αὐτῶν' εἰσίν."

1 (ND αὐτοῦ) 2 (N^s + αὐτῷ) 3 (N βάτους, D^s ll κάδους, ll siclos, vasos, vatios, vathos &c.) 4 (Dll εἶπεν δὲ) 5 (D omits) 6 (s^e and he sat down quickly and wrote them fifty) 7 (D + τῷ) 8 (3 ll + domino meo) 9 (D^s + omits) 10 (Nl + δὲ, D δὲ λ.) 11 (l + καθίσας) 12 (s^e and he sat down at once and wrote them eighty) 13 (D δὲ, Dl + λέγω ὑμῶν, ll dixit autem ad discipulos suos) 14 (ll ταῦτα, N + ταῦτα αὐτῶν, but corrector alters)

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12. C. *The right use of money.*

xvi. 9 "Καὶ ἐγὼ ὑμῖν λέγω, ἐαυτοῖς ποιήσατε φίλους ἐκ τοῦ 'μαμωνᾶ' τῆς ἀδικίας", ἵνα ὅταν ἐκλίπῃ⁹ δέξονται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς". 10 ὁ πιστὸς ἐν ἐλαχίστῳ¹⁰ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ¹⁰ ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν". 11 εἰ οὖν ἐν τῷ ἀδικῷ μαμωνᾷ¹¹ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον¹² τίς δώσει ὑμῖν¹²;"

1 (D1 ἀδικον μαμ.) 2 (F11 -πνε, 1 defecorint) 3 (P1 + αὐτῶν) 4 (311 ἀλίψ) 5 (D11 ἀλίψ) 6 (D γίνεται) 7 (D μαμωνᾶ) 8 ND11¹² ὑμέτερον, (311 Marcion ἐμὸν) 9 (1 omits)

(Here follows "YE CANNOT SERVE GOD AND MAMON.")

13. THE STORY OF THE RICH MAN AND LAZARUS.

S. Luke's sympathy with the poor, the despised, the lost, the despairing, widows, parents who have lost an only child, &c., is very striking and distinguishes his Gospel from the others. On the other hand he pronounces woes against the rich, the full, the smiling, the popular. He records the precept to sell our possessions and not to invite our rich neighbours. He preserves the story of the Rich Fool and of the Rich Man and Lazarus. He does not say (as S. Matthew does) that Joseph of Arimathea was rich. He twice says that the Apostles forsook all before they followed Christ. But to accuse him of Ebionism is manifestly wrong. Zacchaeus was rich and did not part with everything. The sternest saying of our Lord against the Rich (The Camel and the needle's eye) is found in three Gospels.

This parable, like that of the Prodigal Son, has neither introduction nor conclusion. Both parables are inserted with startling abruptness, but the whole of chapters xv.—xvii. is more than usually unfinished; probably S. Luke was hoping to collect more information about these the most striking of his new materials and so left them incomplete.

13. A. *The two men contrasted.*

xvi. 19 "Ἄνθρωπος δὲ τις ἦν πλούσιος", καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον¹⁹· εὐφραίνόμενος καθ' ἡμέραν λαμπρῶς. 20 πτωχὸς δὲ τις²⁰ ὀνόματι²⁰ Λάζαρος²⁰ ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἐλκωμένος²¹· 21 καὶ²¹ ἐπιθυμῶν²¹

1 (D + Εἶπεν δὲ καὶ ἑτέραν παραβολήν) 2 (D11¹⁹ omit) 3 (Sahidic + whose name was Nineue, Clem. Recogn. + whose name was Phinees) 4 (D¹¹ + καὶ) 5 (A11 + ἦν) 6 (311 Cyprian, Tertullian, Eleazarus, A11 + δε) 7 (1¹⁹ omits) 8 (11 omit) 9 (X1 ἐπεθύμει)

¹⁹ Compare Luke xvi. 18.

²⁰ εὐφραίνω occurs again Luke xii. 42, but not in the other Gospels. ἐπάρχω occurs 40 times in S. Luke, thrice in S. Matt. διαβάλλω is not found elsewhere in N.T.

²¹ The dative ὀνόματι is used in this sense once by S. Matthew, once by S. Mark, seven times in S. Luke's Gospel and 22 times in the Acts; not elsewhere in N.T.

²² ἐπάρχω occurs 40 times in S. Luke, thrice in S. Matt., never in S. Mark or S. John.

²³ The form ἐδυνάσαι = ἐδυνάσασθαι (cf. τίθειαι) is archaic, τύπτωμαι, τύπτεσθαι, τύπτεσθαι being the primitive conjugation. Cf. κευθάνω Rom. ii. 17, &c. So also φάγεσθαι and πίνεισθαι, Luke xvii. 8. The Attic form (ἐδυνᾶν) is not found in N.T.

²⁴ Contrast John v. 39, 40.

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xvi. (21) χορτασθῆναι ἀπὸ²¹ τῶν πικτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου²¹. ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον²² τὰ ἔλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ²³. ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

10 (D11 + τῶν ψυχῶν) 11 (311 + καὶ οὐδεὶς εἶδεν αὐτῶν) 12 (D11 ἐλειχον)

13. B. *Reversal in the other world.*

xvi. 23 "Καὶ²³ ἐν τῷ ᾧ²³ ἐπάρας²³ τοὺς ὀφθαλμοὺς αὐτοῦ, ἐπάρχων²⁴ ἐν βασάνοις, ὅρᾳ²⁴ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις²⁴ αὐτοῦ". 24 καὶ αὐτὸς φωνήσας²⁵ εἶπεν· Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος²⁶ καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνᾶμαι ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ²⁵ Ἀβραάμ· Τέκνον, μνησθήτη ὅτι ἀπέλαβες²⁶ τὰ ἀγαθὰ σου²⁶ ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι²⁷. 26 καὶ ἐν²⁷ πᾶσι τούτοις²⁸ μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστηρικται, ὥστε οἱ θέλοντες διαβῆναι ἐνθεν²⁸ πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ²⁹ ἐκείθεν²⁹ πρὸς ὑμᾶς διαπερῶσιν³⁰."

1 (N11 omit, connecting ἐτάφη ἐν τῷ ᾧ?) 2 (1 + et, 1 + et de inferno) 3 (11 + autem) 4 (D¹¹ τῷ κόλπῳ) 5 (D11 + ἀναπαύομαι) 6 (D¹¹ ἐν φ., 11 excl.) 7 (N ὅρατι) 8 (A11 + αὐτῶν) 9 (1 + tu) 10 (11 omit) 11 (D¹¹ 1¹⁹ ἐπὶ) 12 (1 omits) 13 (D11 omit) 14 (D † μῆτε) 15 (D11 ὧδε διαπερῶσαι)

13. C. *Scripture study the proper means for salvation².*

xvi. 27 "Εἶπεν δὲ Ἐρωτῶ σε²⁷ ὦν²⁷, πάτερ²⁷, ἵνα πέμψῃς αὐτὸν²⁷ εἰς τὸν οἶκον τοῦ πατρὸς μου, 28 ἔχω γὰρ πέντε ἀδελφούς, ὥπως διαμαρτύρηται αὐτοῖς, ἵνα²⁸ μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου." 29 λέγει²⁹ δὲ Ἀβραάμ· Ἐχουσι Μωυσῆα³⁰ καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν· Οὐχί, πάτερ³¹ Ἀβραάμ, ἀλλ' εἰάν τις ἀπὸ³¹ νεκρῶν πορευθῇ πρὸς αὐτούς³² μετανοήσουσιν³². 31 εἶπεν δὲ αὐτῷ Ἐλ Μωυσῆς³³ καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' εἰάν τις ἐκ³⁴ νεκρῶν ἀναστῇ³⁵ πεισθήσονται³⁶."

1 (1 omits) 2 (311 omit) 3 (1 omits, D + Ἀβραάμ) 4 (311 Eleazarus, 11 omit) 5 (D omits) 6 (D11 εἶπεν) 7 (1 omits, D¹¹ + αὐτῶν) 8 (N Μωσῆς) 9 (D πατήρ) 10 (D11 ἐκ) 11 (N † ἀναστῇ πρὸς αὐτ., 11 surrexerit or resurr., 1 surrexerit et abierit, 1 + persuasabit illis et) 12 (11 persuasabit illis or eis or eos) 13 (BN Μωσῆς) 14 (1 a) 15 (11 ad illos ierit (or abierit), D Irenaeus + καὶ ἀπέλθῃ πρὸς αὐτοὺς) 16 (D11 πιστεύουσιν, 1 credunt)

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14. THE TEN LEPERS AND THE THANKFUL SAMARITAN.

The Samaritans are not mentioned by S. Mark. S. Matthew only records of them the command "Into any city of Samaritans enter ye not (x. 5)." S. John quotes the saying "Thou art a Samaritan and hast a devil," but tells also of the Woman of Samaria and the evangelization of the village where she dwelt (iv.). S. Luke in addition to this passage speaks of Samaritans in the case of SS. James and John wishing to call down fire (ix. 51 ff.) and in that of the Good Samaritan (x. 30 ff.). He also records the evangelizing of many of their villages, Acts viii. 25. See 'Comp. of the Gospels,' p. 88.

xvii. 11 [Καὶ ἐγένετο ἐν τῷ πορεύεσθαι¹ εἰς Ἱερουσαλὴμ² καὶ αὐτοῖς³ διήρχετο διὰ⁴ μέσων Σαμαρίας καὶ Γαλιλαίας⁵.] 12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν⁶ δέκα λεπροὶ⁷ ἄνδρες, οἱ⁸ ἀνέστησαν⁹ πόρρωθεν¹⁰, 13 καὶ αὐτοὶ¹¹ ἤραν¹² φωνήν¹³ λέγοντες¹⁴ "Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς." 14 καὶ ἰδὼν¹⁵ εἶπεν αὐτοῖς¹⁶ "Πορευθέντες ἐπιδείξτε ἐαυτοὺς τοῖς ἱερεῦσιν¹⁷ b." καὶ ἐγένετο ἐν τῷ υπάγειν αὐτοὺς καθαρίσθησαν. 15 εἰς δὲ¹⁸ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη¹⁹, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ ἔπεσεν²⁰ ἐπὶ πρόσωπον²¹ παρὰ²² τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ²³. καὶ αὐτοὶ²⁴ ἦν²⁵ Σαμαρείτης²⁶. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν²⁷ "Οὐχ οἱ²⁸ δέκα καθαρίσθησαν; οἱ (δὲ)²⁹ ἐννέα³⁰ που³¹;" 18 οὐχ εὐρέθησαν ὑποστρέφαντες δοῦναι³² δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;" 19 καὶ εἶπεν αὐτῷ³³ "Ἀναστὰς πορεύου³⁴. ἡ πίστις σου σέσωκέν σε³⁵ c."

1 (D + αὐτῶν) 2 (ll omit) 3 (D + omits) 4 (ll + et Iericho) 5 (N + ἡν. (N1 + αὐτῶν, D1 ὅπου ἦσαν, ll s^o et ecce) 6 (D καὶ, ll s^o omit) 7 D ἔστησαν 8 (N omits) 9 (D ll s^o omit) 10 (N + τῶν) 11 (D1 ἔκραζον φωνῇ μεγάλῃ) 12 (D omits) 13 (D ll s^o + αὐτοῖς) 14 (ll omit, D + "Τεθεραπεύεσθαι) 15 (l sacerdoti) 16 (D + τῶν) 17 (D ll s^o καθαρίσθη) 18 (D πρὸς) 19 (ll hie) 20 (D ἦν δὲ) 21 (N + repeats v. 16) 22 (D + αὐτοῖς) 23 (D ll ὅτοι, N ὅχι ol) 24 D ll s^o omit 25 (l + ex illis, l + ex his) 26 (l omits) 27 (D ll ἐξ αὐτῶν οὐδεὶς εὐρέθη ὑποστρέφων δε δώσει, ll s^o not one of them returned &c.) 28 (D ll + εἰ) 29 (B omits)

15. THE PARABLE OF THE WIDOW AND THE UNJUST JUDGE.

On the use of a bad man as an example, see § 5 note.
On widows, see p. 126 note.

xviii. 1 ["Ἐλεγεν δὲ¹ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς² καὶ μὴ ἐγκακεῖν, α λέγων³"] "Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἀνθρωπὸν μὴ ἐντρέπόμενος. 2 χήρα δὲ⁴ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ

* For a note on the nature of leprosy see p. 19.

* Cf. Luke v. 14, "ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ."

* This refrain occurs Mark v. 34, x. 52; Matt. ix. 23; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.

* παρέχειν κόπον occurs in Luke xi. 7, Mark xiv. 6 (=Matt. xxvi. 10), Gal. vi. 17.

* ἐνωπιάζω occurs in 1 Cor. ix. 27.

* For the despondent question cf. John vi. 67.

* This refrain occurs also in Matt. xxiii. 12, Luke xiv. 11.

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xviii. (3) ἤρχετο πρὸς αὐτὸν¹ λέγουσα "Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου." 4 καὶ οὐκ ᾔθελεν² ἐπὶ χρόνον³, μετὰ ταῦτα δὲ⁴ εἶπεν ἐν ἑαυτῇ⁵ "Εἰ καὶ⁶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἀνθρώπον⁷ 8 ἐντρέπομαι, 9 διὰ γε τὸ παρέχειν¹⁰ μοι κόπον¹¹ 12 τὴν χήραν ταύτην¹³ ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ¹⁴ με." 15 Εἶπεν δὲ ὁ κύριος "Ἀκούσατε¹⁶ τί ὁ κριτὴς τῆς ἀδικίας λέγει; 17 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν¹⁸ βωόντων αὐτῷ¹⁹ ἡμέρας καὶ νυκτός, καὶ²⁰ μακροθυμεῖ²¹ 22 ἐπ' αὐτοῖς²³; 24 λέγω²⁵ ὑμῖν ὅτι²⁶ ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν²⁷ 28 ἄρα²⁹ εὐρήσει τὴν³⁰ πίστιν ἐπὶ τῆς γῆς³¹;"

1 (l omits, D ll s^o + καὶ) 2 (D ll omit) 3 (D s^o omits) 4 (D s^o τῇ) 5 (A ll s^o + τῇ) 6 (s^o + for a long time) 7 (D + τῶν, ll per multum tempus, l longo tempore, s^o omit) 8 (D ἤλθεν εἰς ἑαυτὴν καὶ λέγει, s^o the judge said) 9 (D ll s^o omit) 10 (D1 καὶ ἀνθ. οὐκ) 11 (N παρενοχλεῖν) 12 (N κόπον, s^o + αἰσῶν) 13 (D + ἀπελθὼν) 14 (E ll ὑποπιάζῃ) 15 (N omits, Γ1 Ἠκούσατε) 16 (D omits) 17 (D s^o αὐτῶν, l omit, A ll πρὸς αὐτὸν) 18 (ll omit) 19 (Γ1 ll - μῶν, l patientiam habebit) 20 (D ll ἐν αὐτοῖς, l in illis diebus) 21 (l + enim) 22 (ll putas)

16. THE STORY OF THE PHARISEE AND THE TAX-GATHERER.

xviii. 9 [Ἐἶπεν δὲ καὶ¹ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας² τοὺς λοιποὺς³ τὴν παραβολὴν ταύτην⁴.] 10 "Ἀνθρώποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύεσθαι, 11 εἰς Φαρισαῖος καὶ ὁ ἕτερος⁵ τελώνης⁶. 12 ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν⁷ προσηύχετο "Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς περ⁸ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοὶ, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. 13 νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω⁹ πάντα ὅσα κτῶμαι." 14 ὁ δὲ¹⁰ τελώνης μακρόθεν ἑστὼς οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν¹¹, ἀλλ' ἔτυπτε τὸ στήθος ἑαυτοῦ¹² λέγων "Ὁ θεός¹³, ἰλάσθητί μοι τῷ ἁμαρτωλῷ." 14 λέγω ὑμῖν¹⁵, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ¹⁶ παρ' ἐκείνου¹⁷. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν¹⁸ ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται." 19

1 (ll s^o omit) 2 (B + -tes) 3 (D + ἀνθρώπων) 4 (D omits) 5 N + δ 6 (D ll εἰς) 7 (D + τελωνῆς) 8 (ll + itaque) 9 (N ll omit, D καθ' ἑαυτὸν) 10 D ὡς 11 (D - δεκατῶ) 12 (D ll καὶ δ) 13 (2 ll omit) 14 (N D αὐτοῦ) 15 (N omits) 16 (K ll + εἰς) 17 (D μάλλον) 18 (D ll + τὸν Φαρισαῖον) 19 (D αὐτὸν)

(For S. Matthew's parallel and S. Luke's doublet see II. § 17 E.)

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17. THE NARRATIVE OF ZACCHÆUS.

(For the teaching about the rich see § 18 note.)

xi. x. [Καὶ ἐσελθὼν διήρχετο τὴν Ἱερουσόλ.] 1 Καὶ ἰδοὺ ἄνθρωπος ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος. 2 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἄπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 3 καὶ προδραμὼν εἰς τὸ ἐμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμελλεν διέρχεσθαι. 4 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας (ὁ) Ἰησοῦς εἶπεν πρὸς αὐτόν "Ζακχαῖε, σπεύσας κατέβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι." 5 καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 6 καὶ ἰδόντες πάντες διεσπάρησαν λέγοντες ὅτι "Παρά ἁμαρτωλῶ ἀνδρὶ ἐσηγήθεν καταλῦσαι." 7 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον "Ἰδοὺ τὰ ἡμισυ τῶν ὑπαρχόντων, κύριε, (τοῖς) πτωχοῖς διδωμι, καὶ εἰ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλῶν." 8 εἶπεν δὲ πρὸς αὐτόν (ὁ) Ἰησοῦς ὅτι "Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ (ἐστιν)." 9 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός." 10

1 (ss omit) 2 (D11 omit) 3 (D11 οὗτος) 4 (D1 omit) 5 (D811 omit, A1 οὗτος, 411+erat), K ἦν 6 (ss omit) 7 (B ἐδύνατο) 8 (D* προλαβὼν) 9 (Dss συκομορέαν) 10 (K τοῦ ἰδεῖν) 11 (D*11 ἐκεῖν) 12 B omits 13 (D11 ἐγένετο ἐν τῷ διέρχεσθαι αὐτόν (11+respiciebat) εἶπεν (+eum, 1+respicientem) καὶ) 14 (D211 αὐτῷ, ss omit) 15 (D*211 σπεύσας) 16 (D11 εἰς σ.) 17 (ss omit) 18 (D11 σ' omit) 19 (L11 ἀνθρώπῳ) 20 (ND+δ) 21 (1 Iesum) 22 (D ἡμισυ) 23 (D καὶ) 24 (211 omit, 11 ad illos) 25 (D+en) 26 K omits

18. THE NARRATIVE OF THE PENITENT ROBBER.

Although we cannot claim for this incident the highest historical attestation, it possesses great intrinsic probability. S. Peter stood afar off and did not hear this conversation. If both robbers were companions of Barabbas, we see a contrast between the true Messiah who died to save His followers and the false, who accepted life and allowed them to perish. A leader like Barabbas would attract the worst of the Jews who were bent on looting, but also a few of the best who were real patriots. Too late did this man find that they who take the sword must perish by the sword. By freely confessing that he is only meeting with his deserts he gives the signs of true penitence, by turning to the Saviour he shews triumphant faith. Of all the men who surrounded him our Lord appeared least able to do anything to relieve his pain.

xxiii. 39 Εἰς δὲ τῶν κρεμασθέντων¹ κακούργων ἐβλασφήμαι αὐτόν² "Οὐχί³ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν

1 (D omits) 2 (NC11+λέγων) 3 (A811 Et)

¹ For the syntax cf. Luke v. 19 note, p. 19.

² For the thought compare Luke xv. 2, Acts xi. 2, 8.

³ ὕπερχω occurs thrice in Matthew, 40 times in Luke.

⁴ συκοφάντω occurs in Luke iii. 14.

⁵ LXX. Ezek. xxxiv. 16, Τὸ ἀπολωλός ζητήσω.

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xxiii. (39) καὶ ἡμᾶς⁴." 40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη⁵ "Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;⁶ 41 καὶ ἡμεῖς μὲν δικαίως, ἅξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν⁷. οὗτος δὲ οὐδὲν ἄτοπον⁸ ἐπράξεν." 42 καὶ⁹ εἶπεν¹⁰ "Ἰησοῦς¹¹, μνησθῆναι μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν¹² σου¹³." 43 καὶ¹⁴ εἶπεν αὐτῷ¹⁵ "Ἄμην σοι λέγω¹⁶, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ¹⁷."

4 (D1 omit, 1 Qui destruebas templum et in tribus diebus reedificabas *illum, saluum te fac nunc et descende de cruce) 5 (D11 ss ἐπετίμα...λέγων +εἶ) 6 (ND 211 Oυ) 7 (1 omits, Css ἐσμεν, D+καὶ ἡμεῖς ἐσμεν) 8 (C omits) 9 (C11 ἀπελάβαμεν) 10 (D ποιεῖν) 11 (D+στραφεὶς πρὸς τὸν κύριον) 12 (D11 εἶπεν) 13 (A11 τῷ Ἰησοῦ, D αὐτῷ, A11+Κύριε) 14 NC11 ἐν τῇ βασιλείᾳ 15 (D ἐν τῇ ἡμέρᾳ τῇ ἐλεύσεώς σου) 16 (D ἀποκριθεὶς δὲ ὁ Ἰησοῦς) 17 (D+τῷ *ἐπλήσονται, 1+ *Credis?) 18 (D Θάρσει, L211+εἶ) 19 (1+patris)

(For the connexion of this narrative with the other Gospels see I. § 51 h.)

19. THE NARRATIVE OF TWO MEN JOURNEYING TO EMMAUS.

(For the connexions with the other Gospels see pp. 175 ff.)

19. A. The journey.

xxiv. 13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ¹ ἦσαν² πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους³ ἐξήκοντα⁴ ἀπὸ Ἱερουσαλὴμ, ἥ ὄνομα⁵ Ἑμμαούς⁶, 14 καὶ αὐτοὶ ὁμιλοῦν⁷ πρὸς ἀλλήλους⁸ περὶ πάντων τῶν συμβεβηκότων τούτων. 15 καὶ ἐγένετο⁹ ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν¹⁰ (καὶ)¹¹ αὐτὸς¹² Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς¹³, 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.

1 (ss omit) 2 (Kss ἐν τῇ αὐτῇ ἡμ., 1 omits) 3 (D1 Ἦσαν δὲ δύο κ.τ.λ. ss And He appeared to two etc.) 4 (K1+δὲ) 5 (N1 Euseb+ἐκατόν) 6 (1 septem) 7 (D11 ὁνόματι) 8 (D Ὀυλαμαούς, 11 Ammaus+et Cleopas) 9 (D211 ὁμιλοῦν δὲ) 10 (D πρὸς ἑαυτοῖς, 11 omit) 11 (D1 omits) 12 (ss omit) 13 Bss omit 14 (D ὁ, 1ss omit, B αὐτοῖς) 15 (211 omit) 16 (K *αὐτοῖς)

19. B. The Conversation.

xxiv. 17 Εἶπεν δὲ¹ πρὸς αὐτούς² "Τίνες οἱ λόγοι οὗτοι οὗς ἀντιβάλλετε πρὸς ἀλλήλους³ περιπατοῦντες;" καὶ ἐστάθησαν⁴ σκυθρωποί⁵. 18 ἀποκριθεὶς δὲ⁶ εἰς⁷ ὁνό-

1 (D11 ὁ δὲ εἶπεν) 2 (D omits) 3 (D πρὸς ἑαυτοῖς, K+ἑαυτοῖς, ss omit) 4 (N11 ἐστῆ, D omits) 5 (ss which ye speak being sad, 611 omit περιπατοῦντες) 6 (ss omit) 7 (A ὁ εἰς, 11ss+ex eis)

S. LUKE.

xxiv. (19) ματι⁹ Κλεόπας εἶπεν πρὸς αὐτόν “Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ¹⁶ ἐν ταῖς ἡμέραις ταύταις¹⁰,” 19 “καὶ εἶπεν¹¹ αὐτοῖς¹¹· “Ποῶα;” οἱ δὲ εἶπαν αὐτῷ¹²· “Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ¹³, ὃς ἐγένετο ἀνὴρ¹⁴ προφήτης¹⁵ δυνατὸς ἐν ἔργῳ καὶ¹⁶ λόγῳ ἐναντίον¹⁷ τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, 20 ὅπως τε¹⁸ παρέδωκεν αὐτὸν¹⁹ οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν²⁰ εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν²² ὅτι αὐτὸς ἐστίν²³ ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ ὅςιν πᾶσιν τοῦτοις²⁴ τρίτην ταύτην²⁵ ἡμέραν ἄγει²⁶ ἀφ’ οὗ ταῦτα²⁷ ἐγένετο.” 22 ἀλλὰ καὶ γυναῖκες τινες²⁸ ἐξ ἡμῶν²⁹ ἐξέστησαν ἡμᾶς, γενόμεναι³⁰ ὀρθριναί³¹ ἐπὶ τὸ μνημεῖον³² 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ³³ ὁπτασίαν ἀγγέλων ἐωρακέναι³⁴, οἱ³⁵ λέγουσιν αὐτὸν ζῆν. 24 καὶ ἀπηλθάν τινες³⁶ τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὑρον οὕτως καθὼς³⁷ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον³⁸.”

8 (D11 φ δομα) 9 (D11 omit, K+ταθτα) 10 (1 omits) 11 (D αὐτῷ) 12 (D omits, 11 omit αὐτῷ) 13 (D1 Ναζωραίου, 11 Nazoreno, do.) 14 (11 omit) 15 (A1+ἐν) 16 (D11 ἐνώπιον) 17 (D ὡς, 11 quomodo, 22 and) 18 (D11 τοῦτον, 1 omits) 19 (311 omit, 1 et * omnes populus, 22 omits ἡμῶν) 20 (K 2? 11 ἐλπ., B * ἠλπίσαμεν) 21 (D 211 φ) 22 (211 22 omit) 23 (D11 omit) 24 (K 12 omits, D11 * σημεῖον ἀγει) 25 (122+omnia) 26 (D γέγονεν) 27 (B * γεωόμεναι) 28 (22+where He had been laid) 29 (22 had seen angels there) 30 (22 and) 31 (D11+ἐκ) 32 (D ὡς, K+καὶ) 33 (D1 εἶδομεν)

19. C. The recognition.

xxiv. 23 “Καὶ αὐτὸς¹ εἶπεν πρὸς αὐτούς “Ὁ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν² ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 24 οὐχί³ ταῦτα ἴδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ⁴,” 25 καὶ⁵

1 (D11 ὁ δὲ, 22 Then Jesus) 2 (D omits) 3 (D 211) 4 (22 omits) 5 (D11+φ)

S. LUKE.

xxiv. (27) ἀρξάμενος⁶ ἀπὸ Μωυσέως⁷ καὶ ἀπὸ⁸ πάντων τῶν προφητῶν διερμήνευσεν⁹ αὐτοῖς¹⁰ ἐν πάσαις¹¹ ταῖς γραφαῖς τὰ περὶ αὐτοῦ¹². 28 Καὶ ἤγγισαν¹³ εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεκοιμήσατο¹⁴ πορρωτέρον¹⁵ πορεύεσθαι. 29 καὶ παρεβιάσαντο¹⁶ αὐτὸν λέγοντες “Μείνον μεθ’ ἡμῶν, ὅτι πρὸς ὑπέραν¹⁷ ἐστὶν καὶ¹⁸ κέκλικεν ἡδὴ¹⁹ ἡ ἡμέρα.” καὶ ἐσηλθεν²⁰ τοῦ²¹ μέναι²² σὺν αὐτοῖς²³.”

6 (22+to speak to them) 7 (KD Μωσέως) 8 (D11 omit) 9 (K+καὶ+διερμηνεύειν, D ἐρμηνεύειν, A1 διερμήνευσεν, 11 interpreters) 10 (K+τὶ φ) 11 (KD1 omit) 12 (D1 αὐτοῦ) 13 (B ἤγγικαν) 14 (P1 προσκοιμήσατο) 15 (KD πορρωτέρω, K 1+τερω) 16 (D * παραβ-) 17 (211 omit) 18 (D μετ’ αὐτῶν)

19. D. Revelation in the Eucharist.

xxiv. 30 Καὶ ἐγένετο¹ ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν² λαβὼν τὸν³ ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου⁴ αὐτοῖς· 31 αὐτῶν δὲ⁵ διηνοίχθησαν⁶ οἱ ὀφθαλμοί⁷ καὶ ἐπέγνωσαν αὐτόν⁸. καὶ αὐτὸς ἀφαντος ἐγένετο ἀπ’ αὐτῶν. 32 καὶ⁹ εἶπαν πρὸς ἀλλήλους¹⁰ “Οὐχὶ ἡ καρδία ἡμῶν καιομένη¹¹ ἦν¹² ὡς ἐλάλει ἡμῖν¹³ ἐν τῇ ὁδῷ, ὡς διηνοίγετο¹⁴ ἡμῖν τὰς γραφάς;” 33 Καὶ ἀναστάντες¹⁵ αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὑρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας¹⁶ ὅτι “Ὅντως¹⁷ ἠγέρθη ὁ κύριος καὶ ὤφθη¹⁸ Σίμωνι.” 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς¹⁹ ἐγνώσθη αὐτοῖς²⁰ ἐν τῇ κλάσει τοῦ ἄρτου.

1 (22 omit) 2 (D1 omit) 3 (D omits) 4 (D προσεδ-, K κλ. εἶδον) 5 (D 211 Origen λαβόντων δὲ αὐτῶν τὸν ἄρτον ἀπ’ αὐτοῦ, 22+immediately) 6 (D * ἠνέγνωσαν, K * διηνοίχθησαν) 7 (D11+αὐτῶν) 8 (K omits) 9 (D 211 οἱ δὲ) 10 (D αὐτοῖς) 11 (D11 κεκαυμένη, 22 heavy or burning? only the difference of a dot) 12 (K11+ἐν ἡμῖν) 13 (11 22 omit) 14 (BK * διηνοίγετο, D * ἠνέγνω) 15 (D11+ἀναστάντες) 16 (D λέγοντες) 17 (311 omit) 18 (K+τῷ) 19 (D 211 211)

(Fuller annotations on the sections of the Third Division may be seen in my edition of S. Luke.)

FOURTH DIVISION

ONE HUNDRED AND FORTY FRAGMENTS.

- (1) Fragments which are common to SS. Matthew and Luke.
- (2) Fragments which are peculiar to S. Matthew.
 - (a) Historical incidents.
 - (b) Sayings.
 - (c) Fulfilments of Scripture.
- (3) Fragments which are peculiar to S. Luke.
 - (a) Historical incidents.
 - (b) Sayings.
- (4) Fragments outside the Gospels.
 - (a) From the Acts of the Apostles.
 - (b) From extra-canonical sources.

(1) FRAGMENTS COMMON TO SS. MATTHEW AND LUKE.

1. THE HEALING OF THE CENTURION'S SERVANT (OR SON?)†.

The reasons for suspecting that this section once belonged to the proto-Mark are given in the Introduction. If it did, S. Matthew has greatly curtailed it, as he does several other Marcan sections; even if it did not, S. Luke's circumstantial account seems more original than S. Matthew's.

The *Logion* which S. Matthew inserts (11) is by S. Luke embedded in the Lesson on the Miseries of the Lost. We must not assume that either Evangelist knew the real occasion on which our Lord spoke it.

παρέξ is the Attic παρέξ; Mid. Indic. Fut. 2.

The position of the Centurion is the same as that of Cornelius in Acts x. xi.

1. A. The narrative.

Conflate.

viii, ¹Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ²
προσῆλθεν αὐτῷ ἑκατόνταρχος⁴ παρακαλῶν αὐτὸν εἰ καὶ
λέγων "Κύριε⁵, ὁ παῖς μου βέβηται ἐν τῇ οἰκίᾳ [παρα-
λυτικός, δεινῶς βασανιζόμενος." , ⁷λέγει αὐτῷ⁸ "Ἐγὼ
ἐλθὼν θεραπεύσω αὐτόν."

(S. Matthew's abbreviation has led to contradiction as in
Matt. ix. 18=Mark v. 23=Luke viii. 42.)

εἰ αποκρίθης δέ] ὁ ἑκατόνταρχος⁴ ἔφη⁵ "Κύριε,
οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς.†

ἀλλὰ μόνον εἰπέ λόγῳ⁹, καὶ ἰαθήσεται ὁ παῖς μου¹⁰.
9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν (τασσομένους)¹¹,

ἔχων ὑπ' ἑμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ 'Πορεύθητι,' καὶ πορεύεται,
καὶ ἄλλῳ 'Ἐρχου,' καὶ ἔρχεται,
καὶ τῷ δούλῳ μου¹² 'Ποίησον τοῦτο,' καὶ ποιεῖ.
¹⁰ ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν
καὶ εἶπεν τοῖς ἀκολουθοῦσιν¹³

"Ἀμὴν λέγω ὑμῖν,
†παρ' οὐδενὶ¹⁴ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὑρον.†

1 (ll as + Post haec... + δέ) 2 (C Καπερ.) 3 (S omits)
4 (N ἀρχης) 5 (N as omits) 6 (NO + καὶ) 7 (N + Ἀκο-
λοῦμαι μοι) 8 (NO εἶπεν) 9 (Γ 2 ll λόγῳ) 10 (2 ll
omits) 11 (C 2 ll omits) 12 (ll as + dico) 13 (Oll as + αὐτῷ)
14 (NOI οὐδέ, ll non)

vii. : [Ἐπειδὴ¹ ἐπλήρωσεν² πάντα³ τὰ ῥήματα αὐτοῦ⁴
ἐν ταῖς ἀκοαῖς τοῦ λαοῦ⁵], εἰσῆλθεν⁶ εἰς Καφαρναούμ.
εἰς ἑκατοντάρχου δὲ τινος δούλος⁷ κακῶς ἔχων⁸ ἤμελλεν
τελευτᾶν, ὃς ἦν αὐτῷ ἑντιμος⁹. 3 ἀκούσας δὲ¹⁰ περὶ
τοῦ Ἰησοῦ ἀπέστειλεν¹¹ πρὸς αὐτὸν¹² πρεσβυτέρους
τῶν Ἰουδαίων, ἑρωτῶν αὐτὸν ὅπως¹³ ἐλθὼν διασώσῃ
τὸν δούλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι¹⁴ πρὸς τὸν
Ἰησοῦν¹⁵ παρεκάλουν¹⁶ αὐτὸν¹⁷ σπουδαίως λέγοντες¹⁸ ὅτι
"Ἀξίός ἐστιν ᾧ παρέξῃ τοῦτο, εἰ ἀγαπᾷ γὰρ τὸ ἔθνος
ἡμῶν καὶ τὴν συναγωγὴν αὐτοῦς ᾧκοδόμησεν¹⁹ ἡμῖν." 6 ὁ
δὲ Ἰησοῦς ἐπορεύετο²⁰ σὺν αὐτοῖς²¹. ἤδη δὲ αὐτοῦ οὐ
μακρὰν ἀπέχοντος ἀπὸ²² τῆς οἰκίας ἐπεμψεν²³ φίλους
ὁ ἑκατοντάρχης²⁴ λέγων αὐτῷ²⁵ "Κύριε, μὴ σκύλλου,
οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς.
7 διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν²⁶.
ἀλλὰ²⁷ εἰπέ λόγῳ²⁸, καὶ ἰαθήτω²⁹ ὁ παῖς μου.
εἰ καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσομένους,
ἔχων ὑπ' ἑμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ 'Πορεύθητι,' καὶ πορεύεται,
καὶ ἄλλῳ 'Ἐρχου,' καὶ ἔρχεται,
καὶ τῷ δούλῳ μου 'Ποίησον τοῦτο,' καὶ ποιεῖ."
9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν¹¹,
καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ²² ὁχλῷ εἶπεν
²³ "Λέγω ὑμῖν,
οὐδὲ²⁴ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον."

1 N ll Ἐπεὶ δέ (D ll Καὶ ἐγένετο ὅτι) 2 (D 2 ll ἐτέλεσεν)
3 (N1 omits, D ταῦτα) 4 (M1 ταῦτα, D ll S omits) 5 (D
λαλῶν) 6 (D ἦλθεν) 7 (D S ἱστis, l puer) 8 (N omits)
9 (D τίμιος) 10 (2 ll omits) 11 (D ll omits) 12 (N + αὐτὸς)
13 (C πρὸς αὐτόν, D ll omits) 14 (ND ἡρώτων) 15 (ll
Iesum) 16 (O1 + αὐτῷ) 17 (OD * οἱ.) 18 (D μετ'
αὐτῶν) 19 (ND omits) 20 (OD ll + πρὸς αὐτόν) 21 (NCD
-τόνταρχος) 22 (D omits) 23 (N 2 ll omits) 24 (O1 + μόνον)
25 (Γ 2 ll λόγῳ) 26 (NOD ἰαθήσεται) 27 (D Πορεύου)
28 (D ll + Ἀμὴν) 29 (D οὐδέποτε, ll in nullo)

† Some critics compare with this S. John iv. 46—54.

S. MATTHEW.

S. LUKE.

1. B. An independent Logion: in a different context in S. Luke.

viii. 11 "[Λίγω δι' ὑμῶν ἐστίν]
πολλοὶ ἀπὸ ἀνατολῶν καὶ ἀγερμῶν^a ἤξουσιν (1)
καὶ ἀνακληθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ^b καὶ
Ἰακώβ (2)
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν (3)
12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται^c (4)
εἰς τὸ σκότος τὸ ἐξώτερον^d.
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^e." (5)
1 (N II Ἰσαὰκ) 2 (N I ss? ἐξελεύσονται, II ibunt)

(From THE MISERIES OF THIE LOST.)
xiii. 28 "Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων^o, (5)
ὅταν ὀφείσθῃ^f Ἀβραὰμ καὶ Ἰσαὰκ^g καὶ Ἰακώβ (1)
[καὶ πάντας τοὺς προφῆτας^h]
ἐν τῇ βασιλείᾳ τοῦ θεοῦ,
ὕμῶς δὲ ἐκβαλλομένους ἔξω. (4)
29 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ ἀγερμῶνⁱ (1)
[καὶ ἀπὸ^j βορρᾶ καὶ νότου]
καὶ ἀνακληθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. (2) (3)
30 καὶ ἰδοὺ εἰσὶν ἰσχυροὶ οἱ ἔσονται πρῶτοι,
καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἰσχυροὶ^k." (4)
1 (N II ἰσχυροὶ) 2 (N D II Ἰσαὰκ, I Sahak) 3 (I + dei,
II + introeuntes) 4 (ND II omit)

1. C. Independent editorial conclusions.

[viii. 13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ "Ἐταγε^l, ὡς ἐπι-
στεύεις γεννηθῆναι σοι"]
καὶ ἰδοὺ ὁ παῖς^m ἐν τῇ ἡρᾷ ἐκείνῃⁿ.
1 (C II + καὶ) 2 (C ss + αὐτοῦ) 3 (C II ἀπὸ τῆς κ.τ.λ.,
N C I + καὶ ὑποστρέψας ὁ ἑκατοντάρχης εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ
τῇ ἡρᾷ εὗρεν τὸν παῖδα ὑγιαίνοντα)

[vii. 10 Καὶ ὑποστρέψαντες^o εἰς τὸν^p οἶκον^q οἱ πεμφθέντες^r εὗρον
τὸν^s δοῦλον^t ὑγιαίνοντα.]
1 (D omits) 2 (2 II omit) 3 (D + δοῦλοι) 4 (C D 2 II
+ ἀσθενεῖντα)

2. A SHEEP FALLING INTO A PIT ON THE SABBATH.

S. Matthew works up this Logion into the Marcan narrative of the Paralytic healed on the Sabbath; S. Luke into the Fourth Division narratives of the Dropsical Man and the Crooked Woman healed on the Sabbath. We infer that the saying had no proper preface, but each Evangelist saw that it was adapted to some Sabbath day healing and acted accordingly.

(From the Marcan section of THE MAN WITH THE
WITHERED HAND.)

xii. 11 "Ὁ δὲ^u εἶπεν αὐτοῖς
"Τίς^v (ἔσται)^w ἐξ ὑμῶν^x ἄνθρωπος^y ὃς ἔξει^z πρὸς βασιλιν^{aa},
καὶ ἐὰν^{ab} ἐμπόσῃ^{ac} τοῦτο^{ad} τοῖς σάββασιν^{ae} εἰς βόθυνον,
οὐχὶ κρατήσῃ^{af} αὐτὸ καὶ ἐγείρῃ^{ag};
12 πόσῃ^{ah} ὅν διαφέρει^{ai} ἄνθρωπος^{aj} προβάτου.
ὥστε ἔξεστιν τοῖς σάββασιν^{ak} καλῶς ποιῶν^{al}.
1 (ss omit) 2 (D^u ἰσχυροὶ) 3 (C II omit (D II ss ἔστω)
4 (D ἐν ὑμῶν) 5 (2 II omit) 6 (D II ss ἐχει) 7 (II ss omit)
8 (D I omit) 9 (N πέσῃ) 10 (D II omit) 11 (D I κρατεῖ,
N II κρατήσας... καὶ) 12 (C D I ἐγείρει) 13 (D + τοῦ)
14 (B σαββάτοις)

(From THE DISCOURSE AT A PHARISEE'S DINNER
TABLE.)

xiv. 5 Καὶ^u πρὸς αὐτοὺς^v εἶπεν^w †
"Τίνος^x ὑμῶν υἱός^y ἢ βοῦς^z
εἰς φρέαρ πεσεῖται^{aa},
καὶ οὐκ εὐθέως^{ab} ἀνασπάσει αὐτὸν^{ac} ἐν^{ad} ἡμέρᾳ τοῦ^{ae} †
σαββάτου^{af};"
[ὅ^{ag} καὶ οὐκ ἔχουσιν ἀναποκριθῆναι^{ah} πρὸς ταῦτα.]
Compare (from THE CROOKED WOMAN HEALED)
xiii. 15 Ἀπεκρίθη δὲ^u αὐτῷ ὁ κύριος^v καὶ εἶπεν^w "Ὑπο-
κριταί^x, ἕκαστος ὑμῶν^y τῷ σαββάτῳ^z οὐ λύει τὸν βόυν
αὐτοῦ^{aa} ἢ^{ab} τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων^{ac} ποτίζει^{ad};
1 (N I + ἀποκριθεῖς) 2 (N ἰσχυροὶ) 3 (D + ἐξ) 4 (N II ε^u
δοι, ε^u + ἡ βοῦς, D πρὸς βασιλιν) 5 (D ἐν περ.) 6 (ε^u omits)
7 (D τῇ, 2 II omit) 8 (I omits) 9 (D οἱ δὲ οὐκ ἀπεκρίθησαν,
A II ss + αὐτῷ) 10 (A I ὄν, ss omit) 11 (D^u ss Ἰησοῦς)
12 (D I ss Ὑποκριταί) 13 (N ἰσχυροὶ) 14 (D καὶ) 15 D
ἀπαγαγὼν

^a LXX. Mal. i. 11, διότι ἀπ' ἀνατολῶν ἥλιος καὶ ὡς δυσμῶν τὸ ὄνομα μὲν δεδόξασται ἐν τοῖς ἔθνεσιν. Isai. lix. 19, καὶ φοβηθήσονται οἱ ἀπὸ δυσμῶν τὸ ὄνομα Κυρίου, καὶ οἱ ἀπ' ἀνατολῶν ἥλιος τὸ ὄνομα τὸ ἐνδοξόν.

^b This phrase occurs in Matt. viii. 12, xxii. 13, xxv. 30.

^c This refrain occurs in Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

^d This refrain occurs in Matt. xix. 30 = Mark x. 31; Matt. xx. 16; Luke xiii. 30.

3. BLIND LEADERS OF THE BLIND.

S. Matthew inserts this *Logion* in the midst of the Marcan section about Eating with unwashed hands. In his edition it is conflated with another *Logion* and with some editorial connecting links. S. Luke puts it into the Sermon on the Mount [Plain]. We infer that neither Evangelist had any real knowledge of the occasion on which our Lord spoke it.

(From the Marcan section of EATING WITH UNWASHED HANDS.)

xv. 12 Τότε προσελθόντες¹ οἱ μαθηταὶ² λέγουσιν³ αὐτῷ
 "Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδα-
 λίσθησαν;" 13 ὁ δὲ ἀποκριθεὶς εἶπεν "Πᾶσα φυτεία ἣν
 οὐκ ἐφύτευσεν ὁ πατὴρ μου ὁ οὐράνιος ἐκριζωθήσεται.
 14 ἄφετε αὐτούς⁴. "τυφλοὶ εἰσιν ὁδηγοί⁵."
 τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ⁶,
 ἀμφότεροι εἰς βόθυνον⁷ πεσοῦνται⁸."

1 (F 211+αὐτῷ) 2 (Ollas+αὐτοῦ) 3 (Noll εἶπαν)
 4 (D τοὺς τυφλοῦς) 5 (Nol^s ὁδηγοὶ εἰσιν, Nol τυφλοὶ,
 Cll^s+τυφλῶν 6 (D *ὁδαγῇ) 7 (D βόθυνον) 8 (D ἐπεσε.,
 as shall fall with him)

(From THE SERMON ON THE MOUNT [PLAIN].)

vi. 39 [Εἶπεν¹ δὲ καὶ παραβολὰν αὐτοῖς]
 "Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν²;
 οὐχί³ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται⁴;"

1 (Dll *Ελεγε) 2 (D ὁδαγεῖν) 3 (N οὐκ) 4 (Noll
 πεσοῦνται)

4. FAITH LIKE A GRAIN OF MUSTARD SEED.

This *Logion* is inserted by SS. Mark and Matthew into the narrative of the Cursing of the barren fig-tree, but S. Matthew also appends it to the Marcan section of the Demoniac boy at the mount of Transfiguration, making it serve as our Lord's answer to the question of the disciples "Why could not we cast it out?" S. Luke is not acquainted with either of the above connexions, but strings together four disconnected *Logia* without attempting to work them, as usual, into a conflation, but with the mere prefix of an editorial note.

The change of the mountain into a tree may have been made in a mountainless country, cf. Luke vi. 47. S. Paul agrees with SS. Matthew and Mark against S. Luke in 1 Cor. xiii. 2, καὶ ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθίστανειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

(From the Marcan section of THE DEMONIAIC BOY.)

xvii. 20 Ὁ δὲ λέγει¹ αὐτοῖς "Διὰ τὴν ὀλιγοπιστίαν² ὑμῶν
 ἀμὴν γὰρ λέγω ὑμῖν³,
 ἐὰν ἔχητε πίστιν ὡς κόκκον⁴ σινάπεως,
 ἐράτε τῷ ὄρει τούτῳ
 'Μετάβα⁵ ἐνθεν⁶ ἐκεῖ⁷,
 καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν⁸."

1 (Oll εἶπεν) 2 (ODll ἀπιστίαν) 3 (C+στι) 4 (D
 κόκκος) 5 (OD -βηθι) 6 (C ἐντεῦθεν) 7 (2ll omit)
 8 (ODll+21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσερχῇ
 καὶ νηστείῃ)

(One of four disconnected *Logia*.)

xvii. 5 [Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ "Πρόσθετε ἡμῖν πίστιν."
 6 *εἶπεν δὲ ὁ κύριος¹]
 "Εἰ ἔχετε² πίστιν ὡς κόκκον σινάπεως,
 ἐλέγετε ἅν³ τῇ σικαμίνῳ (ταύτῃ)⁴
 "Ἐκριζώθητι καὶ⁵ φυτεύθητι⁶ ἐν τῇ θαλάσῳ⁷."
 καὶ ὑπήκουσεν ἅν ὑμῖν⁸."

1 (Dll ὁ δὲ εἶπεν αὐτοῖς) 2 (Dll εἴχετε) 3 (D+τῷ ὄρει
 τούτῳ *Μετάβα ἐντεῦθεν ἐκεῖ⁹ καὶ μετάβαινον, καὶ) 4 (NDl
 omit 5 (D omits) 6 (Dll μεταφ., 1 omits καὶ φ.)
 7 (Dll εἰς τὴν θάλασσαν, 2ll omit)

(For a doublet and S. Mark's parallel see I. § 37 c.)

5. WOE TO HIM THROUGH WHOM OCCASION FOR STUMBLING COMETH.

S. Luke prefixes this, S. Matthew affixes it, to the Marcan saying about being 'drowned in the depths of the sea with a millstone round your neck.' We infer that the connecting link is the word σκανδαλίζω in S. Mark with the noun σκάνδαλον here. The false metaphor of a trap 'coming' is faithfully preserved in both Gospels.

(From the Marcan section of CAUSING SCANDALS.)

xviii. 7 "Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων¹. ἀνάγκη
 γὰρ² ἐλθεῖν τὰ σκάνδαλα, πλὴν³ οὐαὶ τῷ ἀνθρώπῳ⁴ δι' οὗ
 τὸ σκάνδαλον ἔρχεται."

1 (as+which are coming) 2 (NDll+έστιν) 3 (D †+δε)
 4 (Bll+ἐκείνῳ)

(One of four disconnected *Logia*.)

xviii. 1 [Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ¹] "'Ανένδεκτόν
 ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ² δι' οὗ
 ἔρχεται."

1 (1 omits) 2 (All οὐαὶ δέ)

¹ Of. Rom. ii. 19, πέποιθός τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν.

S. MATTHEW.

S. LUKE.

6. IF THY BROTHER SIN, HOW TO TREAT HIM.

The phrase *προσέχετε ἑαυτοῖς* occurs in Luke xii. 1, xvii. 8, xxi. 34, Acts v. 35, xx. 28, but not in any other N.T. author.

The *Logia* here are much altered in wording and are put in entirely different contexts. In S. Matthew especially there seems to be much editorial change.

(Appended to the parable of *THE LOST SHEEP*.)

xviii. 15 "Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὑπάγε· ἐλεῖξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου· εἰς σου ἀκούσῃ, ἐκέρδης· τὸν ἀδελφόν σου."

(Introduction to the parable of *THE UNMERCIFUL SERVANT*.)

xviii. 21 Τότε προσελθὼν δὲ Πέτρος εἶπεν (αὐτῷ)· "Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;" 22 λέγει αὐτῷ ὁ Ἰησοῦς "Ὅχι ἑπτὰ σοι· ἕως ἑπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτὰ."

1 (D 11 s + eis se) 2 (ss omit, 11 + et) 3 (s omits)
4 (D s - sei) 5 (D omits) 6 (K s omit) 7 (ss omit)
8 (D ἑπτάκις, ss † + ἐπτά)

(One of four disconnected *Logia*.)

xvii. 3 "[Προσέχετε ἑαυτοῖς.] εἰς ἁμαρτήῃ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, [καὶ εἰς μετανοήσῃ ἀφ' αὐτοῦ]"

4 καὶ εἰς ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ· εἰς σὺ καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὺ· λέγων 'Μετανοή·' ἀφήσεις αὐτῷ."

1 (D ἁμαρτήσῃ, D 11 + eis se) 2 (K ἁμαρτή) 3 (2 11 s omit)
4 (D + τὸ, A 1 + εἰς) 5 (A 11 + τῆς ἡμέρας) 6 (3 11 omit)
7 (D s - ἥσω) 8 (D 11 s ἀφ' αὐτοῦ)

7. "YE SHALL SIT ON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL."

S. Matthew inserts this *Logion* into the midst of the Marcan section "Behold, we have forsaken all and followed thee," but S. Luke conflates it into the discourse at the last Supper. For the Jewish idea of a banquet to represent the future life, cf. Luke xiii. 29, xiv. 15, and the parable of the Great Supper.

(From the Marcan section of *THE REWARDS OF DISCIPLESHIP*.)

xix. (ss) "Ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,

καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ."

1 (OD καθίσεσθε) 2 (KD αὐτοὶ) 3 (D δεκάδυο) 4 (D omits)

(From *THE DISPUTE FOR PRECEDENCE*.)

xxii. 28 "Ὑμεῖς δὲ ἐστέ οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου, καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα ἔσθῃτε καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ."

1 (D † Καὶ ὑμεῖς ἡγήσθητε ἐν τῇ διακονίᾳ μου, ὡς ὁ διακονῶν)
2 (D 1 omit) 3 (K - ἡγε) 4 (ss + τίθη με) 5 (D 2 11 s omit)
6 (K 11 καθήσεσθε (D καθίσεσθε)) 7 (D 11 ss + δώδεκα)
8 (D θρόνοι) 9 (D omits)

8. WHERE THE CARCASS IS, THERE THE VULTURES WILL GATHER.

derel seems to stand for γῦρε; as in Micah i. 16.

(From the discourse on *THE LAST DAYS*.)

xxiv. 28 "Ὅπου ἂν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί."

1 (K + Πῶ, X 11 + γάρ) 2 (N 11 σώμα) 3 (1 + et)

(From a discourse about *THE LAST DAYS*.)

xvii. 37 "Καὶ ἀποκριθέντες ἔλεγον αὐτῷ· "Πῶ, κύριε;" ὁ δὲ εἶπεν αὐτοῖς·"

"Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται." †

1 (2 11 omit) 2 (3 11 Respondentes autem, ss omit)
3 (D omits) 4 (1 dixit) 5 (E 1 πτώμα) 6 (D s 11 omit)
7 (D συναχ.)

FOURTH DIVISION.

S. MATTHEW.

THE ACTS.

9. THE DEATH OF JUDAS ISCARIOT.

S. Matthew makes Judas fling thirty shekels into the sanctuary beyond the veil and then hang himself. S. Luke says nothing about suicide. Judas fell flat upon his face, cracked asunder with a loud noise and all his inwards were poured forth. The cause of death is not explained. The description is merely horrible. S. Matthew says that after Judas's death the chief priests bought a field for a cemetery with the thirty shekels; S. Luke says that Judas bought the field for his own enjoyment before his death. S. Matthew says that the field was called the Bloody Field because it was bought with blood money; S. Luke, because it was stained with Judas's blood.

Plainly we have discrepant traditions here. There was a field and it was called the Bloody Field, but who bought it and why it was so named was not certain, nor can we now settle the point. On the difficulty about the price paid for it, see Mark xiv. 11 note.

xxvii. 3 Τότε ἰδὼν Ἰούδας ὁ παραδούς¹ αὐτὸν ὅτι κατε-
 κρίθη μεταμεληθεὶς² ἔστραψεν³ τὰ τριάκοντα ἀργύρια τοῖς
 ἀρχιερεῦσιν καὶ πρεσβυτέροις⁴ λέγων “Ἡμάρτον παρα-
 δούς αἷμα δίκαιον⁵.” οἱ δὲ εἶπαν “Τί πρὸς ἡμᾶς; σὺ
 ὄψῃ.”⁶ καὶ ῥίψας τὰ ἀργύρια⁷ εἰς τὸν ναὸν⁸ ἀνεχώρησεν⁹,
 καὶ ἀπελθὼν ἀπήγγεστο. 6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ
 ἀργύρια εἶπαν “Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορ-
 βανῶν¹⁰, ἐπεὶ τιμὴ αἱματός ἐστιν.”¹¹ 7 συμβούλιον δὲ
 λαβόντες ᾤκνησαν¹² ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Καραμῑῶς εἰς
 ταφὴν τοῖς ξένοις. 8 διὰ τοῦτο¹³ ὁ ἀγρὸς ἐκεῖνος¹⁴ Ἀγρὸς
 Αἱματος ἕως τῆς σήμερον.

Acts i. 18, 19.

[18 Οὗτος μὲν ὅν ἐκτίσαστο χωρίον ἐκ μισθοῦ τῆς ἀδικίας¹, καὶ
 πρηγνῆς² αὐτοῦ γενόμενος ἐλάκησεν μέσσοις, καὶ ἐσχέθη πάντα τὰ
 σπλάγχνα³ αὐτοῦ. 19 καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοι-
 κοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ⁴ διαλέκτῳ
 αὐτῶν Ἀκeldαμάχ⁵, τοῦτ' ἐστὶν Χωρίον Αἱματος.]

1 (D + αὐτοῦ) 2 (KO *πρηγνῆ) 3 (C *σπλάγχνα)
 4 (KD + δ) 5 (C + ἰδιῶ) 6 (N' Δχελ. D -δαμῑχ, C -δαμῑ)

(For vv. 9, 10, see § 63.)

1 KO παραδίδους 2 (N μετεμελήθη καὶ) 3 (Oll ἀπ-)
 4 KBO ἀδψων 5 (N + τριάκοντα) 6 (Oll ἐν τῷ ναῷ)
 7 (C ἀπεσχ.) 8 (Bll Κορβῶν) 9 (ll + Acheldemach, quod
 est)

(2) FRAGMENTS PECULIAR TO S. MATTHEW.

(a) HISTORICAL

10. THE GENEALOGY^a.

The Biblical part of this Genealogy is probably taken direct from the book of Chronicles, which was the great storehouse for literature of this kind, but it rests also on Ruth iv. 18 ff., Genesis xxxviii. 16 ff., 2 Sam. xii. 24 and many other passages of the O.T.

The Genealogy bears traces of having been prepared to be learned by heart, for it contains many devices to assist the memory. A certain number of words are enclosed in square brackets as editorial additions, unnecessary to the true purpose, yet providing resting-places for the weary memory by dwelling on something of special interest. The division into three groups with fourteen names in each group, together with the concluding note which draws attention to this fact, is a notable help in memoriter repetition.

There are some peculiarities to be noticed: (1) Ἐσράμ for ἡγλη, (2) Ἰωβῆδ for ἡγλη, (3) Ἀδάφ for ΝΔφ, (4) Ἀμῑς for ἡΔφ. These are slips of memory. The following are more serious. (5) Ὁφείδ is an error of the LXX. for Ὁχοφείδ (=Abaziah), the first two letters having been omitted by a clerical oversight. But Ὁφείδ frequently stands for Uziah in the LXX. (as in Isaiah i. 1). Elsewhere Uziah is called Azariah. This double confusion has led to the omission of three generations. (6) Jehoiakim son of Josiah is confused with Jehoiachin of the next generation. In Hebrew these names are much alike: in Greek they are quite different. The mistake therefore dates from the Hebrew original. There ought to have been at least eighteen names in the second division.

Shealtiel and Zerubbabel are the last Biblical names. After that everything rests on uncertain tradition, which we can only test by arithmetic and by comparison with S. Luke.

It must be admitted that the Genealogy is not one that would satisfy a modern herald. But the most serious difficulty about it is not noticed by harmonists. We are assured by it that in the royal David's line father was succeeded by son without fail for at least twenty generations. This is quite contrary to experience. In the kings of England the direct succession is never maintained for more than four generations. The Editor has too readily accepted the Hebrew "his son,"

^a Papias adds πρὸς τοὺς ἐπὶ τοσοῦτον τὴν σάρκα, ὥστε μηδέ, ἐκείνους ἀμῑα βῆδωσι διέρχεται, ἐκείνων δὲνασθαι διαλεῖν.

^b In Cod. D the harmonists went so far as to cancel S. Luke's Genealogy over that portion of it which is also found in S. Matthew, and to substitute for it S. Matthew's list of names, but in the inverted order which S. Luke gives.

A succession of persons participating in a 'national discipline wh. flows consummately'.
 The discipline of Faith?

ANONYMOUS FRAGMENTS. Matt. XXVII. 3—8, I. 1—8.

S. MATTHEW.

I. CHRONICLES.

which often means no more than 'his heir.' For example, Hezekiah cannot have been the son of Ahas unless we are to set aside the dates which are given us in the O.T. Ahas burnt his son and was succeeded by his brother, or cousin, or other relative. Probably there are many other examples of this.

A study of the Genealogies teaches us not to worship the letter of Scripture. "The letter killeth; the Spirit giveth life." Of the differences between S. Matthew's genealogy and S. Luke's we shall speak hereafter. We have no reason to doubt that these genealogies were the best work of the kind which that age could produce and that they were carefully done, but we must not demand more. They seem to have been, as we should expect, the work of Hebrew Christians, probably of Ebionites who held that our Lord was the son of Joseph.

10. A. Preface to the Genealogy.

i. = Βίβλος γενέσεως Ἰησοῦ Χριστοῦ
 υιοῦ Δαυεὶδ υιοῦ Ἀβραάμ^d.

(Names or parts of names which are not found in S. Luke's genealogy (V. § 14) are printed in thick type.)

10. B. First Division: fourteen Generations.

1 Chronicles i. 34—iii. 19.

(Common
 O.T. form)

i. = Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, (1) (1)
 Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, (3)
 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν (4)
 [καὶ τοὺς ἀδελφοὺς αὐτοῦ],
 3 Ἰούδας δὲ ἐγέννησεν τὸν Φάρες (5)
 [καὶ τὸν Ζάρα^e ἐκ τῆς Θαμάρ]^f,
 Φάρες δὲ ἐγέννησεν τὸν Ἑσρών, (6)
 Ἑσρὼν δὲ ἐγέννησεν τὸν Ἀράμ, (7)
 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, (8)
 Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, (9)
 Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, (10)
 5 Σαλμών δὲ ἐγέννησεν τὸν Βόες^g [ἐκ τῆς Ῥαχάβ^h], (11)
 Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδⁱ [ἐκ τῆς Ῥαῦθ], (12)
 Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί, (13)
 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ [τὸν βασιλέα]. (14)

1 (N1 Ἰσάκ) 2 (N11 omit, as omit throughout vv. 2—16)
 8 (B Ζάρε) 4 (I omits) 5 (I Ἑσρων) 6 (N †-δάμ)
 7 (as Sala) 8 (C Βόες, E11 Βόες) 9 (I †-Pacham)
 10 (11 Obeth or Obed)

34 Καὶ ἐγέννησεν Ἀβραὰμ τὸν Ἰσαάκ. Abraham
 καὶ υἱοὶ Ἰσαάκ Ἰακώβ καὶ Ἡσαΐ. Isaac
 ii. = Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ... Jacob
 Ἰουδά..... Judah
 4 καὶ Θαμάρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν
 Φάρες καὶ τὸν Ζάρα. Pharez
 5 υἱοὶ Φάρες Ἀσρὼν καὶ Ἰεμουήλ. Hesron
 9 καὶ υἱοὶ Ἑσερὼν...δ Ῥάμ καὶ... Ἀράμ. Ram
 10 καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμιναδάβ, Amminadab
 καὶ Ἀμιναδάβ ἐγέννησεν τὸν Ναασσών... Nahshon
 11 καὶ Ναασσών ἐγέννησεν τὸν Σαλμών, Salma
 καὶ Σαλμών ἐγέννησεν τὸν Βόος. Boaz
 12 καὶ Βόος ἐγέννησεν τὸν Ὀβήδ, Obed
 καὶ Ὀβήδ ἐγέννησεν τὸν Ἰεσσαί, Jesse
 13 καὶ Ἰεσσαί ἐγέννησεν... 15 Δαυεὶδ. David

10. C. Second Division: fourteen Generations.

i. (6) Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομὼν^a (15)
 [ἐκ τῆς τοῦ Οὐρίας],
 7 Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ, (16)
 Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά^b, (17)
 Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ^c, (18)
 8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ^d, (19)
 Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, (20)
 Ἰωράμ δὲ ἐγέννησεν * * *
 * * * * *
 * * * * *
 * * * τὸν Ὀζιάν, (21)

1 (I omits, O11 + δ βασιλεὺς) 2 (N Σολομών, 11 Salomonem)
 8 (I Salamon) 4 (D in Luke 1 Ἀβιοὺδ, 11 Abiu or Abiuth)
 5 (N1 Ἀβιάς) 6 (E11 as Ἀσά) 7 (C -φά, D in Luke -δ)
 8 (8* † + Ahasia; Ahasia begat Joash; Joash begat Amasia;
 Amasia begat, D in Luke also gives these names)

iii. = Υἱοὶ Δαυεὶδ..... 5 Σαλωμών. Solomon
 10 υἱοὶ Σαλωμών Ῥοβοάμ, Rehoboam
 Ἀβιὰ υἱὸς αὐτοῦ, Abijah
 Ἀσά υἱὸς αὐτοῦ, Asa
 Ἰωσαφάτ υἱὸς αὐτοῦ, Jehoshaphat
 11 Ἰωράμ υἱὸς αὐτοῦ, Jehoram
 Ὀζιὰ υἱὸς αὐτοῦ (error for Ὀχοζιὰ), Ahaziah
 Ἰωὰς υἱὸς αὐτοῦ, Joash
 12 Ἀμασίας υἱὸς αὐτοῦ, Amasiah
 Ἀζαριά υἱὸς αὐτοῦ (variant for Ὀζιὰ) Uziah

* Rom. i. 1, Ἰησοῦ Χριστοῦ....8 τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα. Cf. 2 Tim. ii. 8; John vii. 42.
^d Heb. ii. 16, σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

S. MATTHEW.

- i. 9 'Οζίας δὲ ἐγέννησεν τὸν 'Ιωαβὰμ, (22)
 'Ιωαβὰμ δὲ ἐγέννησεν τὸν 'Αχὰς, (23)
 'Αχὰς δὲ ἐγέννησεν τὸν 'Εζεκίαν, (24)
 10 'Εζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, (25)
 Μανασσῆ δὲ ἐγέννησεν τὸν 'Αμὼς, (26)
 'Αμὼς δὲ ἐγέννησεν τὸν 'Ιωσειαν, (27)
 11 'Ιωσειας δὲ ἐγέννησεν * * *
 * * * τὸν 'Ιεχονίαν (28)
 [καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
 9 (B⁸ 'Αχὰς) 10 (B 'Αχὰς) 11 (B * Μανασσῆ)
 12 ('Αμὼν) 18 (B¹² + Jehoiakim; Jehoiakim begat)

I. CHRONICLES.

- iii. (12) 'Ιωαβὰν υἱὸς αὐτοῦ, Jotham
 13 'Αχὰς υἱὸς αὐτοῦ, Ahas
 'Εζεκίας υἱὸς αὐτοῦ, Hezekiah
 Μανασσῆς υἱὸς αὐτοῦ, Manasseh
 14 'Αμὼν υἱὸς αὐτοῦ, Amon
 'Ιωσειὰ υἱὸς αὐτοῦ, Josiah
 15 καὶ υἱοὶ 'Ιωσειὰ... ὁ δεῦτερος 'Ιωακίμ, Jehoiakim
 16 καὶ υἱοὶ 'Ιωακίμ 'Ιεχονίας υἱὸς αὐτοῦ..... Jehoiachin

10. D. Third Division: thirteen ¶ Generations.

- i. 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος]
 'Ιεχονίας ἐγέννησεν τὸν Σαλαθιήλ, (29)
 Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ, (30)
 13 Ζοροβάβελ δὲ ἐγέννησεν τὸν 'Αβιοὺδ, (31)
 'Αβιοὺδ δὲ ἐγέννησεν τὸν 'Ελιακίμ, (32)
 'Ελιακίμ δὲ ἐγέννησεν τὸν 'Αζόρ, (33)
 14 'Αζόρ δὲ ἐγέννησεν τὸν Σαδὼκ, (34)
 Σαδὼκ δὲ ἐγέννησεν τὸν 'Αχείμ, (35)
 'Αχείμ δὲ ἐγέννησεν τὸν 'Ελιοὺδ, (36)
 15 'Ελιοὺδ δὲ ἐγέννησεν τὸν 'Ελειαζάρ, (37)
 'Ελειαζάρ δὲ ἐγέννησεν τὸν Μαθθάν, (38)
 Μαθθάν δὲ ἐγέννησεν τὸν 'Ιακώβ, (39)
 16 'Ιακώβ δὲ ἐγέννησεν τὸν 'Ιωσήφ τὸν ἀνδρα Μαρίας, (40)
 ἐξ ἧς ἐγεννήθη 'Ιησοῦς ὁ λεγόμενος Χριστός. (41)
 1 (B γωνῆ) 2 (B1 Ζελαθ., as Shealtiel) 3 (B -ούτ,
 11 -υθ) 4 (B11 Σαδὼκ) 5 (D in Luke as 'Αχελ) 6 (B -ούτ,
 1 -υθ, 1 -υμ) 7 (B -ούτ, 1 -υθ, 211 -υμ) 8 (B10 Μαθθάν)
 9 (211 s^o omit) 10 (11 oui desponsata virgo (1 omits virgo)
 Maria genuit (or peperit) &c., s^o Joseph, to whom was espoused
 Mary the virgin, begat Jesus &c.)

- iii. 17 Σαλαθιήλ υἱὸς αὐτοῦ, Shealtiel
 19 καὶ υἱοὶ Σαλαθιήλ Ζοροβάβελ..... Zerubbabel

There are many indications that S. Matthew's Gospel was not merely the product of oral teaching, but was written to be committed to memory. Not the least of these are the editorial notes in the Genealogy, which are clearly aids to the memory. So too is the division into three groups of fourteen generations.

10. E. Editorial Conclusion.

[i. 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ 'Αβραὰμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.]

1 (11 + omnes itaque generationes ab Abraham usque in (or ad) adventum Iesu Christi generationes sunt XLII)

¶ One line seems to have been lost from the third Division.

11. THE BETROTHAL OF MARY TO JOSEPH.

Six inspired dreams are narrated in S. Matthew, always with the formula κατ' ὄναρ, three times with the addition of "an angel of Jehovah." Five of these dreams occur in these first two chapters, one (that of Pilate's wife) in the 27th chapter. There is nothing exactly like them elsewhere in N.T.

Visions are found and angels. Practically the same thing may be intended, but it is not expressed in the same way. Identity of authorship seems to be indicated. The same person probably contributed the whole of these two chapters and also the remarkable information about Pilate's wife.

The Hebrew ΠΝΥ, "And she shall call" may be pointed ΠΝΥ "And thou shalt call."

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The meaning of v. 25 seems clear if only we could approach the subject without prepossessions, but it has been keenly debated in the Church. For opposite views of it see Lightfoot's essay on the 'Brethren of our Lord' in his Commentary on Galatians, and Mayor in his Commentary on S. James.

i. 18 Τοῦ δὲ Ἰησοῦ (Ἰησοῦ) ἡ γένεσις οὕτως ἦν. Μνηστευθεὶς τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θύλων αὐτὴν δειγματίσαι, ἐβουλήθη λάβρα ἀπολῦσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου ἐστιν ἅγιον. 21 τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. [22 Τοῦτο δὲ ὢν γέγονεν ὡς πληρωθῆναι τὸ ρηθὲν ἐν Κυρίῳ διὰ τοῦ προφήτου λέγοντος 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. 24 Ἐγερθεὶς δὲ (δ) Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ. 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως (οὐ) ἔτεκεν υἱόν. καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.]

1 NO Ἰησοῦ Χριστοῦ, 11 ss omit Ἰησοῦ 2 (E1+γὰρ) 3 (1 omits) 4 (NO παραδ.) 5 NOD Μαρίας 6 (ss+to thee) 7 (L1 -σε) 8 (N? omits) 9 (ss the world) 10 (ss omit) 11 (D11 ss+Hailou) 12 (D* καλέσεις) 13 (D Δευ.) 14 N omits 15 (ss Mary) 16 (D11 ἔγνω) 17 B omits 18 (ss omits) 19 (CD+τὸν, ss+to him) 20 (CD11+αὐτῇ τὸν πρωτότοκον, 1+unigenitum) 21 (ss and she called)

12. THE WISE MEN FROM THE EAST.

Here only (8) is Ἱεροσόλυμα treated as feminine singular. Elsewhere it is a neuter plural. Beside it exists the indeclinable Ἱερουσαλήμ.

The quotation from Micah does not come from the LXX. (in which ἐξ οὗ probably=ἐκ σοῦ as often in MSS.). The Hebrew reads "And thou, Bethlehem Ephrathah, art too small to be among the thousands of Judah; from thee shall One come forth for Me to be a ruler in Israel." The LXX. reads "And thou, Bethlehem [house of] Ephrathah, art one of a few to be amongst the thousands of Judah, &c." Our Gospel, probably reproducing some Palestinian Midrash, gives "land of Judah" instead of the unintelligible "Ephrathah," inserts the negative οὐδαμῶς and points 'רָאָה "thousands" as 'רָאָה "leaders." To insert a negative, when the sense seemed to require it, was regarded as quite legitimate in ancient exegesis, and was frequently done, though we cannot allow it.

Kepler's idea that 'the star' was not a luminous body moving in the earth's atmosphere, but a new star combined with a conjunction of the planets Jupiter, Venus and Mars in

* LXX. Is. vii. 14, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέξεται υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

^b Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλῆρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱόν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ἐν νόμῳ. Cf. Rom. vii. 8; Phil. ii. 7; 1 Tim. i. 16, iii. 16; Heb. ii. 14.

* LXX. Micah v. 2, Καὶ σὺ, Βηθλέεμ οἶκος Ἐφράθα, δόλιγος ἐστὶς εἰς τοὺς αἰῶνες ἐν χιλισίν Ἰούδα, ἐξ οὗ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἀρχόντα τοῦ Ἰσραὴλ.

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the sign *pisces* which signified Judaea, the whole being interpreted by the Chaldean astrologers according to the rules of their art, has been too hastily set aside on the ground that the language does not express that idea. But surely we have no right to look for mathematical precision of language in such a case. The narrator tells the story in his own words, according to his own crude ideas. The duty of the exegete is to discover what objective reality lay beneath the words. To sweep the whole thing away as mythical is unscientific. We may not perhaps attach as much historical veracity to every detail in these two chapters, as we do to the body of the Gospel. The events are further removed and the narrator is unknown to us. But we have no grounds for rejecting them without examination from *a priori* prejudices.

ii. 1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἠλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐκυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται. 5 οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλέεμ τῆς Ἰουδαίας. οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

6 Καὶ σὺ, Βηθλέεμ γῆ Ἰούδα,

οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα.

7 Ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,

ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ.

7 Τότε Ἡρῴδης λάβρα καλέσας τοὺς μάγους ἠκρόβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου ἐπὶ δὲ εὗρητε ἀπαγγεῖλαι μοι, ὅπως ἐγὼ ἐλθὼν προσκυνήσω αὐτῷ. 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς, ἕως ἐλθὼν ἐστᾶθαι ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ προσέκυνον αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

1 (211 ss Iudae) 2 (D Ἡρῴδου) 3 (C Ἱερουσαλήμ) 4 (N? ἀστέρας) 5 (D omits) 6 (211 ss Iudae, 1 Iuda) 7 (ss omits) 8 (D11 τῆς Ἰουδαίας, 1 Iudaea, 1 terra Iudeorum) 9 (D1 μὴ, 11 ss? non) 10 (B ἐξ σοῦ, NO τῆς σοῦ, D ἐκ σοῦ) 11 (N omits, C+μοι) 12 (D ποιμαίνει, 1 regat) 13 (D ἀκριβῶς) 14 (D Βηθλέεμ) 15 (D ss+αὐτοῖς) 16 (D εἶπεν) 17 (D ἀπαγγ.) 18 (D ἐξέτασαν) 19 (D11 τοῦ παιδίου) 20 (NO ἀστέρας) 21 (11 εὗρον) 22 (D τὸν παῖδα) 23 (D11 θησαυ.) 24 (D σμύρναν) 25 (N ἐλθόντες)

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13. THE FLIGHT INTO EGYPT.

The tourist in Cairo is taken a pleasant drive to the spot where the Virgin dwelt, is shewn a tree under which she sat and a fount in which she washed the Infant's clothes. It is needless to say that all these sacred sites are mediæval inventions.

It is to be noticed that S. Matthew clearly teaches that our Lord was born before Herod's death: how many months or years before, he does not define. S. Luke, we shall see, appears to teach that our Lord was born after Herod's death.

ii. 13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων "Ἐγερθεὶς παράλαβε τὸ παιδίον¹ καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον² τοῦ ἀπολῆσαι αὐτό³." 14 ὁ δὲ ἐγερθεὶς⁴ παρέλαβε τὸ παιδίον⁵ καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευταίας Ἡρῴδου, [ὅσα πληρωθῇ τὸ ρηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν γιόν μου⁶.]

1 (B + εἰς τὴν χώραν αὐτῶν) 2 B ll ἐφάνη 3 (D τὸν παῖδα) 4 (D αὐτόν) 5 (D διεγ.)

14. THE MURDER OF THE INNOCENTS.

ii. 16 Τότε Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνέειλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ¹ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετούς² καὶ κατωτέρω³, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν⁴ παρὰ τῶν μάγων. [17 Τότε ἐπληρώθη τὸ ρηθὲν⁵ διὰ Ἱερεμίου⁶ τοῦ προφήτου λέγοντος

18 ΦΩΝῆ ἔν Ραμὰ ἠκούσθη,
ἡ κλαυθμὸς καὶ ὁ ἀγρυμὸς πολὺς·
Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἠθέλησεν⁷ παρακληθῆναι ὅτι οὐκ εἰσίν⁸.]

1 (D * Βεθλέεμ) 2 (D ll διετίας) 3 (D ll κάτω) 4 (D ἡκρίβωσεν) 5 (D + ὑπὸ Κυρίου) 6 (D * Ἡραμίον) 7 (D ll + θρήνος καὶ) 8 (D ll ἡθέλησεν)

15. THE RETURN TO NAZARETH.

βασιλεύει is correctly applied to Archelaus, who would by his father's will hold the title of king, until Augustus refused it.

It seems clear that the narrator had no notion that Nazareth was Joseph's residence of old. S. Luke's knowledge about Nazareth is unique and is always to be preferred.

ii. 19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ¹ λέγων "Ἐγερθεὶς² παράλαβε τὸ παιδίον³ καὶ τὴν μητέρα αὐτοῦ

* LXX. Hosea xi. 1, ὅτε νήπιος Ἰσραὴλ καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. (Hebr.)

* LXX. Jer. xxxviii. 15, φωνὴ ἐν Ῥαμὰ ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ· Ῥαχὴλ ἀποκλαίονμένη οὐκ ἠθέλησεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

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καὶ πορεύου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν⁴ ψυχὴν τοῦ παιδίου." 21 ὁ δὲ ἐγερθεὶς⁵ παρέλαβε τὸ παιδίον⁶ καὶ τὴν μητέρα αὐτοῦ καὶ ἐσῆλθεν⁷ εἰς γῆν Ἰσραὴλ 22 ἀκούσας δὲ ὅτι Ἀρχελαὸς⁸ βασιλεύει⁹ τῆς Ἰουδαίας¹⁰ ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη¹¹ ἐκεῖ ἀπελθεῖν¹² χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατέκησεν εἰς πόλιν λεγομένην Ναζαρέτ¹³, [ὅπως πληρωθῇ τὸ ρηθὲν διὰ¹⁴ τῶν προφητῶν¹⁵ ὅτι Ναζωραῖος¹⁶ κληθήσεται.]

1 (D τὸν παῖδα) 2 (D + τὴν) 3 (D διεγ.) 4 (D ll ἦλθεν) 5 (D τὴν) 6 (D Ἀρχι-) 7 (D + ἐπὶ, ll + in) 8 (s^o omits) 9 (D ἡφθθη) 10 (D ll Ναζαρέθ, 1 Nazareth) 11 (D ἐπὶ) 12 (ll singular) 13 (ll Nazareus)

16. THE FAME OF OUR LORD SPREADS ABROAD.

This passage reads like an editorial note and hardly deserves to be regarded as a new contribution.

The mention of the Roman province of Syria is a most noteworthy fact, full of suggestion. Does the author mean that our Lord's fame (or 'teaching') spread to Antioch and the Cilician gates and that all the sick from Damascus and the other cities were brought to him? I trow not. 'Syria' is probably used to designate Palestine only, precisely as S. Luke uses 'Judæa.' From this I infer that the author lived in Alexandria or some other town of the Roman empire. Had he lived in Palestine, he must have used stricter terms.

The frequent use of πάντας when he only means πολλούς is commented on under Mark i. 5.

Decapolis is mentioned in trito-Mark v. 20, vii. 81.

iv. 24 Ἐκάλθη¹ ἡ ἀκοὴ αὐτοῦ εἰς ὅλην² τὴν Συρίαν³ καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποιή-
λαι νόσους καὶ βασάνους⁴ συνεχομένους, ⁵ δαίμονιζομένους⁶ καὶ σελήνιαζομένους καὶ παραλυτικούς⁷, καὶ ἰθεράπευσεν αὐτούς⁸. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

1 (KC ἐξῆλθεν) 2 (K πᾶσαν) 3 (Γ Βλασ συνορίαν) 4 (s^o omits) 5 (K + -ους) 6 (K D ll + καὶ) 7 (K * δαίμονιας.) 8 (s^o omits) 9 (ss + He laid His hand upon each of them and) 10 (D ll ss πάντας) 11 (l omits)

17. TWO BLIND MEN HEALED.

(Placed after THE RAISING OF JAIRUS'S DAUGHTER.)

This narrative demands careful study, because of its numerous affinities with others. The "two blind men" are transferred to Matt. xx. 80, where the other Gospels have only one

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(Bartimæus). The title "Son of David" has been borrowed from the mouth of Bartimæus and has been repeated in Matt. xii. 23, xv. 22, xxi. 9, 15. The question "Do you believe?" reminds us of the father of the demoniac boy (Mark ix. 24). 'Touching their eyes' is a commonplace (p. 108, note) and has been transferred from here into S. Matthew's account of Bartimæus. The phrase "according to your faith be it done unto you" not only reminds us of the refrain "Thy faith hath saved thee," but is almost reproduced in Matt. xv. 28 where the Marcan tradition is deserted for it. The expression "their eyes were opened" is transferred to Bartimæus (xx. 33). Finally the whole concluding sentence with the striking words *ἐνεβριμήθη, ὁρᾷτε, ἐξελεύσιν, διεφύμισαν*, is moulded on trito-Mark i. 43 ff., where the same strict charge is followed by the same defiant disobedience. Can it be that the trito-Mark has borrowed it from this passage?

Some critics would argue that the whole narrative is unhistorical, being a mere cento of other passages, but in truth other passages seem to be affected by it quite as much as it is by them. We are at liberty to suppose that an inexperienced narrator, who had a story to tell, would naturally draw extensively upon his predecessors: but how would it be possible for him to alter the wording of older and well-established narratives? Clearly that is impossible, and we must therefore regard most of the changes as editorial. For only an editor could alter right and left. The assimilations are so numerous and complex that we attribute them partly to conscious, partly to unconscious, mental action during years of oral repetition, and find it very hard to imagine how they could have been made under the rival hypothesis.

ix. 27 Καὶ παρέγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν¹ δύο τυφλοὶ κρᾶζοντες² "καὶ λέγοντες³ "Ἐλέησον ἡμᾶς, υἱὲ Δαυεὶδ." 28 Ἐλθόντι⁴ δὲ⁵ εἰς τὴν οἰκίαν προσήλθαν αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς "Πιστεύετε ὅτι δύναμαι⁶ τοῦτο ποιῆσαι;" λέγουσιν αὐτῷ "Ναί, κύριε." 29 τότε ἤψατο τῶν ὀφθαλμῶν⁷ αὐτῶν λέγων⁸ "Κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν." 30 καὶ ἠνεψύχθησαν⁹ αὐτῶν οἱ ὀφθαλμοί¹⁰. Καὶ ἐνεβριμήθη¹¹ αὐτοῖς ὁ Ἰησοῦς λέγων "Ὁρᾷτε μηδεὶς γινωσκέτω." 31 οἱ δὲ ἐξελεύσιντες διεφύμισαν αὐτὸν ἐν ὁδῷ¹² τῇ γῇ ἐκείνῃ.

1 NO + αὐτῷ 2 (N κραυγᾶς) 3 (O? 2 ll^a omit) 4 B υἱὲ 5 (N εἰσελθ.) 6 (D ll καὶ ἔρχεται... καὶ, N + αὐτῷ) 7 (ND ll + δύο) 8 (N omits) 9 (N ll + ὑμῶν) 10 (D ὁμμάτων) 11 (D l καὶ εἶπεν) 12 (N ἀνεψύχ., O ἠροίχ.) 13 (P + immediately) 14 (OD -μήσατο) 15 (D omits)

¶ Mark x. 48 with parallels; Matt. xii. 23, xv. 22, xxi. 9, 15.

18. THE (BLIND AND) DUMB DEMONIAIC.

Many critics regard these as dittographies, the same event being twice narrated, and some would attribute this to the accident that both sources, S. Mark and the *Logia*, contained the miracle. Under the oral hypothesis it is more probable that the events are distinct, but that they have been assimilated. There is however a doubt about the genuineness of

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ix. 34: if that be spurious, the assimilation is reduced. For further annotation see Mark iii. 22, note.

ix. 34 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ¹ κωφὸν δαιμονιζόμενον² 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ θαύμασαν οἱ ὄχλοι λέγοντες³ "Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ."

34 ([οἱ δὲ Φαρισαῖοι

ἔλεγον

"Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.")⁴

Doublet:

xii. 22 Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν⁵. καὶ ἐθεράπευσεν αὐτόν⁶, ὥστε τὸν κωφὸν⁷ λαλεῖν καὶ βλέπειν⁸. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον "Μήτι⁹ οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ;"

[24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον

"Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια

εἰ μὴ ἐν τῷ Βεεζεβοῦλ¹⁰ ἄρχοντι τῶν δαιμονίων."]

1 (OD ll + ἀνθρωπον) 2 (V l + ετι) 3 (D omits) 4 (N omits, ll + Belzebul or -ut, l + Beelzebub) 5 D ll es omit 6 NO D ll προσπύχθη αὐτῷ δαιμονιζόμενος (= τυφλὸς καὶ) κωφός 7 (N ταύτης) 8 (O + τυφλὸν καὶ) 9 (ll omit, O + καὶ) 10 (ll^a + et audiret) 11 (D^a + ετι) 12 (OD ll es Beelzeboul, ll Belzebul or Beelzebub)

19. SHEEP WITHOUT A SHEPHERD.

(Prefixed to THE MISSION OF THE TWELVE.)

In Mark vi. 34 the trito-Mark appears to have borrowed the concluding clause of this passage.

ix. 36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकुλμένοι καὶ ἐριμμένοι¹ ὥς εἰ² πρόβατα μὴ ἔχοντα ποιμένα³.

1 (D περιμμένοι)

2 (OD ὥς)

20. S. PETER WALKS ON THE WATER.

This narrative and that in § 23 exactly agree with S. Peter's character, as set forth in the Gospels. The phrase *ἐπὶ τὰ ὕδατα* (bis) does not occur elsewhere; *καταποντίζεσθαι* is found only in Matt. xviii. 6 where S. Mark has *βιβληται* and S. Luke *ἐρριπται*; *ἐκτείνας τὴν χεῖρα* is used of our Lord in Matt. viii. 8 and xii. 49; *ἐλιγύπιστος* occurs in Matt. vi. 30 = Luke xii. 28, Matt. viii. 26, xiv. 31, xvi. 8; *ἀσπάζω* is found only in Matt. xxviii. 17.

There is not much thought for the credit of S. Peter in this narrative.

xiv. 28 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ¹ "Κύριε, εἰ σὺ εἶ, κέλευσόν με² ἔλθειν πρὸς σὲ ἐπὶ τὰ ὕδατα." 29 ὁ δὲ εἶπεν "Ἐλθέ." καὶ καταβὰς ἀπὸ τοῦ πλοίου³

1 (D omits, P + Simon)

2 (S ll omit)

3 (P omits)

4 (O μοι) 5 (O + ὁ)

* LXX. Numb. xxvii. 17, "καὶ οὐκ ἔστιν ἡ συναγωγὴ Κυρίου ὥς εἰ πρόβατα οἱ οὐκ ἔστιν ποιμήν."

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xiv. (29) Πέτρος περιπατήσεν ἐπὶ τὰ ὕδατα ἡλθεν² πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἀνέμον³ ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων "Κύριε, σῶσόν με." 31 εὐθέως δὲ ὁ⁴ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ "Ὁλιγόπιστε, εἰς τί ἐδίστασας;"

6 ND II εἰσέλθω (N+ἦλθεν οὖν) 7 (OD II ss+ισχυρόν)
 8 (N εὐθέως) 9 (D omits)

21. MANY HEALINGS OF DIVERS SICK FOLK.

This fragment is probably an editorial note like § 16. The phrase ἐδόξασαν τὸν θεόν [Ἰσραὴλ] is found in Mark ii. 12, but S. Luke gives it eight times, so anxious is he to impress the truth that our Lord did not work miracles by His own power, but simply as God's delegate on earth, by virtue of the ἐντολῆς. With 81 compare Mark vii. 37.

xv. 29 [Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς ἦλθεν¹ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,] καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί² ἔχοντες μεθ' ἑαυτῶν χωλοὺς, κυλλοὺς, τυφλοὺς, κωφοὺς³, καὶ ἑτέρους πολλοὺς, καὶ ἔριψαν αὐτοὺς⁴ παρὰ τοὺς πόδας αὐτοῦ⁵, καὶ ἐθεράπευσεν αὐτούς⁶. 31 ὥστε τὸν ὄχλον⁷ θαυμάσαι βλέποντας⁸ κωφοὺς λαλοῦντας⁹ καὶ¹⁰ χωλοὺς περιπατοῦντας καὶ¹¹ τυφλοὺς βλέποντας¹². καὶ ἐδόξασαν¹³ τὸν θεόν Ἰσραὴλ.

1 (II + iterum) 2 (II omit) 3 (D II omit) 4 (D I πρὸς)
 5 (O τὰ πόδας, O II τοῦ Ἰησοῦ) 6 (O αὐτοῖς, D II + πάντας)
 7 B II τοὺς ὄχλους 8 B ἀκούοντας, (D + καὶ) κυλλοὺς ὑγιεῖς
 9 (D + τοὺς) 10 (I omits) 11 N II ἐδόξαζον

22. THE COIN IN THE FISH'S MOUTH.

It is not said that S. Peter obeyed, but the narrator hardly can have intended to suggest a doubt. Many persons however have felt a difficulty about this narrative. Bishop Westcott indeed classed this amongst the "Miracles of Providence" as though there were nothing miraculous about it except that it happened at the moment predicted. But is that true? A bright piece of tin makes an excellent bait for cod and other fish, which greedily snap at a coin. But as soon as they discover their mistake they must surely eject it. It would be strange to hook a fish while it held the coin in its mouth. It is not for us to argue that He who refused to turn stones into bread to supply His own need, would never have resorted to this unusual way of procuring a stater, still less are we entitled with Blaes to omit the words "when thou hast opened its mouth" and alter εὐρήσεις into εὐρήσει 'it will fetch,' making S. Peter sell the fish for the stater. But we may point out that this incident is not narrated by S. Peter himself, but by an unknown contributor. We cannot attach to it the highest historical attestation.

A stater is a trifle (about three pence) more than a shekel. The Temple tax was half a shekel for every full grown male Israelite, who however did not pay half a shekel but half a stater (two drachmas). The difference, amounting to about three half pence, was given as a perquisite to the chief priests, who collected the tax all over the world. The tax was compulsory on all Jews in Judaea, voluntary on Jews of the dispersion or Galileans.

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Our Lord's question means 'Does the Emperor of Rome collect taxes from his own subjects or from conquered nations?' It was notorious that Roman citizens were in those days exempt. Therefore, our Lord argues, a compulsory Church-rate is indefensible. Churches should be supported by voluntary offerings.

xvii. 24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ¹ προσῆλθον οἱ τὰ δίδραγμα² λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν "Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ³ δίδραγμα;" 25 λέγει "Ναί." καὶ ἐλθόντα⁴ εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων "Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων⁵ λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;" 26 εἰπόντος δὲ⁶ "Ἀπὸ τῶν ἀλλοτρίων," εἶφη αὐτῷ ὁ Ἰησοῦς "Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί⁷. 27 ἵνα δὲ μὴ σκανδαλισώμεν⁸ αὐτούς, πορευθεὶς εἰς⁹ θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάτνα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις¹⁰ στατήρα. ἐκείνον λαβὼν δός αὐτοῖς ἀντὶ ἑμοῦ καὶ σοῦ."

1 (O I Καπερν.) 2 (D τὰ δίδραγμα, II didragma or dragma) 3 (ND omit) 4 (D II δίδραγμα) 5 (I ὅτι οὐκ
 6 N εἰσελθ., (D II εἰσελθόντι, O εἰς ἦλθεν, I intrantes, E II εἰσελθόντων) 7 B τίνος 8 (N + ὁ δὲ εἶφη, O + λέγει αὐτῷ ὁ Πέτρος, NO + "Ἀπὸ τῶν ἀλλοτρίων") 9 (D II ss λέγει αὐτῷ (± ὁ Πέτρος), O + αὐτοῦ) 10 N - ζῶμεν 11 (D + τῇ) 12 (D II + ἐκεῖ, I + in eo, I + in illum)

(From the narrative of THE TRIUMPHAL ENTRY, 23, 24.)

23. "WHO IS THIS?"

This seems to be little more than an editorial note.

xxi. 10 [Καὶ εἰσελθόντος¹ αὐτοῦ εἰς Ἱερουσόλυμα] εἰσεῖσθη πᾶσα ἡ πόλις λέγουσα "Τίς ἐστιν οὗτος;" 11 οἱ δὲ ὄχλοι² εἶπον³ "Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ⁴ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας."

1 (N εἰσελθόντος) 2 (D II πολλοί) 3 (D II εἶπον) 4 (D omits)

24. BLIND AND LAME HEALED IN THE TEMPLE.

This is an editorial note, but one of supreme interest; for, unless I am mistaken, the plural is put for the singular, as it so often is in S. Matthew, to indicate an important act; and the allusion is to the man blind from his birth (John ix.) and the lame man at the pool of Bethesda (John v.). S. Matthew, like all the other Synoptists, brings our Lord to Jerusalem, for the first time in His ministry, at the Passion. Whatever, therefore, he has to narrate of ministerial acts in the holy city must be thrust into Holy Week. Some rumour of these two great miracles had reached Alexandria from S. John's oral teaching, and though the details could not be given the fact must be stated.

xxi. 14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

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(From the narrative of *THE CRUCIFIXION*, 25—27.)

25. PILATE'S WIFE'S DREAM.

On inspired dreams, see above, Matt. i. 18, note (p. 258).

This intensely interesting paragraph is the only explanation which the Gospels give of Pilate's extraordinary conduct in hesitating to sign the death warrant (see Mark xiv. 58, note). That a man in his position should have troubled himself in behalf of a poor and friendless convict demands some reason, and that which is here given accords perfectly with the age.

xxvii. 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα “Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.”

26. PILATE WASHES HIS HANDS.

ἀποῖν occurs here only, ἀφῶς only as a variant in Matt. xxvii. 4. On the use of πᾶς see Mark i. 8 note.

xxvii. 24 Ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφέλει ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι τοῦ ὄχλου λέγων “Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου ὑμεῖς ὀφείθετε.” 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν “Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.”

1 N ἀπ. 2 (D II + ἐγὼ) 3 N II + τοῦ δικαίου 4 (N + δὲ)

27. THE ROCKS RENT AND THE TOMBS OPENED.

Jerusalem is called “the holy city” in Dan. iii. 28 and Matt. iv. 5. *ἔγερσις* is unique in N.T.

xxvii. (51) Καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεψύχθησαν¹ καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρθησαν², 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον³ εἰς τὴν ἀγίαν πόλιν καὶ ἐνεφανίσθησαν⁴ πολλοῖς.

1 (O ἠνεψύθη) 2 (N omits) 3 (O ἠγέρθη) 4 (D II ἦλθον) 5 (D ἐφάνησαν)

(From the narrative of *THE RESURRECTION*, 28, 29.)

28. THE SEALING OF THE STONE AND THE SETTING OF THE WATCH.

The word *παρασκευή* (= ‘Friday’) is mentioned three times by S. John, once in the trito-Mark and once in S. Luke. Probably both the latter got their information from S. John's oral teaching. S. Matthew mentions the word here, not only without interpretation, but (it would seem) without understanding it himself, for otherwise surely he would have used the natural phrase ‘which was the Sabbath.’ It may possibly be pleaded that a Jew would not profane the Sabbath even by saying that Pilate and the chief priests did so, but that is hard to believe, while it is quite possible that foreigners understood

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by it not ‘Friday,’ but ‘the preparation for the Passover,’ as Bishop Westcott also maintained.

The Latin word *custodia* is found only here and in the next paragraph. *πλάνος* and *πλάνη* are frequent in the Epistles, but not found elsewhere in the Gospels.

To our minds the phrase “After three days I rise again” is indefinite and may mean a month or year after: but it is clear from what follows that the reader understood it as identical with ‘on the third day.’ See Mark viii. 31, note.

xxvii. 62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλᾶτον 63 λέγοντες “Κύρια, ἐμνήσθημεν ὅτι ἐκείνος ὁ πλάνος εἶπεν ἐπὶ ζῶν¹ ‘Μετὰ τρεῖς ἡμέρας ἐγείρομαι’ 64 καὶ κτευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς² τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ³ κλέψωσιν⁴ αὐτὸν καὶ ἐπωσιν⁵ τῷ λαῷ⁶ ‘Ἠγέρθη ἀπὸ τῶν νεκρῶν,’ καὶ ἔσται ἡ ἐσχάτη πλάνη χεῖρων⁷ τῆς πρώτης.” 65 ἔφη⁸ αὐτοῖς ὁ Πειλᾶτος “Ἐχετε κουστωδία⁹ ὑπάγετε ἀσφαλίσασθε ὥς οἴδατε.” 66 οἱ δὲ πορευθέντες ἡσφάλισαντο¹⁰ τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας¹¹.

1 (D + ἐτι) 2 (D omits) 3 OD II + αὐτοῦ 4 (N + κλέψουσιν) 5 (D + ἐποσιν) 6 (3 II + ἐτι) 7 (N χεῖρων, D * χείρων) 8 NCD + δὲ 9 (D II φόλακας, 1 millites) 10 (D - φάλισαν) 11 (D II τῶν φυλάκων)

29. APPEARANCE TO WOMEN AND THE BRIBING OF THE WATCH.

The phrase *συμβούλιον λαβεῖν* occurs five times in S. Matthew, S. Mark twice writes *συμβούλιον ποιᾶν*. *συνάγω* is used twenty-four times in S. Matthew, five times in S. Mark, seven times in S. Luke, eight times in S. John. *ἀμερίμνος* is found in 1 Cor. vii. 32.

xxviii. 9 Ἐκ τῆς Ἰερουσῆς ὑπήντησεν¹ αὐταῖς λέγων “Χαίρετε.” αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῇ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς² “Μὴ φοβείσθε· ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου³ ἵνα ἀπέλθωσιν⁴ εἰς τὴν⁵ Γαλιλαίαν, κακεῖ με ὄψονται.” 11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινας τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν⁶ τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβουλίον τε⁷ λαβόντες⁸ ἄργύρια ἱκανά⁹ 13 ἔδωκαν τοῖς στρατιώταις 14 λέγοντες “Εἰπάτε ὅτι ‘Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψάν αὐτὸν ἡμῶν κοιμωμένων’ 15 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ¹⁶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν¹⁷ καὶ ὑμᾶς ἀμερίμνους ποιήσομεν¹⁸.” 19 οἱ δὲ λαβόντες¹⁹ ἄργύρια ἐποίησαν ὥς ἐδιδάχθησαν. Καὶ διεφθμίσθη²⁰ ὁ λόγος οὗτος παρὰ²¹ Ἰουδαίους μέχρι²² τῆς σήμερον (ἡμέρας)²³.

1 (O 2 II + ὅς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς + αὐτοῦ) 2 (D + δ) 3 (D ἀπῆγγ.) 4 (2 II omit) 5 (N omits) 6 (N II ἐλθωσιν) 7 (1 quia praecedo vos) 8 (D omits) 9 (D 2 II ὄψεσθε) 10 (NCD ἀπῆγγ.) 11 (N ἵνα ποίησαν) 12 (D II ἀργύριον ἱκανόν) 13 BD II ἐπὶ 14 (OD II + αὐτὸν) 15 (N † ποιήσωμεν) 16 D + τὰ 17 N ἐφῆμ. 18 (D + τοῖς) 19 (NCD ἐως) 20 N I omit

¹ 1 Thess. ii. 16, ἐφθασεν δὲ ἐπ’ αὐτοῖς [sc. τοὺς Ἰουδαίους] ἡ ὁργὴ εἰς τέλος.

² LXX. Dan. xii. 2, καὶ πολλοὶ τῶν καθυπνούντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται (Theod. ἐξεγερθήσονται).

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(2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(b) SAYINGS.

(From the narrative of *OUR LORD'S BAPTISM*.)

30. JOHN THE BAPTIST'S SCRUPLE.

Many critics regard this scruple as unhistorical, the expression of the difficulties of a later age, but from what the fourth Gospel tells us of the Baptist's feeling we must admit that it is perfectly natural. S. Mark's account of the Baptist is extraordinarily meagre, and the Baptist's disciples, who were very numerous, must have been exceedingly dissatisfied with it. They were powerful enough to make themselves heard, for every one of my divisions except the third gives us most interesting details about him; this not the least so.

iii. 14 'Ο δὲ διεκώλυεν αὐτὸν λέγων "Εγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;" 15 ἀποκρίθεις δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ "Ἄφες ἄρτι, οὕτω γὰρ πρέπει ἔστιν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην." τότε ἀφίησιν αὐτόν¹.

1 NO πρὸς αὐτόν (I omits) 2 (N ἡμᾶς) 3 (as + to be baptised)

(See I. § 2 a, 9 a.)

(At *THE FEAST IN S. MATTHEW'S HOUSE*.)

31. "I DESIRE MERCY AND NOT SACRIFICE."

S. Matthew conflates this quotation from Hosea into two Marcan sections, (1) on Eating with taxgatherers, (2) on Plucking the ears of corn. S. Matthew's Gospel is studded with quotations from the Old Testament to connect our Lord's words and words with prophecy. We incline to regard this case as parallel to the others, making it not an utterance of our Lord, but a product of Biblical research, to which the Apostolic age was devoted. Cf. § 35.

ix. 13 "Πορευθέντες δὲ μάθετε τί ἐστιν Ἐλεος θέλω καὶ οὐ θυγίαν^a. οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς¹."

Doublet:

xii. 7 "Εἰ δὲ ἐγνώκατε τί ἐστιν Ἐλεος θέλω καὶ οὐ θυγίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους."

1 (O 8 ll as + eis μετάνοιαν)

(See I. §§ 7 b, 9 a.)

(From *THE CHARGE TO THE TWELVE*, 32, 33.)

32. AVOID GENTILES AND SAMARITANS.

The sayings 32, 33, 38, 49 should be examined together. They may well have come from the same spectator and were certainly used in the Church of Jerusalem to convict S. Paul.

It might be pleaded that 32 was temporary, but that plea would hardly apply to 33, while 38 and 49 seem fatal to S. Paul's contention. It is important frankly to admit the difficulty which this saying must have produced. He who thinks that the Church had no burning questions in the time of the Apostles, shuts his eyes to the facts of history. On the other hand it is important to notice that S. Matthew's Gospel contains 47, as well as the parables of the Discontented Labourers and the Great Supper, in both of which the rejection of the Jews and the acceptance of the Gentiles are clearly taught. Time alone could solve the enigma. In S. Mark too we read "καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον" (xiii. 10 = Matt. xxiv. 14).

For a note on the Samaritans see III. § 2.

The phrase "lost sheep of the house of Israel" is repeated in § 38, cf. the parable of the Lost Sheep II. § 12, and Luke xix. 10.

x. (2) "Εἰς ὁδὸν ἐθνῶν¹ μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαριτῶν² μὴ εἰσέλθῃτε· ὁ πορεύεσθε δὲ³ μᾶλλον⁴ πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ."

1 (N omits) 2 (D ll Σαμαριτανῶν) 3 (D ἐπάγεται) 4 (r^o omits)

33. EVANGELISE ISRAEL ONLY.

x. 23 "Ὅταν δὲ διώκωσιν¹ ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἐτέραν². ἀμὴν γὰρ³ λέγω ὑμῖν⁴, οὐ μὴ τελέσῃτε⁵ τὰς πόλεις (τοῦ)⁶ Ἰσραὴλ ἕως⁷ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου."

1 (D + διώκωσιν) 2 (OD² ll ἄλλην, D ll r^o + ἐν τῇ ἄλλῃ + διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην) 3 (D ll omit) 4 (O + εἰ) 5 (r^o + all) 6 BD omit (r^o of the house of) 7 (OD + ἂν)

(From the *Matthaean Logia* about John.)

34. JOHN THE BAPTIST IS ELIJAH.

When the Jewish rulers sent to the Baptist to ask "Art thou Elijah?" he answered, "I am not" (John i. 21). Either he was not aware of the honour laid upon him, or he was rebuking the Jews for their carnal expectations of a *metempsychosis*, or he interpreted Malachi's last prophecy like all other prophecies Messianically, the Messiah Himself being the true forerunner. S. Matthew alone teaches clearly that our Lord held John to be Elijah. This he does by appending this saying to the *Logia* about men of violence taking the kingdom of heaven by force, and by an editorial note in Matt. xvii. 18, "Then understood the disciples that He spake to them of John the Baptist."

^a LXX. Hosea vi. 6, διδοὶ ἔλεος θέλω ἢ θυγίαν.

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Notice the usual Biblical teaching that prophecy is conditional. If the Jews were obdurate, Malachi's prophecy could not be fulfilled ('N.T. Problems,' pp. 322—330).

On the concluding refrain see Mark iv. 9 note.

xi. 14 "Καὶ εἰ θέλετε δέξασθαι, αὐτὸς ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι". 15 "Ὁ ἔχων ὄτα ἀκουέτω".

1 (NC^s + ἀκούειν)

35. "THE PRIESTS IN THE TEMPLE PROFANE THE SABBATH."

(Added to DAVID'S EATING THE SHEWBREAD.)

This is conflated into the Marcan section of Plucking the ears of corn on the Sabbath, I. § 9 a. The example of the priests doing butchers' work in the Temple is appended to that of David eating the shewbread. We incline to think this fulfilment of Scripture an editorial note, the fruit of Biblical study, rather than the utterance of our Lord, cf. § 81. This view is confirmed by the fact that the refrain with which this sentence is rounded off is not new, but is a reproduction of the refrains "πλείον Ἰωὴδ ὤδε," "πλείον Σολομώντες ὤδε" II. § 10.

xii. 5 "Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ὁ τοῖς σάββατον οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν; ὁ λέγων δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζον ἐστιν ὤδε."

1 (GD + ἐν) 2 (s^c omits, s^c illegible) 3 (D1 s^c γὰρ, s^c illegible) 4 (G11 μείζων)

36. EVERY IDLE WORD MUST BE ACCOUNTED FOR.

(Added to "THE TREE IS KNOWN BY ITS FRUITS.")

This striking utterance, to which I can find no parallel except the inadequate one of S. Paul's condemnation of *μωρολογία* and *εὐτραπεία* in Eph. v. 4, is appended to the second edition of the doublet about Making the tree good and its fruit good, p. 204. The phrase *ἐποδοῦναι λόγον* occurs in the parable of the Unjust Steward (Luke xvi. 2). *δικαίως* is a standard word with S. Paul, but *καταδικάζω* is found in § 81 and in Luke vi. 37.

xii. 36 "Ἀέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἄργον δὲ λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 37 ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ."

1 (G1 + ἐν) 2 (D λαλοῦσιν) 3 (D^s 811 §) 4 (N omits)

^b Compare Matt. xvii. 10—13. Contrast John i. 21, καὶ ἠρώτησαν αὐτὸν "Τί εἶ; (σὺ) Ἡλίας εἶ;" καὶ λέγει "Οὐκ εἰμὶ."
^c This refrain occurs in Mark iv. 9, 28; Matt. xi. 15, xiii. 9, 48; Luke viii. 8, xiv. 35 "and in some MSS., through liturgical use, in Luke xv. 10, xvi. 18, xviii. 8" Nestle.

^d LXX. Ia. vi. 9, ἀκοῇ ἀκούετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδῃτε. 10 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωσιν τοὺς ὀφθαλμοὺς καὶ τοῖς ὤσιν ἀκούωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἴδωσιν αὐτοῦ.

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37. A FULFILMENT OF PROPHECY.

(Added to THE REASONS FOR SPEAKING IN PARABLES.)

This fulfilment does not belong to the great group which is classed together §§ 54 ff., (1) because it is introduced by a different formula, (2) because it is taken from the Septuagint.

It is conflated with other matter into the Marcan section of Reasons for speaking in parables. We regard it as purely editorial. S. Mark gives an allusion to Isaiah's prophecy; S. Matthew gives the allusion and then quotes the whole prophecy at length; cf. Luke iii. 4 ff.

The form *ἐκάμμυσαν* for *κατέμυσαν* should be noticed. *κατεμύω* becomes *καμμύω* in Homer, but the augment must not be prefixed, nor should Homeric forms be used at all.

xiii. 14 "Καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου ἥ λέγουσα"

"Ἀκοῇ ἀκούετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδῃτε".
15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἴδωσιν αὐτοῦ."

1 (D11 + τότε, 211 s^c ut with *ευχρ.*) 2 (D11 πληροῦνται ἐπ') 3 (811 omit) 4 (D + τοῦ) 5 (1 omits) 6 (D omits) 7 (D11 + Πορεύθητι καὶ εἰπὲ τῷ λαῷ τούτῳ) 8 (B ἀκούετε) 9 (N + βλέψετε) 10 (NC11 + αὐτῶν) 11 (C + omits) 12 (C? συνῶσιν)

38. "I WAS NOT SENT SAVE TO THE LOST SHEEP OF THE HOUSE OF ISRAEL."

(Inserted in the narrative of the SYROPHENICIAN WOMAN.)

On the teaching and the phrase see § 32.

The passage is conflated into the deutero-Markan section of the Syrophenician woman's daughter. That S. Peter's recollections of conversations (if the deutero-Mark sections can be referred to S. Peter) should be supplemented occasionally by others who were present, is in no way improbable, but there is nothing new in the additions.

xv. 23 "Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτηον αὐτὸν λέγοντες "Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν." 24 ὁ δὲ ἀποκριθεὶς εἶπεν "Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ."

1 (D + ταῦτα)

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39. "UPON THIS ROCK WILL I BUILD MY CHURCH."

(From S. Peter's Confession.)

Μακάριος is not found in S. Mark and only twice in S. John. It is frequent in SS. Matthew and Luke, especially in the Beatitudes. The Rabbinic phrase "flesh and blood" is used thrice by S. Paul and once in Hebrews. The same word *כֶּרֶס* in Aramaic would stand for *Πέτρος* and *πέτρα*. Christ did not build His Church upon confessions of faith but upon living men, as S. Paul teaches, *ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν*, Eph. ii. 20. The expression "Gates of Sheol" is unique in N.T. but cf. Is. xxxviii. 10, *Eccius*. (Heb.) li. 9.

xvi. 17. "Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· "Μακάριος εἰ, ὁ ἔχων τὸ βασιλεῖον, ὅτι· σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς· ἐγὼ δὲ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ ὀικοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

1 (2 ll omit) 2 (s' omits) 3 (D omits) 4 (B? † βαριω)
 5 B omits 6 (ll omit) 7 (D ll ταύτην τὴν πέτραν)

(See I. § 27 a.)

40. "WHATSOEVER THOU SHALT BIND ON EARTH WILL BE BOUND IN HEAVEN."

Every scribe received at his ordination authority to look and unlock the treasures of God (Matt. xxiii. 14—Luke xi. 53), and every ordained teacher is entrusted with the keys of the kingdom of heaven. S. Peter had no more monopoly there than he had in binding and loosing. In Rabbinic 'to bind' means 'to forbid' and 'to loose' means 'to allow.' The power of legislation is therefore conferred by these words. But who were the legislators? In the earliest days Church government was sometimes oligarchical, as at Jerusalem where S. James and his presbyters legislated (Acts xv.), sometimes democratical, as at Corinth where S. Paul's express commands in 1 Cor. about the treatment of the incestuous person were overridden and set aside by the vote of the whole body of Christians, and S. Paul acquiesced in their verdict (2 Cor.). But we have no trace even in the earliest days of monarchical government. S. Peter is *primus inter pares*, but the twelve Apostles appoint (Acts vi.).

With these *Logia* compare

S. John xx. 22, καὶ τοῦτο εἶπεν ἐνεφύσησεν καὶ λέγει αὐτοῖς "Ἀβέετε πνεῦμα ἁγίον· ἐν τινὶν ἀφήτε τὰς ἁμαρτίας ἀφέντων αὐτοῖς· ἐν τινὶν κρατῆτε κεκράτηται."

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While S. Matthew's *Logia* speak of legislative power, S. John refers rather to the right of excommunication.

xvi. 19. "Δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς."

Doublet:

(From a collection of *Logia* respecting the Church.)

xviii. 18. "Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσῃτε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσῃτε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ."

1 (Oll + Kai) 2 (D ll Σοὶ δώσω) 3 (OD κλεῖς) 4 (ll plural)
 5 (N τῇ γῇ) 6 (M1 + ἀμὴν) 7 (N1 τοῖς οὐρανοῖς, l omits all that follows) 8 (D † omits) 9 (D1 τοῖς οὐρανοῖς)

41. THE CHILDLIKE WILL INHERIT THE KINGDOM.

This striking utterance has no parallel, but self-abasement is commended in the *Logion* II. § 17e "ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται."

xviii. (3) "Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μέγας ἐν τῇ βασιλείᾳ τῶν οὐρανῶν."

1 (s' Jerome one of these children, ll infans iste)

42. "THEIR ANGELS ALWAYS BEHOLD THE FACE OF MY FATHER."

This saying is unique. It seems to teach that every soul upon earth has a representative angel in heaven who suffers when the soul sins. The angels of "these little ones" are never compelled to veil their faces for shame in the presence of God. In Rev. ii., iii. the "angels of the Churches" do not represent before God individuals, but whole assemblies. The thought however is exactly the same. They are praised or blamed in proportion as their Church does well or ill. To suppose that Bishops are meant seems to us impossible.

The phrase "these little ones" is found in Mark ix. 42; Matt. x. 42, xviii. 14. It links together the *Logia* in the conflation Matt. xviii. 1—4, and no doubt determines the place of this particular utterance.

xviii. 10. "Ὁρᾶτε μὴ καταφρονήσῃτε ἐνδὲς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς."

1 (2 ll omit, D ll + τῶν πιστευόντων εἰς ἐμὲ) 2 B ἐν τῷ οὐρανῷ, 2 ll s' omit 3 (D + τοῖς) 4 (D ll s' + 11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός)

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43. "TELL IT TO THE ASSEMBLY."

S. Paul seems to be thinking of the Mosaic rule rather than of this utterance when he wrote 1 Tim. v. 19.

xviii. 15 "Ἐὰν δὲ ἁμαρτήσῃ¹ ὁ ἀδελφός σου, ὑπάγε² ἔλεγχον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου³. ἰάν σου ἀκούσῃ, ἐκέρδῃσας⁴ τὸν ἀδελφόν σου· 16 ἰάν δὲ μὴ⁵ ἀκούσῃ, παράλαβε μετὰ σοῦ⁶ ἑτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος ἁγίου μαρτύρων⁷ ἢ τριῶν σταθῇ πᾶν ῥήμα⁸. 17 ἰάν δὲ παρακούσῃ αὐτῶν, εἰπὲ⁹ τῇ ἐκκλησίᾳ· ἰάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἴστω σοὶ ὡς περ ὁ ἰθνηκὸς καὶ¹⁰ ὁ τελῶνης."

1 (D ll ss + eis ei) 2 (ss omit, Ill + kai) 3 (s omits)
4 (D s -ses) 5 (L ll ss + σου) 6 (N seautou) 7 (D omits)
8 N εἰπὲν 9 (D l ss + εἰ) 10 (D omits)

Compare IV. § 6.

44. "IF TWO AGREE IN ASKING FOR ANYTHING, IT SHALL BE DONE."

Compare the Oxyrhynchus fragment No. iv. quoted on p. 289.

xviii. 19 "Πάλιν¹ (ἀμὴν)² λέγω ὑμῖν ὅτι ἰάν δύο³ συμφωνήσωσιν⁴ ἐξ ὑμῶν⁵ ἐπὶ τῆς γῆς περὶ παντός⁶ πράγματος οὐ ἰάν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20 ὅς γάρ εἰσιν⁷ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἑμὸν ὄνομα, ἐκεῖ⁸ εἰμὶ⁹ ἐν μέσῳ αὐτῶν¹⁰."

1 (l omits) 2 ND ll omit, (I audite) 3 (s omits: line lost?)
4 (ND -σωνται) 5 (S ll s omits) 6 (D + τοῦ) 7 (D s οὐκ εἰσιν γὰρ)
8 (D s παρ' οὗ οὐκ) 9 (l + et ego) 10 (l + Non enim sunt congregati in nomine meo, inter quos ego non sum)

45. EUNUCHS.

(After our Lord's denunciation of Divorce.)

This is conflated into the Marcan section on Divorce. If the marriage-tie can only be broken by death, the disciples argue that it is expedient not to marry. Our Lord replies (as we understand Him) that not all men are in a position to marry. (We take τὸν λόγον to mean the rule "that a man should leave his father and mother and be joined to his wife," which our Lord had just cited.) In three different cases, which He quotes, celibacy is necessary, but for other men the rule is to marry. This interpretation restores coherence to the passage.

xix. 10 Λέγουσιν αὐτῷ¹ οἱ μαθηταί² "Εἰ³ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου⁴ μετὰ τῆς γυναίκος, οὐ συμφέρει γαμήσαι." 11 ὁ δὲ εἶπεν αὐτοῖς "Οὐ πάντες χωροῦσι τὸν λόγον⁵, ἀλλ' οἷς δέδοται⁶. 12 εἰσὶν γὰρ⁷ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι

1 (N omits) 2 (CD ll ss + αὐτοῦ) 3 (D ll ἀνδρὶ)
4 (ND ll + τοῦτω) 5 (s + by God) 6 (D ll ἀνδρὶ)
7 (D ll ἀνδρὶ) 8 (D ll ἀνδρὶ)

* Cf. 1 Tim. v. 19, κατὰ πρεσβυτέρου κατηγορεῖν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων· τοὺς (δὲ) ἁμαρτάνοντας ἐνῶπιον πάντων ἐλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. LXX. Deut. xix. 15, οὐκ ἐμμενεί μάρτυρι εἰς μαρτυρῆσαι κατὰ ἀνθρώπου.....ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων στήσεται πᾶν ῥήμα.

¹ LXX. Ps. cxviii. 25, ὦ Κύριε, σῶσον δέ.

² LXX. Ps. viii. 2, ἐκ στόματος νηπιῶν καὶ θηλαζόντων κατηρτίσω αἶνον.

³ See Matt. xix. 24 note, p. 103.

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οἵτινες εὐνοχίσθησαν¹ ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι² οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος³ χωρεῖν χωρεῖτω."

6 (D ἡν.) 7 (l ss omit) 8 (B * δυνάμ.)

46. THE CHIEF PRIESTS OBJECT TO THE CHILDREN'S SHOUTS.

(From the narrative of THE TRIUMPHAL ENTRY.)

Another allusion to the fulfilment of Scripture. Although the words are, as usual, put into our Lord's mouth, we prefer to regard them as editorial.

xxi. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς¹ κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας "Ὡς ἂν² τῷ υἱῷ³ Δαυείδ⁴ ἡγανάκτησαν 16 καὶ εἶπαν αὐτῷ "Ἀκούεις τί οὗτοι λέγουσιν;" ὁ δὲ Ἰησοῦς λέγει αὐτοῖς⁵ "Ναί· οὐδέποτε ἀνέγνωτε ὅτι⁶ Ἐκ στόματος νηπιῶν καὶ θηλαζόντων κατηρτίσω αἶνον;"

1 (C omits) 2 (D ὡς ἂν) 3 (Origen εἰς)
4 (D s τῷ υἱῷ) 5 (ND ll omit) 6 (D s τῷ υἱῷ)

47. THE KINGDOM OF GOD WILL BE TAKEN FROM ISRAEL.

This utterance is conflated into the Parable of the Vine-dressers slaying the heir. That parable does not need it, the lesson being sufficiently clear without it, but no more suitable place could be found. For the teaching compare Matt. vii. 19, and S. Paul's teaching about national sins Romans ix.—xi. See also § 52 note.

xxi. 43 "Διὰ τοῦτο λέγω ὑμῖν ὅτι¹ ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ² καὶ δοθήσεται ἔθνοις ποιοῦντι τοὺς καρποὺς αὐτῆς³."

1 BN omit 2 (N αὐτοῦ, l omits)

48. "ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS."

S. Paul writes, Gal. v. 14, ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, and our Lord says "πάντα οὖν ἕνα ἐὰν θέλῃτε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται." In both the above passages the duty towards God is strangely forgotten: in this passage it is recognized. We suspect that καὶ οἱ προφῆται is added by the usual assimilation of oral teaching.

xxii. 40 "Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος¹ ὁ νόμος κρέμαται καὶ οἱ προφῆται."

Doublet:

vii. (12) "Οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται."

1 (N ss omit)

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49. "THE SCRIBES SIT IN MOSES' SEAT."

The principle of obedience to ecclesiastical rulers, in spite of their moral shortcomings, may be compared with S. Paul's doctrine about obedience to civil rulers although they were heathens (Rom. xiii. 1 ff.). In both cases it is a duty to obey the rulers because of their office, for anarchy is always wrong. But you must not make them your examples when you have a far higher standard of your own. Of. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye will in no case enter into the kingdom of heaven" (Matt. v. 20 ff.). Of course a point comes at which the duty to obey may cease. When the Scribes crucified Christ, they forfeited their office, of. § 47, but this saying would be used in the controversy against S. Paul (Acts xv. 5).

xxiii. 1 [Τότε (δ) Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ λέγων]¹ : "Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. ² πάντα οὖν ὅσα ἐὰν εἰπωσιν ὑμῖν³ ποιήσατε⁴ καὶ τηρεῖτε⁵, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν⁶."

1 B omits 2 (ms? λέγει) 3 (ss omit) 4 (l Et dixit illis) 5 (D † + πάντα οὖν) 6 (D^s omits, 2?ll + τηρεῖν) 7 (D ποιεῖτε, s^c hear and do) 8 (K s^c omit)

50. "THE SIGN OF THE SON OF MAN IN THE SKY."

Compare Rev. i. 7, ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἶντες αὐτὸν ἔξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πῦρ αἱ φυλαὶ τῆς γῆς.

xxiv. 30 "Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ¹, καὶ τότε² κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς³ b."

1 (D τοῦ ἐν οὐρανοῖς) 2 (Nl omit) 3 (s^c omits)

51. JUDAS ASKS, "IS IT I?"

We learn from S. John that S. Peter did not sit near our Lord at the Last Supper, as Judas did. Others were there and overheard this whisper.

^a Of. Rom. xiii. 1, 2; Acts xv. 5.

^b LXX. Zech. xii. 12, καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλὰς.

^c LXX. Ps. xxii. 8, "Πλῖψεν ἐπὶ Κόρυς" ῥυσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θέλει αὐτόν.

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xxvi. 25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν "Μήτι ἐγὼ εἰμι, βαββεί;" λέγει αὐτῷ "Σὺ εἶπας."

1 (D + δ)

52. "TWELVE LEGIONS OF ANGELS."

This follows the Cutting off of the ear of Malchus: a conflation.

The first sentence is found in a different version in S. John, εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ "Βάλε τὴν μάχαιραν εἰς τὴν θήκην" (xviii. 11). The next two sentences are unique and particularly striking. The word λεγεὼν is used by SS. Mark and Luke in the case of the Gerasene demoniac, "My name is Legion." The thought of angels protecting is found in Ps. xxxiv. 7; 2 Kings vi. 17. The thought of the necessity of the fulfilment of Scripture is repeated xxvi. 56 §.

πλείω stands for πλείους irregularly.

xxvi. 52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς "Ἀποστρέψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. ³³ ἢ δοκεῖς³⁴ ὅτι οὐ δύναμαι³⁵ παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι³⁶ ἄρτι³⁷ πλείω³⁸ δώδεκα λεγιῶνας³⁹ ἀγγέλων⁴⁰; ³⁴ πῶς οὖν πληρωθῶσιν⁴¹ αἱ γραφαὶ ὅτι οὕτως δεῖ⁴² γενέσθαι⁴³;"

1 (D μαχαίρα) 2 (O? δοκεῖ σοι) 3 (B * δύναμαι) 4 (N + ὥδε) 5 (2ll omit) 6 (Oll πλείους §) 7 (D * λεγιῶνης, K λεγιῶνων, O λεγεῶνων) 8 (O ἀγγέλων) 9 (Dll πληρωθήσονται) 10 (O ἴδω)

53. "HE TRUSTED IN GOD."

Another fulfilment of Scripture, probably editorial, for it is not in the least degree probable that the Scribes would quote Scripture for such a purpose.

xxvii. 43 "Πέποιθεν ἐπὶ τῶν θεόν⁴⁴, ῥγσάσω νῦν⁴⁵ εἰ θέλει ἀγτόν⁴⁶. εἶπεν γὰρ ὅτι 'Θεοῦ εἰμι υἱός.'"

1 (Dll + Eι) 2 B ll τῷ θεῷ (ll domino) 3 (l omits, Dll + αὐτόν) 4 (3ll omit)

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(2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(c) FULFILMENTS OF SCRIPTURE

These ten fulfilments of Scripture are put together here for comparison. They are all introduced by nearly the same formal phrases. They are all conflated with other narratives. They are all taken from the Hebrew or from a Palestinian Targum, not from the LXX., and therefore composed in Palestine. They are all, I believe, comparatively late additions to the text, the result of Biblical study, worked in by an editor. Those critics therefore who argue that, whenever we are told that anything was done in order that the scripture might be fulfilled, we are entitled to reject the whole section as unhistorical, are simply dogmatizing, for as a general rule the section is much older than the clause about the fulfilment. Some of these fulfilments are conflated into proto-Marcan sections. S. Matthew's Gospel is studded with allusions to Scripture and the fulfilment of prophecy, but this group stands apart. In some cases the history has been slightly altered to secure a better fulfilment: in other cases the wording of the prophecy has been altered for the same purpose. Neither of these things would be regarded as legitimate now, but we must allow for the feeling of the age. Again, some of the fulfilments have no meaning for us, but they served their purpose at the time. For details see the notes which follow. On the whole we regard this group as containing some of the very weakest parts of the Gospel, and it is essential in apologetics to acknowledge this fact.

54. THE VIRGIN BEARING A SON.

S. Luke never quotes this prophecy, yet he teaches the Virgin birth as decidedly as S. Matthew does. S. Paul simply says (Gal. iv. 4) ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ παρθένου. S. John is silent, except that he frequently mentions our Lord's mother. See the Introduction.

- i. 22 Τοῦτο δὲ ὅλον' γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος²
 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γίον,
 καὶ καλέσουσιν⁴ τὸ ὄνομα αὐτοῦ⁵ Ἑμμανουήλ.¹
 ὁ ἔστιν μεθαρμενόμενος Μεθ' ἡμῶν ὁ θεός.

1 (as omit) 2 (Dilias + 'Hsalou) 3 (l omits) 4 (D² καλέσας, ll vocabit, -bitis, -bitur) 5 (N? omits)

55. "OUT OF EGYPT DID I CALL MY SON."

Hosea writes "When Israel was a child I loved him and called my son out of Egypt." The general sense is correctly given by the LXX. "I called *his children* out of Egypt." The allusion is historical, to the great deliverance in the time of Moses. But because "my son" is poetically put into the singular to correspond to Israel, some Christian exegete has perceived a Messianic meaning. Christ must needs be the Son and the allusion is to His return from Egypt. Such a fulfilment of Scripture was thoroughly in accordance with the principles of exegesis then universal, and would bring conviction to the minds of all who had been trained by Rabbis, but truth compels us to assert that it has lost all meaning now. Cf. § 57.

¹ LXX. Is. vii. 14, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἑμμανουήλ.

² LXX. Hosea xi. 1, ὅτι νήπιος Ἰσραὴλ καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ ἐξ Αἰγύπτου μετεκάλυσα τὰ τέκνα αὐτοῦ. (Hebr.)

³ LXX. Jer. xxxviii. 15, φωνὴ ἐν Ῥαμὰ ἠκούσθη, [θρήνου καὶ] κλαυθμοῦ καὶ ὄδυμμοῦ, Ῥαχὴλ ἀπολαλιμένη οὐκ ἠθέλησεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσὶν.

- ii. 15 Ἴνα πληρωθῇ τὸ ρηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν γίόν μου².

56. THE VOICE IN RAMA.

Rachel's tomb is now shown near Bethlehem, S. of Jerusalem; but this can hardly be the true site, though supported by an editorial note in Gen. xxv. 19. Rachel died and was buried at Ramah, N. of Jerusalem, on the great highway to Damascus, and in Jeremiah the Jewish captives on their road to Babylon halt for their first night's rest at Ramah, where the poet represents Rachel as weeping over the death of her children. In our Lord's time of course Bethlehem was believed to be the scene of Rachel's death.

- ii. 17 Τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἱερემίου² τοῦ προφήτου λέγοντος

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
 19 κλαυθμὸς καὶ ὄδυρμος πολὺς.
 20 Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,
 καὶ οὐκ ἠθέλησεν⁴ παρακληθῆναι ὅτι οὐκ εἰσὶν⁵.

1 (D + ὑπὸ Κυρίου) 2 (D Ἱερემίου) 3 (CD ss + θρήνου καὶ) 4 (D ll ἠθέλησεν)

57. "HE SHALL BE CALLED A NAZARENE."

In Isaiah xi. 1 we read "There shall come a branch (נִצָּח) from the stem of Jesse." And in Jeremiah and Zechariah there are many prophecies about THE BRANCH, which has become a Messianic term. In Hebrew נִצָּח is used, but in the Targums נָצְרָא reappears. In the LXX. ἀνθος is used or Ἀνατολή, which last is reproduced in Luke i. 79 in that sense (see notes *ad loc.*).

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- ✓ The word Nazareth does not occur in O.T. but the Syriac versions testify to the fact that ܢܙܪܬ and ܢܙܪܬ were the Hebrew forms. THE BRAMON (ܢܙܪ) therefore of Isaiah suggests the name *Nazareth*, and though this to our minds is no more than a pun, still there are many prophecies in the O.T. where a pun is at the base of an argument, and we must admit it here. Others have endeavoured to connect *Naziraios* with Nazirite; but though John the Baptist was a Nazirite, our Lord was not; and Nazirite is spelt ܢܙܪ.

ii. (13) "Ὅπως πληρωθῇ τὸ ρηθὲν διὰ τῶν προφητῶν" ὅτι Ναζωραῖος κληθήσεται.

1 (C ἐπὶ) 2 (11 singular)

58. LIGHT FOR HEATHEN GALILEE.

The construction is not clear. Probably ὁ λαὸς is in apposition with γῆ and with Γαλιλαία, being resumptive of them; ὁδὸν, like πέραν, is used as a preposition in literal translation of the Hebrew. "Galilee of the Gentiles" means 'heathenish Galilee.' Even in O.T. times the country had an ill repute. In our Lord's time it had only been held by Jews for one century.

iv. 14 "Ἰνα πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου" λέγοντος

15 ΓΑ ΖΑΒΟΥΛΩΝ ΚΑΙ ΓΑ² ΝΕΦΘΑΛΕΙΜ,
 ΔΑΔΩΝ³ ΘΑΛΑΣΣΗΣ, ΠΕΡΑΝ ΤΟΥ⁴ ἸΟΡΔΑΝΟΥ⁵,
 ΓΑΛΙΛΑΙΑ⁶ ΤΩΝ ἔΘΝΩΝ,
 16 ὁ λαὸς ὁ καθήμενος ἐν⁷ σκοτίᾳ⁸ φῶς εἶδεν⁹ μέγα¹⁰,
 17 καὶ τοῖς καθημένοις¹¹ ἐν¹² χῶρᾳ καὶ¹³ σκιᾷ θανάτου
 φῶς¹⁴ ἀνέτειλεν αὐτοῖς¹⁵.

1 (D+τοῦ) 2 (D omits) 3 (11 via) 4 (ms+τίσιν)
 5 (D11 Γαλιλαίας) 6 (D+τῇ) 7 (NO σκοτία) 8 (D11 εἶδον)
 9 (D+μέγαν) 10 (D11 οἱ καθήμενοι) 11 (s^r ἐν sadness and, 811 s^r omit, D omits καὶ) 12 (s^r+a great)

59. HE BARE OUR SICKNESSES.

This is conflated into the Marcan section of Healings at sunset.

viii. 17 "Ὅπως πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου" λέγοντος Αἴτιος τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νοσοῦς ἐβάστασεν¹.

1 (s^r omits)

* LXX. Ia. ix. 1, [τοῦτο πρῶτον πτε, ταχὺ πολεῖ], χώρα Ζαβουλὼν, ἡ γῆ Νεφθαλείμ, καὶ οἱ λοιποὶ οἱ τῇ παραλλαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. 2 ὁ λαὸς ὁ παρενόμενος ἐν σκοτίᾳ, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χῶρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

* LXX. Ia. liii. 4, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται.

* LXX. Ia. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσω τοὺς ἐθνικοὺς ἐξ οὗ. 2 οὐ κεκράζεται οὐδὲ ἀνθήσει, οὐδὲ ἀκουσθήσεται ἐξω ἡ φωνὴ αὐτοῦ. 3 κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καπνισόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσω. 4 [ἀναλάμψει καὶ σὺ θρασυθήσεται, ἔωι ἂν θῇ ἐπὶ τῇ γῆς κρίσω], καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἐθνη ἐλπιούσιν.

60. "A BRUISED REED WILL HE NOT BREAK."

This is conflated with the Marcan section where Jesus preemtorily ordered the recipients of His mercies not to make Him known. ἀπειρίζω is a late form of ἀπεισθαί. καταείζει is a curious augmented future of κατέγωμι to distinguish it from κατέγω.

xii. 17 "Ἰνα πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου" λέγοντος

18 ἰδοὺ ὁ παῖς μου¹ ὃν ἠρέτισα,
 ὁ ἀγαπητός μου ὃν² ἐγδοκῆσεν³ ἡ ψυχὴ μου·
 ὅπως τὸ πνεῦμά μου ἐπ' αὐτόν,
 καὶ κρίσω τοῖς ἐθνικοῖς ἀπαγγελεῖ⁴.
 19 Οὐκ ἐρίσει οὐδὲ κραγῆσει,
 οὐδὲ ἀκούσει⁵ τις ἐν ταῖς πλατείαις⁶ τὴν φωνήν
 αὐτοῦ.
 20 κάλαμον συντετριμμένον οὐ κατεάξει
 καὶ λίνον τυφόμενον οὐ⁷ σβέσει⁸,
 ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.
 21 καὶ⁹ τῷ ὀνόματι αὐτοῦ¹⁰ ἐθνη ἐλπιούσιν¹¹.

1 (D+εἰς) 2 (C? D11 ἐν ψ) 3 (NCD πῶς) 4 (D^r ἀπαγγελεῖ)
 5 (D^r ἀκούει) 6 (s^r omits) 7 (D+μή)
 8 (D βέσει) 9 (D11+ἐν) 10 (D^r ἐλπίζουσιν)

61. "I WILL OPEN MY MOUTH IN PARABLES."

Dr Hort held that the true reading here is Ἡσαίου τοῦ προφήτου, the editor not recollecting whence the quotation came. In days when the Bible was not divided into chapter and verse and no concordance existed, a week might be spent in finding a quotation. Men therefore trusted largely to memory. If we consider the context "Hear my law, O my people, incline your ear unto the words of my mouth. I will open my mouth in a parable, I will declare hard sentences of old, which we have seen and heard and such as our fathers have told us," we must admit that to our minds there is no real fulfilment of Scripture here. It would be a degradation of Scripture to think otherwise. The fulfilment belongs to the infancy of theology.

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xiii. 35 Ὅπως πληρωθῇ τὸ ρηθὲν διὰ¹ τοῦ προφήτου λέγοντος

Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου,
ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς² α.

1 K + H^{ae}lav 2 (NOD II + κέρυμαι)

62. "BEHOLD, THY KING COMETH TO THEE"

S. John also quotes this prophecy. He agrees with S. Matthew in omitting the second clause "Shout, daughter of Jerusalem," and his "Fear not" is as far removed from the O.T. "Rejoice greatly" as S. Matthew's "Tell ye." For the rest he gives a brief *midrash*, S. Matthew a full *tergum*.

Zechariah probably intended only one animal, yet because he seems to name two, S. Matthew has brought two into the procession. See Mark xi. 2 note. This also must be pronounced to be illegitimate.

xxi. 4 Τοῦτο δὲ¹ γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν διὰ² τοῦ προφήτου λέγοντος

3 Εἶπατε τῇ θυγατρὶ Σιών
Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι
πρᾶγς καὶ³ ἐπιβεβηκὼς ἐπὶ ὄνον
καὶ ἐπὶ⁴ πῶλον γίδν⁵ ὑποζυγίου⁶.

1 (B 211 + δὲ) 2 (B 11 + Ζαχαρίου) 3 (D 11 omit)
4 (CD 11 omit) 5 (B 11 omit) 6 (D 11 + ὄνον)

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63. THE THIRTY PIECES OF SILVER.

This is appended to the narrative of the compact of Judas Iscariot with the chief priests for [thirty shekels]. The original prophecy is obscure. Perhaps the Hebrew means "Fling them to the potter! A goodly price at which I was estimated by them!" The potter is taken for a low class artisan—like a tinker with ourselves—who will be glad of money however insultingly given him. The LXX., missing the true sense, paraphrases "Drop them into the melting-pot, and I will test whether it is genuine coin in the way in which I was tested by them." Our editor gives a different *midrash* "They took the thirty shekels...and gave them for the potter's field." This is somewhat stretching a point, especially if the thirty shekels are, as is suspected, introduced from Zechariah.

S. Matthew names Jeremiah three times (ii. 17, xvi. 14, xxvii. 9). No other N.T. author names him. The Massoretic text assigns this verse to Zechariah, O.T. critics put it even later, in the time of the Seleucidae.

xxvii. 9 Τότε¹ ἐπληρώθη τὸ ρηθὲν διὰ² Ἰερემίου τοῦ προφήτου λέγοντος

Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια,
τὴν τιμὴν τοῦ τετιμημένου
ὃν ἐτιμήσαντο ἀπὸ γίδων Ἰσραὴλ,
10 καὶ ἔδωκαν³ αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως,
καθὰ συνέταξεν μοι Κύριος⁴.

1 (N Kal) 2 (C Ἰηρμ., 211 σ omit, I Esaiam) 3 K σ
ἔδωκα

(For S. Matthew xiii. 14, 15, see § 37.)

(3) FRAGMENTS PECULIAR TO S. LUKE.

(a) HISTORICAL.

64. THE MIRACULOUS DRAUGHT OF FISHES.

For reasons for believing that S. Luke has misplaced this section, see Mark i. 16 note.

S. John's account contradicts S. Luke's in many important details. Thus S. Luke says that our Lord was in the boat, S. John that He was standing on the shore. In S. Luke S. Peter objects to obey: in S. John the disciples obey without demur. In S. Luke they filled two boats till they were ready to sink. In S. John they drew the net to the shore. In S. Luke S. Peter bids Jesus depart from him. In S. John he swims to join him. In S. Luke the nets were breaking with an indefinite haul: in S. John 153 fishes were caught and the nets sustained no injury.

These variations are partly due to the usual imperfections of testimony, but chiefly to the fact that S. Luke is conflating two narratives into one.

¹ LXX. Ps. lxxviii. 2, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· φθέγγομαι προβλήματα ἀπ' ἀρχῆς.

² Compare S. John xii. 15, Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ἄνον. LXX. Zech. ix. 9, χαίρε σφόδρα, θυγάτηρ Σιών, [κήρυσε, θυγάτηρ Ἱερουσαλὴμ·] ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι [δικαίως καὶ σφόδρα], αὐτὸς πρᾶγς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

³ LXX. Zech. xl. 12, καὶ ἐρῶ πρὸς αὐτούς· "Ἐὶ καλὸν ἐνώπιον ὑμῶν ἐστίν, ὅτε τὸν μισθὸν μου ἢ ἀνείμασθε" καὶ ἔστησαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς. 13 καὶ εἶπεν Κύριος πρὸς μὲν "Κάθετε αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκίφομαι εἰ δόκιμὸν ἐστίν, ὃν τρόπον ἐδοκιμάσθη ὑπὲρ αὐτῶν." καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐτίβαλον αὐτοὺς εἰς τὸν εἶκος Κυρίου εἰς τὸ χωνευτήριον.

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ν. ι. Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ¹ καὶ² ἀκούειν τὸν λόγον τοῦ θεοῦ³ καὶ αὐτὸς ἦν ἰσχυρὸς⁴ παρὰ τὴν λίμνην⁵ Γεννησαρέτ⁶, καὶ εἶδεν πλοῖα⁷ δύο ἰσχυρὰ παρὰ τὴν λίμνην, οἱ δὲ ἀλεῖς⁸ ἀπ' αὐτῶν ἀποβάαντες ἐπλυνον⁹ τὰ δίκτυα. καὶ ἐμβὰς δὲ εἰς ἐν τῶν πλοίων¹⁰, ὃ ἦν¹¹ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ἀλλίγον¹², καθίσας δὲ ἐκ τοῦ πλοίου¹³ ἐδίδασκεν τοὺς ὄχλους. καὶ ὡς¹⁴ δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα¹⁵· Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ἡμῶν εἰς ἄγρην¹⁶. καὶ ἀποκριθεὶς¹⁷ Σίμων εἶπεν¹⁸· Ἐπιστάτα¹⁹, δι' ὅλης²⁰ νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου²¹ χαλάσω τὰ²² δίκτυα²³. καὶ τούτῳ ποιήσαντες²⁴ συνέκλεισαν πλῆθος ἰχθύων πολὺν, διεμήσαντο²⁵ δὲ²⁶ τὰ²⁷ δίκτυα²⁸ αὐτῶν. καὶ κατένευσαν²⁹ τοῖς μετόχοις³⁰ ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβεσθαι³¹ αὐτοῖς· καὶ³² ἦλθαν, καὶ³³ ἐπλησαν ἀμφοτέρω³⁴ τὰ πλοῖα ὥστε³⁵ βυθίζεσθαι αὐτά³⁶. καὶ ἰδὼν³⁷ δὲ Σίμων Πέτρος³⁸ προσέειπεν τοῖς γόνασιν³⁹ Ἰησοῦ⁴⁰ λέγων· Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε⁴¹. καὶ θάμβος γὰρ περιέσχεν αὐτὸν⁴² καὶ πάντας τοὺς σὺν αὐτῷ⁴³ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν⁴⁴ συνέλαβον⁴⁵.

1 (N συναχθῆναι) 2 (OD 11 s^e τοῦ) 3 (D 1 ἐστῶτος αὐτοῦ) 4 (N omits) 5 (1 s^e Γεννησαρέτ, D -δ) 6 (O 11 πλοῖα) 7 (BD ἀλεῖς) 8 (KO ἐπλυνον) 9 (D 11 πλοίων) 10 (O + τοῦ) 11 (D ὅσον ὅσον) 12 (ND 1 ἐν τῷ πλοίῳ) 13 (D 2 11 ἐτα) 14 (1 omits, OD + δ) 15 (OD 11 + αὐτῷ) 16 (D 1 διδάσκαλος) 17 (OD + τῆς) 18 (O 11 singular) 19 (D 1 οὐ μὴ παρακούσομαι, D 1 s^e + καὶ εὐθὺς χαλάσαντες τὰ δίκτυα) 20 (N διεμήσαντο, O * διεμήσαντο) 21 (D 11 ὥστε ῥήσασθαι) 22 (N κατένευσαν, D 11 κατένευσαν) 23 (O + τοῖς) 24 (N συναλαβάνεσθαι, D βοήθειαν) 25 (D omits) 26 (1 omits, D 1 ἐλθόντες οὖν) 27 (N ἀμφοτέρω) 28 (O + ἡδὲ, D 11 s^e + παρά τι) 29 (D 11 omits) 30 (D δ) 31 (O + τοῦ) 32 (D 2 11 s^e αὐτοῦ τοῖς ποσίν) 33 (D 11 + Παρακαλῶ) 34 (N 1 omits) 35 (N αὐτοῖς) 36 (NAC 11 f) 37 (S 2 11 -βον)

(See I. § 3 b.)

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xxi. ι. [Μετά¹ ταῦτα ἐφάνησεν αὐτὸν πάλιν² Ἰησοῦς³ τοῖς μαθηταῖς⁴ ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνησεν δὲ οὕτως⁵. καὶ ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδυμοῦς⁶ καὶ Ναθαναὴλ⁷ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ⁸ Ζεβεδαίου⁹ καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ¹⁰ δύο. καὶ λέγει αὐτοῖς¹¹ Σίμων Πέτρος¹²· Ὑπάγω ἀλιεύειν¹³. λέγουσιν αὐτῷ¹⁴· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί¹⁵. καὶ ἐξῆλθαν¹⁶ καὶ¹⁷ ἐβήσαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπιάσαν¹⁸ οὐδέν. καὶ πρῶτος δὲ ἦν¹⁹ γυνόμενης²⁰ ἑστῇ Ἰησοῦς εἰς²¹ τὸν αἰγιαλόν²² οὐ μέντοι ᾤδυσεν²³ οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. καὶ λέγει οὖν²⁴ αὐτοῖς²⁵ Ἰησοῦς· Παιῖδα, μὴ τίς²⁶ προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ²⁷· Οὐδέν. καὶ εἶπεν²⁸ αὐτοῖς²⁹· Βάλετε³⁰ εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὗρετε³¹. καὶ ἐβαλὼν οὖν³² αὐτὸ ἐλκύσας³³ ἴσχυον ἀπὸ τοῦ πλῆθους τῶν ἰχθύων. καὶ λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ³⁴ Ἰησοῦς τῷ Πέτρῳ³⁵· Ὁ κύριός ἐστιν³⁶].

1 (1 + δὲ) 2 (s^e omits) 3 (N + δ) 4 (D 1 omits) 5 (D 11 s^e + αὐτοῦ) 6 (1 omits) 7 (O Ναθαναὴλ) 8 (D 11 οἱ τῶν) 9 (1 Chanana, s^e Catane) 10 (ND 11 οἱ) 11 (O + οἱ) 12 (s^e omits, D + τῶν) 13 (D s^e τούτοις) 14 (A 11 + καὶ) 15 (N + οὖν) 16 (N τῇ ἐκπιάσαν) 17 (N 11 s^e omits) 18 (ND 11 γεν-) 19 (ND 1 ἐπὶ) 20 (N 11 ἐγινωσκον) 21 (D s^e τοῦ, 2 11 omits) 22 (OD + δ) 23 (N omits) 24 (N λέγει, 11 omits ὁ δὲ, O omits εἶπεν) 25 (1 Mitte) 26 (Cyril 1 + οἱ δὲ εἶπον· Ἀνδρῶν τῆς νυκτὸς κοπιῶντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ σὺ ῥήματι βαλομένην 1 + rete) 27 (ND οἱ δὲ ἐβαλόν, s^e + as He had said unto them) 28 (ND * ἐλκύσας) 29 (D omits) 30 (D + ἡμῶν)

xxi. (γ) [Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπεστέλλεν διεξίτατο, ἦν γὰρ γυνὴ¹, καὶ ἐβαλὼν αὐτὸν² εἰς τὴν θάλασσαν³. καὶ οἱ δὲ ἄλλοι μαθηταὶ τῷ⁴ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς· ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων⁵, σὺν ὅσῳ τὸ δίκτυον τῶν ἰχθύων⁶. καὶ οὖν ἀπέβησαν⁷ εἰς τὴν γῆν βλέποντες⁸ ἀνθρακίαν κειμένην⁹ καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον¹⁰. καὶ λέγει αὐτοῖς¹¹ ὁ¹² Ἰησοῦς· Ἐνέγκατε ἀπὸ¹³ τῶν ὀψαρίων ὧν ἐπιάσατε οὖν¹⁴. καὶ ἀνέβη¹⁵ οὖν¹⁶ Σίμων Πέτρος¹⁷ καὶ ἀνέκυσεν τὸ δίκτυον εἰς¹⁸ τὴν γῆν μεστὸν ἰχθύων μεγάλων¹⁹· ἐκατὸν πεντήκοντα τριῶν²⁰ καὶ τοσοῦτον ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. καὶ λέγει αὐτοῖς²¹ ὁ²² Ἰησοῦς· Δεῦτε ἀρσστήσατε²³. οὐδεὶς²⁴ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν²⁵· Σὺ τίς εἶ;· εἰδότες²⁶ ὅτι ὁ κύριός ἐστιν²⁷. καὶ ἔρχεται²⁸ ὁ²⁹ Ἰησοῦς καὶ λαμβάνει³⁰ τὸν ἄρτον καὶ³¹ ἔδωκεν³² αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως³³. καὶ τοῦτο³⁴ ἦν³⁵ τρίτον ἐφανερώθη³⁶ ὅτι Ἰησοῦς τοῖς μαθηταῖς³⁷ ἐγερθεὶς ἐκ νεκρῶν³⁸].

1 (s^e + took...and) 2 (s^e omits) 3 (D s^e ἤλατο, 1 + et * salivit) 4 (s^e + and was swimming and came) 5 (N + ἄλλω) 6 (1 viginti) 7 (N δὲ) 8 (P 11 εἶδον, s^e they found before Jesus) 9 (11 s^e carbones incensos = ἀνθρ. καίωμα) 10 (s^e + laud) 11 B omits 12 (D s^e ἐκ) 13 (N δὲ) 14 (D 11 omits, s^e δὲ) 15 (D ἐπὶ) 16 (D * μετῶν) 17 (s^e and they found in it great fishes) 18 (ND 11 s^e + δὲ) 19 (s^e believing) 20 (s^e He) 21 (s^e omits, A 2 11 + οὖν, N + δ) 22 (s^e and Jesus took) 23 (D s^e omits) 24 (D 11 s^e εὐχαριστήσας ἔδωκεν) 25 (N + δὲ) 26 (X 4 11 ἐφανερώσεν αὐτοῖς) 27 (N + ε) 28 (D 11 s^e + αὐτοῦ)

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65. OUR LORD SPENDS A NIGHT IN A
SYNAGOGUE.

The fragment is prefixed to the Marcan section of the Choice of twelve Apostles; there is not the smallest reason to doubt that S. Luke had good information. προσευχή in the sense of Synagogue occurs in Acts xvi. 18, 16 and in Juvenal.

vi. 12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις¹ ἐξελεῖν αὐτὸν εἰς τὸ ὄρος προσεύχασθαι², καὶ ἦν διανυκτερεύων ἐν³ τῇ προσευχῇ τοῦ θεοῦ⁴. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν⁵ τοὺς μαθητὰς αὐτοῦ.

1 (D ll ἐκείναι) 2 (D καὶ προσεύχεσθαι) 3 (N ἐπὶ)
4 (D omits) 5 (D ἐφώνησεν)

66. THE PHARISEES REFUSED JOHN'S BAPTISM.

S. Matthew (iii. 7, p. 188 note) represents the Pharisees and Sadducees as coming—many of them—to John's baptism, but S. Luke does not, and S. Matthew asserts in xxi. 25, 82, that the Chief Priests and Elders did not believe John.

vii. 29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν¹ τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου². 30 οἱ δὲ Φαρισαῖοι καὶ οἱ³ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν⁴ εἰς ἑαυτούς⁵, μὴ βαπτισθέντες ὑπ' αὐτοῦ⁶.

1 (D † ἐδικαίωσε) 2 (D omits) 3 (ND omit)
4 (ll omit)

67. THE MINISTERING WOMEN.

This note, which is probably editorial, is placed by S. Luke immediately after the narrative of Anointing our Lord's feet by a woman who had been a sinner. Commentators have rashly inferred that Mary of Magdala must have been that woman, and as "seven demons had been cast out of her," they conclude that the demon of unchastity was one of them. Hence she is branded as a harlot, and refuges for fallen women are called Magdalene hospitals. All this is unwarranted.

In Pseudo-Mark xvi. 9 we read Μαρία τῇ Μαγδαληνῇ παρ' ἧς ἐκβλήθη ἐκτὰ δαιμόνια.

Joanna is mentioned again by S. Luke, xxiv. 10.

viii. 1 Καὶ ἐγένετο ἐν τῷ καθέξει καὶ¹ αὐτοὺς διώδεν² κατὰ πόλιν καὶ κώμην κηρύσσων καὶ³ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα⁴ σὺν αὐτῷ⁵, 2 καὶ γυναῖκες τινες⁶ αἱ ἦσαν⁷ τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνῇ, ἀφ' ἧς δαιμόνια ἐκτὰ⁸ ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Χουσάννα καὶ ἑτεραι πολλαί, αἵτινες⁹ διεκόνουν αὐτοῖς¹⁰ ἐκ τῶν ὑπαρχόντων αὐταῖς¹¹.

1 (ll omit) 2 (N -ενεν) 3 (ss omit) 4 (l discipuli, ll + discipuli) 5 (D μετ' αὐτοῦ) 6 (ll omit) 7 (D * ἦσαν) 8 (D ll †) 9 (l duodecim) 10 (D ll + καὶ) 11 (N ll αὐτῶν) 12 (ND αὐτῶν)

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68. DETAILS IN THE TRANSFIGURATION.

This passage accords with S. Luke's invariable insistence on the κένωσις, for Moses and Elijah did not talk about His exodus, but described it to Him in detail, as though His human mind stood in need of the information which was thus vouchsafed it. The drowsiness of the disciples is peculiar to S. Luke. Possibly it has been borrowed from Gethsemane.

ix. 31 Οἱ δὲ φθίνοντες ἐν δόξῃ ἔλεγον¹ τὴν ἐξόδον αὐτοῦ ἣν ἤμελλεν² πληροῦν³ ἐν⁴ Ἱερουσαλὴμ⁵. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι⁶ αὐτοὺς ἀπ' αὐτοῦ....

1 (D ll omit) 2 (OD ll + δὲ) 3 (D μελλαι) 4 (D εἰς)
5 (l omits) 6 (D -ρισθῆναι)

69. THE MISSION OF THE SEVENTY.

Nothing is recorded about the Seventy elsewhere, but that is no sufficient reason for concluding that their appointment is unhistorical. S. Luke had sources of information which are closed to us.

x. 1 Μετὰ δὲ ταῦτα ἀνέδειξεν¹ ὁ κύριος² ἐτέρους ἐβδομήκοντα (δύο)³ καὶ ἀπέστειλεν αὐτούς⁴ ἀνὰ δύο (δύο)⁵ πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον⁶ οὗ ἤμελλεν αὐτοὺς⁷ ἔρχεσθαι⁸.

1 (D ll Ἀπέδειξεν δὲ) 2 (D ll ss omit, NCD ll σ' + καὶ, σ' + from His disciples) 3 (NCD ll omit) 4 (B omits) 5 (NCD omit) 6 (D ll ss πάντα τόπον καὶ πόλιν) 7 (D ll omit) 8 (A 2 ll εἰσέρχ.)

70. JOHN THE BAPTIST TAUGHT A FORM OF
PRAYER.

That John taught a prayer to his disciples is asserted here only, nor is the prayer preserved in Greek MSS. Yet we can have no reasonable doubt that Apollon or some other of John's numerous disciples furnished this information to S. Luke and probably repeated John's prayer. S. Luke records the fact, but has forgotten or cannot find room for the prayer.

xi. 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὥς ἐπαύσατο, εἰπὼν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν "Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης² ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ."

1 (D ll + καὶ) 2 (ll omit) 3 (N † omits)

71. A PHARISEE INVITES OUR LORD TO
BREAKFAST.

S. Luke stands alone in telling us that our Lord on three occasions accepted hospitality from Pharisees (cf. vii. 36, xiv. 1). We cannot help thinking that in this conflation the machinery of the breakfast table is inferential and unhistorical,

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being transferred from vii. 86; still more so in xiv. 1 ff. The same speeches are recorded in S. Matthew, but without the banquets.

xi. 37 "Εν δὲ τῷ λαλῆσαι ἑρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἄριστήσῃ παρ' αὐτῷ. εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν ἰθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

1 (ll+haec) 2 (Cl ll ἡρώτα) 3 (CD ll s+tiis)
4 (D s' Ἐδεήθη δὲ αὐτοῦ τις Φαρισαῖος ἵνα) 5 (D ll μετ' αὐτοῦ)
6 (D ll ἤρξατο διακρυδόμενος ἐν αὐτῷ λέγειν "Διὰ τί)

72. THE SCRIBES OPPOSE BUT THE MASSES CROWD.

This conclusion is perhaps editorial. There is nothing new in it except the words ἀποστοματίζω and θηρεύω. ἐνεδρεύω, like ἐνέδρα, is peculiar to S. Luke. Cf. Mark iii. 6=Mark xii. 13, and Luke vi. 11.

xi. 53 Ἐκείθεν ἐξεληθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες αὐτὸν θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ. xii. 1 "Εν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον....

1 (O ἐπέχειν) 2 (N omits, Cl ll ζητούντες) 3 (D ll Ἀδ-
γοτος δὲ ταῦτα πρὸς αὐτοὺς ἐνώπιον παντὸς τοῦ λαοῦ ἤρξαντο
οἱ Φαρισαῖοι καὶ οἱ νομικοὶ δεινῶς ἔχειν καὶ συμβάλλειν αὐτῷ περὶ
πλειόνων, ζητούντες ἀφορμὴν τινα λαβεῖν αὐτοῦ ἵνα εὖρωσιν κατη-
γορήσαι αὐτοῦ, Cl ll+ἵνα κατηγορήσωσιν αὐτοῦ) 4 (D ll Παλλῶν
δὲ ὄχλων συνεπερχόντων κύκλῳ, D ὥστε ἀλλήλους συνεπύγεον)
5 (D ll omit) 6 (l omits)

73. THE CROOKED WOMAN HEALED.

Our Lord's habit of teaching in synagogues is alluded to in Mark i. 21 §, 89 §, iii. 1 §; Matt. iv. 23, ix. 85; Luke iv. 16, xiii. 10; John vi. 59, xviii. 20.

This woman's infirmity is attributed to demoniacal possession. Speechlessness is attributed to the same cause in Mark ix. 17, dumbness in Matt. ix. 82, epileptic fits in Mark ix. 22 and melancholia in Mark v. 1 ff.

Our Lord's habit of laying His hands on the sick is noticed in Mark i. 41 note.

παραχρῆμα is a favourite word with S. Luke and ἐδέξατο τὸν θεόν is a commonplace.

The word ὑποκριτής is used in Mark vii. 6. S. Matthew has it 18 times, of which vii. 5=Luke vi. 42. S. Luke also has it here and xii. 56.

On Leading the ox to water see IV. § 2.

This afflicted woman, whom the Scribes regarded as punished for her sins, our Lord pronounces to be a daughter of Abraham, exactly as he called Zacobaeus a son of Abraham (xix. 9).

φάτρῃ is used of the manger in which the infant Jesus lay (Luke ii. 7 ff.).

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xiii. 10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. 11 καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα ὀκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ Ἰύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας καὶ παραχρῆμα ἀνωρθώθη, καὶ ἰδοὺ αὐτὴν τὸν θεόν. 14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ θεραπεύουσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι "Εξ ἡμέραι εἰσὶν ἐν αἷς δαί ἐργάζεσθαι. ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου." 15 ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν "Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βούνον αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγει ποτιζει; 16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδωκεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;" 17 Καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ἐπ' αὐτοῦ.

1 (2 ll in synagoga+eorum) 2 (D ll omit) 3 (D ll τῷ σαββάτῳ) 4 (as omit) 5 (A l+ἦν) 6 (D ἐν ἀσθενείᾳ ἢ πνεύματος) 7 (B ἱσμία) 8 (A ll+καὶ) 9 (l novum)
10 (D ἱσνικάπτουσα) 11 (D l omit) 12 (N D ll+ἐπὶ) 13 (BD ὁ ἀνορθ.) 14 (D l ἐδέξατο) 15 (D omits)
16 (B N ἱσμία) 17 (l curari) 18 (N ἱσμία) 19 (D ll ταῦται) 20 (A l οὐκ) 21 (D s Ἰησοῦς) 22 (D ll s Ἰσοκριά) 23 (D καὶ) 24 (D ἀπαγαγὼν) 25 (D+τοῦ)
26 (s devil) 27 (D l κατησχύνθησαν) 28 (D ll ἐν) 29 (ll omit) 30 (l omits, D ll οἱ ἐθεώρουν ἐνδ.) 31 (B γινόμε. N λεγομ.)

74. THE DROPSICAL MAN HEALED.

For the Dinner see IV. § 71 note.

The question in v. 8 is found also in Mark iii. 4=Matt. xii. 10=Luke vi. 9.

For the Son falling into a well see IV. § 2.

xiv. 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων (τῶν) Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ ἀνθρωπὸς τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων "Ἐξεστὶν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ;" οἱ δὲ ἠσύχασαν. 4 καὶ ἐπιλαβόμενος ἵασατο αὐτὸν καὶ ἀπέλυσεν. 5 καὶ πρὸς αὐτοὺς εἶπεν "Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;" 6 καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

1 (D ll εἰσελθ.) 2 B N omit 3 (as omit) 4 (D ll s omit) 5 (D ll s omit, A ll s+εἰ) 6 (l omit) 7 (D+ll+αὐτόν) 8 (D καὶ ἱσάμενος) 9 (N l+ἀποκριθεὶς) 10 (N ἱσάμενος) 11 (D+εἰ) 12 (N ll ὅς, D πρὸς) 13 (s omits) 14 (s+or his ass) 15 (D ἔπειτα) 16 (D τῇ, ll omit) 17 (l omits) 18 (N ἀποκ.) 19 (D οἱ δὲ οὐκ ἀπεκρίθησαν)

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75. OUR LORD BIVOUACKED ON THE MOUNT OF OLIVES.

Our Lord's habit of teaching in the Courts of the Temple is alluded to in Matt. xxvi. 55=Mark xiv. 49; Mark xii. 85; Luke xix. 47 and often in S. John.

Of. Luke xxii. 89 ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν. The other Gospels do not mention this as a custom.

xxi. 37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἠγύλιζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. 38 καὶ πᾶς ὁ λαὸς ᾤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

1 (D † omits) 2 (D^s ἠγέλησεν) 3 (I omits)
4 (O? ὅρσι)

76. MALCHUS'S EAR HEALED.

xxii. 51 Ἀποκριθεὶς δὲ (ὁ) Ἰησοῦς εἶπεν Ἐάντις ἦεν τούτου καὶ ἀψάμενος τοῦ ὠτίου ἔλαστο αὐτόν.

1 (II omits) 2 (I omits) 3 B omits 4 (2II+III)
5 (II Sine) 6 (AII+αὐτοῦ) 7 (DII ἐκταίνας τὴν χεῖρα
ἥπατο αὐτοῦ καὶ ἀπεκατεστῆθη τὸ ὄτι αὐτοῦ)

77. "THE LORD TURNED AND LOOKED ON PETER."

xxii. 61 Καὶ στραφεὶς ὁ κύριος ἐμβλεῖν τῷ Πέτρῳ.

1 (D^{ss} Ἰησοῦς)

78. THE ACCUSATION BEFORE PILATE.

S. Luke formulates an accusation on the usual lines, S. Mark says nothing about it, S. John says that the chief priests refused to bring it, when challenged by Pilate to do so, standing on their rights and demanding execution for their own verdict. We have little doubt that S. John is right. This verse therefore is editorial, expressing S. Luke's sense of what history demanded; but S. Luke was neither Jew nor Roman and seems never to have grasped the political situation. Special irony is intended in accusing of hindering the tax-collector Him who so lately had said "Pay back Caesar's coins to Caesar."

xxiii. 2 Ἡρξάντο δὲ κατηγορεῖν αὐτοῦ λέγοντες "Τούτον εὗραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι δίδου καὶ λέγοντα αὐτὸν χριστὸν βασιλέα εἶναι."

1 (D^s † εὗρον) 2 (Marcion II+καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας)
3 (Marcion+καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα) 4 (2II omits) 5 (ND εαυτὸν)

79. PILATE AND HEROD.

If the coolness between Pilate and Herod arose when Pilate "mingled the blood of some of Herod's subjects with their sacrifices" (Luke xiii. 1) for which atrocious act Herod would as certainly demand explanations as Pilate with Roman haughtiness would refuse to give them, then by sending our Lord to Herod Pilate opened the way to a reconciliation and Herod proved that he was satisfied by sending the Prisoner back.

The phrase ἐσθῆς λαμπρά is used only by SS. Luke and James, ἐχθρα by SS. Luke, Paul and James. In Mark xv. 17 (=Matt. xxvii. 28) the soldiers clothed our Lord in a purple (or scarlet) *paludamentum* in mockery. S. Luke makes our Lord silent before Herod, but not before Pilate, as in Mark xv. 5 (=Matt. xxvii. 14, cf. John xix. 9).

This mission to Herod is alluded to in Acts iv. 27 "συνήχθησαν γὰρ ἐν' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἀγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἰθυσιν καὶ λαοῖς Ἰσραὴλ, 28 παῖσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή προώρυσεν γενέσθαι."

Barabbas is mentioned in all four Gospels, but S. Luke is alone in telling us that the sedition which he led was made in Jerusalem.

xxiii. 4 Ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους "Οὐδὲν εὗρίσκω αἷτιον ἐν τῷ ἀνθρώπῳ τούτῳ." 5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι "Ἀνασταίει τὸν λαόν διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε." 6 Πιλάτος δὲ ἀκούσας ἐπηρώτησεν αὐτὸν (ὁ) ἄνθρωπος Γαλιλαῖός ἐστιν, 7 καὶ ἀπεκρίνας ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὅντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. 8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ἐκ αὐτοῦ γινόμενον. 9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόμως κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας δὲ αὐτόν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαλῆας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. 12 Ἐγένοντο δὲ φίλοι οἱ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων. 13 προῦπήρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς αὐτούς.

1 (D ἐπὶ σχ.) 2 (DII omits) 3 (N † Ἀνασι) 4 (N ὄχλων)
5 (NII omits) 6 (D γῆ) 7 (2II+et filios nostros et uxores avertit a nobis, non enim baptizantur (-satur) sicut (+et) nos+nos se mundant, see v. 2) 8 (D+δ) 9 (DII^{ss}+τῇ Γαλιλαίᾳ) 10 B omits 11 (I omits) 12 (DII ἀπὸ τῆς Γαλιλαίας) 13 (N omits) 14 (B+τῶν) 15 (N ταυτὸν) 16 (D τῷ Ἡρώδῃ ὅτι αὐτῷ) 17 (N αὐταῖς, DII^{ss} ἐκεῖναι) 18 (N+of unleavened bread) 19 (N omits)
20 (AII ἐξ ἱκανῶν χρόνων, I omits) 21 (AII+πολλὰ) 22 (ND οὐκ) 23 (D+οὐδὲν, 2II omits, I+quasi non audiens, N+as though He had not been there) 24 (N^{ss} rulers)
25 (N τε) 26 (N omits), NII+καὶ 27 (DII+αὐτὸν) 28 (NII ἐπεμψεν) 29 (I hora) 30 (II omits) 31 (N^{ss} ἄρχοντες) 32 (DII ὄντες δὲ ἐν ἀγῶνι ὁ Πιλάτος καὶ ὁ Ἡρώδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ (N omits vv. 10—12))

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xxiii. 13 Πιλάτος δὲ¹ συναλεσάμενος² τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχοντας³ καὶ τὸν λαόν⁴ 14 εἶπεν πρὸς αὐτοὺς “Προσηνέγκατέ⁵ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ⁶ ἐνώπιον ὑμῶν ἀνακρίνας⁷ οὐθέν⁸ εὑρον ἐν τῷ ἄνθρωπῳ τούτῳ⁹ αἴτιον ὧν κατηγορεῖτε κατ’¹⁰ αὐτοῦ¹¹. 15 ἀλλ’ οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς¹². καὶ ἰδοὺ¹³ οὐδὲν ἄξιον θανάτου ἔστιν πεπραγμένον¹⁴ αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω¹⁵. 18 ἀνέκραγον¹⁶ δὲ πανπληθεὶ λέγοντες “Αἶρε τοῦτον¹⁷, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν.” 19 ὅστις ἦν διὰ στάσιν τινα γενομένην ἐν τῇ πόλει καὶ φόνον βληθείς¹⁸ ἐν τῇ φυλακῇ¹⁹.

1 (D δὲ II.) 2 (D -σας) 3 (D1 + πάντα) 4 (ll populi or plebs, l omits) 5 (D¹ 1 Κατ-) 6 (D κἀγὼ δὲ) 7 (l omits) 8 (D οὐθέν) 9 (D αὐτῷ) 10 (N omits) 11 (D omits) 12 (D ll as ἀπέπεμψε γὰρ ἡμεῖς (ss αὐτὸν) πρὸς αὐτόν) 13 (l invenimus in, D + ἐν) 14 (ND ll as + 17 ἀνάγκη δὲ εἶχεν (ss he was wont) κατὰ ἐρωτὴν ἀπολύειν αὐτοῖς ἐνα.—D^a put this after verse 19—, 2 ll + θέσμιον, l + quomounque voluisset populus) 15 (D ll ἀνέκραξαν) 16 (D + αἶρε τοῦτον) 17 (D βεβλημένος, N omits) 18 (D eis φυλακῇ + v. 17, see above)

80. PILATE'S SENTENCE.

S. Mark makes Pilate ask “What evil did He do?” but adds no formal declaration of innocence. S. Matthew also puts the question but represents Pilate as washing his hands and saying “I am innocent of the blood of this just man.” S. John makes Pilate twice declare our Lord innocent. S. Luke insists on three declarations of innocence and refers to them in Acts xiii. 28 “καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ἤφρανον Πειλάτον ἀναιρεθῆναι αὐτόν.” S. Paul alludes to the whole scene 1 Tim. vi. 18 Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν. The passage contains little that is new, yet S. Luke contrives with Thucydidean brevity to brand the whole action as it deserves.

xxiii. (ss) “Οὐδὲν¹ αἴτιον² θανάτου εὑρον³ ἐν αὐτῷ. παιδεύσας οὖν αὐτὸν ἀπολύσω.” 23 [οὐ δὲ ἐπέκρευτο⁴ φωναῖς μεγάλαις αἰτούμενοι [αὐτὸν σταυρωθῆναι⁵], καὶ κατίσχυνον αἱ φωναὶ αὐτῶν⁶. 24 [καὶ Πιλάτος] ἐπέκρινεν⁷ γενέσθαι τὸ αἷτημα αὐτῶν⁸. 25 [ἀπέλυσεν] δὲ⁹ τὸν διὰ στάσιν καὶ φόνον¹⁰ βεβλημένον εἰς¹¹ φυλακὴν ὃν ἤτοῦντο¹², [τὸν δὲ Ἰησοῦν παρέδωκεν] τῷ θελήματι αὐτῶν¹³.

1 (ll + enim) 2 (D ll Οὐδεμίαν αἰτίαν) 3 (D ll εὐρίσκω) 4 (N † ἐκρευτο) 5 B σταυρῶσαι (ll crucifige) 6 (D ll ss + καὶ τῶν ἀρχιερέων) 7 (D1 ἐπέκρινεν δὲ ὁ Π.) 8 (K ll + αὐτοῖς) 9 (D ἐνεκα φόνου) 10 (C + τῶν) 11 (ll omit) 12 (B ll + susceperunt ergo Iesum, et portans (= sibi or suam) crucem ducebatur)

81. TWO MALEFACTORS LED WITH HIM.

xxiii. 32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο¹ σὺν αὐτῷ ἀναιρεθῆναι.

1 (l + Iothas et Maggistras)

* LXX. Ps. lxix. 22, καὶ ἔδωκαν εἰς τὸ βρώμα μου χολήν, καὶ εἰς τὴν ψῆφον μου ἐπότισάν με ξύον.

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82. MOCKERY OF THE SOLDIERS.

Wine was twice offered to our Lord on the cross, (1) just when the nails were driven in, (2) just before He gave up His Spirit. But in neither case was there mockery. The mockery comes from the Ps. “They gave me gall to eat, and when I was thirsty they gave me vinegar to drink” (lxix. 21). See ‘Composition of the Four Gospels,’ pp. 121—127.

xxiii. 36 Ἐνέπαιξαν¹ δὲ αὐτῷ καὶ² οἱ στρατιῶται προσερχόμενοι, ὄξος³ προσφέροντες αὐτῷ⁴ 37 καὶ⁵ λέγοντες⁶ “Εἰ⁷ σὺ εἶ⁸ ὁ βασιλεὺς τῶν Ἰουδαίων, σώσον σεαυτὸν⁹.”

1 (CD ll Ἐνέπαιζον) 2 (N omits) 3 (D ll ξύον τε προσέφερον αὐτῷ, ss omit) 4 (D ll omit) 5 (D ll ss + καὶ) 6 (B ll omit) 7 (D1 omit) 8 (D ss * περιθέοντες αὐτῷ (ss upon His head) καὶ ἀκάνθων στέφανον, l + imposuerunt autem &c.)

83. THE DARKNESS WAS DUE TO AN ECLIPSE.

We take this to be an editorial note and to be a mistaken explanation. The period of totality in an eclipse cannot last more than eight minutes, and an eclipse cannot take place at the Paschal full moon. See ‘Comp. of Gospels,’ p. 119.

xxiii. 45 Τοῦ ἡλίου ἐκλείποντος¹.

1 (NC? ἐκλείποντος) 2 (D ll ss Ἐσκοτίσθη δὲ ὁ ἥλιος)

84. “THEY SMOTE THEIR BREASTS AND RETURNED.”

S. Luke's contempt for the rabble is finely expressed in the word θεωρία, which does not occur elsewhere. The action of striking the breast as a mark of contrition is repeated in the case of the Publican (Luke xviii. 18). θεωστέφω is used 21 times in S. Luke's Gospel and 11 times in the Acts, not elsewhere in the Gospels, once by S. Paul, once in Hebrews and once in 2 Peter.

xxiii. 48 Καὶ πάντες οἱ συναπαραινόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην¹, θεωρήσαντες² τὰ γενόμενα, τύπτοντες τὰ στήθη³ ὑπέστρεφον⁴.

1 (D1 ἐπὶ θεωρίᾳ, ss omit) 2 (P ll θεωροῦντες) 3 (D + καὶ τὰ μέτωπα, l frontes suas) 4 (ss omit, l ss + dicentes “Vae nobis, quae facta sunt [ss + Vae nobis, l + hodie] propter peccata nostra! l + appropinquavit enim desolatio Hierusalem”)

85. PRAISE OF JOSEPH OF ARIMATHAEA.

ὑπάρχω occurs 40 times in S. Luke, thrice in S. Matthew, never in S. Mark or John.

xxiii. (ss) Ὑπάρχων¹ ἀνὴρ² ἀγαθὸς καὶ³ δίκαιος⁴,—5: οὗτος οἶκον ἦν συνακαταθεμενίον⁶ τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,—...

1 (NC1 + καὶ, C + δ) 2 (D ll omit) 3 B omits 4 (l omits) 5 NOD -τιθέμενος

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86. THE SEPULCHRE WAS A NEW ONE.

S. Luke seems to have borrowed this from S. John's oral teaching, xix. 41 *μνημείον καινόν, ἐν ᾧ οὐδέποτε οὐδεὶς ἦν τεθειμένος.*)

xxiii. (53) Οὐδ' οὐκ ἦν οὐδεὶς οὐπω¹ κείμενος².

1 (NC οὐδέπω) 2 (D1+καὶ θέντος αὐτοῦ ἐπέθηκεν τῷ μνημείῳ λίθον ὃν μόγις εἰκοσι ἐκύλιον, 1+ibi sepelierunt corpus Ihesu)

87. THE RESURRECTION.

87. A. Women visit the tomb.

S. Luke had the proto-Marcian brief account, but he has conflated with it much new matter. Two angels appear, as against one in SS. Mark and Matthew. He omits Salome, but adds Joanna as in viii. 3. The incredulity of the Apostles reappears in Pseudo-Mark xvi. 11.

xxiii. 56 [Ἐποστρέψασαι δὲ¹ ἡτοίμασαν ἀρώματα] καὶ μύρα. Καὶ τὸ μὲν σάββατον ἡσύχασαν² κατὰ τὴν ἐντολήν³,
xxiv. 1 [Ἐτῇ δὲ με⁴ τῶν σαββάτων δροῦ⁵ βαθείας ἐπὶ τὸ μνημα⁶ ἦλθον⁷] φέρουσαι αὐτῷ ἡτοίμασαν ἀρώματα⁸. 2 [εὗρον δὲ⁹ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου¹⁰,

1 (C omits) 2 (D omits) 3 (D με⁴ δὲ) 4 (NC ἡδρόν) 5 (NC μνημείον) 6 (D ἡρχοτο) 7 (D11ss καὶ τινες (ss other women came so were) σὺν αὐταῖς) 8 (D1 ἐλογίζοντο δὲ ἐν αὐταῖς "Τίς ἄρα ἀποκυλίσκει τὸν λίθον;" ἐλθοῦσαι δὲ εὗρον) 9 (I omits, C ἐκ for ἀπὸ)

87. B. Vision of two angels.

xxiv. 3 Εἰσελθοῦσαι δὲ¹ οὐχ² εὗρον τὸ σῶμα³. 4 καὶ ἐγένετο⁵ ἐν τῇ ἀπορείᾳ αὐτὰς περὶ τούτου⁶ καὶ⁷ ἰδοὺ [ἄνδρες δύο ἐπέστησαν⁸ αὐταῖς⁹ ἐν ἐσθῇ¹⁰ ἀστραπτουσῶν. 5 Ἐμφέβων δὲ γενομένων αὐτῶν¹¹ καὶ κλινουσῶν¹² τὰ πρόσ-ωπα¹³ εἰς τὴν γῆν¹⁴] [ἔειπεν πρὸς αὐτάς "Τί ζητεῖτε] τὸν

1 (NC οὐκ) 2 NBO 211+τοῦ κυρίου Ἰησοῦ (1ss+of Jesus) 3 (ss omit) 4 (D αὐτοῦ) 5 (D11ss omit) 6 (C παρ-ειστήκεισαν) 7 (ss there appeared to them two men, ss they saw two men) 8 (C plural) 9 (D1 ἐνφοβοὶ δὲ γενόμεναι ἐκλιναν) 10 (A11 τὸ πρόσωπον, C1+αὐτῶν) 11 (ss+for their fear) 12 (D1+οὶ δὲ, ss+the men)

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ζῶντα μετὰ τῶν νεκρῶν¹⁵; 6 μνησθητε¹⁶ ὡς¹⁷ ἐλάλησεν ὑμῖν¹⁸ ἐν ἐν τῇ Γαλιλαίᾳ, 7 λέγον¹⁹ τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι²⁰ εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν²¹ καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.²² 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ²³,

18 (I Quem quaeritis Iesum Nazarenum, resurrexit a mortuis,) NBO11ss+οὐκ ἔστιν ὡς ἀλλὰ (C1 omit ἀλλὰ) ἡγήθη 14 (D1+δὲ) 15 (D1ss ὅσα) 16 (D1 omit) 17 (I omits, D11 omit ἁμαρτωλῶν) 18 (11ss horum)

87. C. Report to the Twelve.

xxiv. 9 [Καὶ ὑποστρέψασαι (ἀπὸ τοῦ μνημείου)¹ ἀπήγγειλαν ταῦτα πάντα² τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς³. 10 ἦσαν δὲ⁴ ἡ Μαγδαλὴ Μαρία⁵] καὶ Ἰωάννα [καὶ Μαρία ἡ⁶ Ἰακώβου]. καὶ αἱ λοιπαὶ σὺν αὐταῖς⁷ ἔλεγον πρὸς τοὺς⁸ ἀποστόλους ταῦτα⁹. 11 καὶ ἐφάνησαν¹⁰ ἐνώπιον αὐτῶν¹¹ ὥς αἱ λῆρος τὰ ῥήματα ταῦτα¹², καὶ ἠπίστουν αὐταῖς.¹³

1 D11 omit 2 (ss words) 3 (ss+of the disciples) 4 (D11ss omit, K11 ἦν δὲ) 5 (N Μαριάμ) 6 (ss+daughter of) 7 (K11+αἱ) 8 (D1ss αὐτοῖς) 9 (I omits) 10 (I Apostolis) 11 (A1 αὐτῶν) 12 B11ss+12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημαῖον καὶ παρακύψας βλέπει τὰ ὀθῆνα μόνον (N omits μόνον) καὶ ἀπήλθεν πρὸς αὐτὸν (N αὐτὸν) θαυμάζων τὸ γεγονός.

88. SEPARATION AT BETHANY.

All the appearances recorded in this chapter probably took place on the Resurrection day itself. This parting therefore according to the true text must not be confounded with the Ascension of which the record is given in Acts i.

xxiv. 50 Ἐξήγαγεν δὲ αὐτοὺς¹ ὥς² πρὸς³ Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ⁴ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο⁵ ἐν τῇ εὐλογίᾳ αὐτὸν αὐτοὺς διέστη⁶ ἀπ' αὐτῶν⁷. 52 καὶ αὐτοὶ⁸ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης⁹, 53 καὶ ἦσαν διὰ παντὸς ἐν τῇ ἱερῇ εὐλογούντες¹⁰ τὸν θεόν¹¹.

1 (D11+ἐξω) 2 (D11 omit) 3 (A11 εἰς, I omits) 4 (D1 omit) 5 (ss omits) 6 (D11 ἀπέστη) 7 B11 +καὶ ἀνεφέρετο εἰς τὸν οὐρανόν 8 B11C11+προσκυνήσαντες αὐτὸν 9 (B omits) 10 (D11 αἰνούντες, A11 αἰνούντες καὶ εὐλογούντες) 11 (B11+ἀμήν)

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(3) FRAGMENTS PECULIAR TO S. LUKE (*continued*).

(b) SAYINGS.

89. THE BAPTIST'S PREACHING TO THE
 DIFFERENT CLASSES.

Elsewhere the Baptist figures as a sensational preacher: here he gives practical advice. Apollos or some of the twelve at Ephesus (Acts xix. 1-7) may have preserved these remarkable sentences (cf. Luke xi. 1).

The luxury of wearing two tunics at once is condemned by our Lord Mark vi. 9 §: in S. Matthew the possession of two is forbidden.

The Jews on account of their Sabbath were excused from serving in the Roman army, but there would be nothing to prevent renegade Jews from volunteering. These or Samaritans may be meant here. "Make both ends meet with your pay" cautions them against running into debt.

iii. 10 Καὶ ἐπηρώτων¹ αὐτὸν οἱ ὄχλοι λέγοντες "Τί οὖν² ποιήσωμεν³;" 11 ἀποκριθεὶς⁴ δὲ ἔλεγεν⁵ αὐτοῖς "Ὁ ἔχων δύο χιτῶνας μεταδώτω⁶ τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω." 12 ἦλθον δὲ καὶ τελῶναι⁷ βαπτισθῆναι⁸ καὶ εἶπαν πρὸς αὐτόν "Διδάσκαλε, τί ποιήσωμεν⁹;" 13 ὁ δὲ ἔειπεν πρὸς αὐτούς¹⁰ "Μηδὲν πλεόν¹¹ παρὰ τὸ διατεταγμένον ὑμῶν¹² πράσσετε." 14 ἐπηρώτων¹³ δὲ αὐτὸν¹⁴ καὶ στρατευόμενοι λέγοντες¹⁵ "Τί ποιήσωμεν¹⁶ ἢ καὶ ἡμεῖς¹⁷;" καὶ¹⁸ ἔειπεν αὐτοῖς¹⁹ "Μηδένα διασεισέτε μηδὲ²⁰ συκοφαντήσητε, καὶ ἀρκέσθε τοῖς ὀψωνίοις ὑμῶν."

1 (D ll ἐπηρώτησαν) 2 (D ll omit) 3 (D s^a + ἵνα σωθῶμεν, 2 ll + ut vivamus) 4 (D s^a as λέγει) 5 (s^a + οπε, s^a + of them) 6 (D l + ὁμοίως) 7 (O + ἐπ' αὐτῷ) 8 (D + ἵνα σωθῶμεν) 9 (K † omits, D ll εἶπεν αὐτοῖς) 10 (O πλείον) 11 (D + πρᾶσσαν) 12 (OD ll ἐπηρώτησαν) 13 (O omits) 14 (D l omit) 15 (l omits) 16 (D omits) 17 (D l δ δέ, 2 ll omit) 18 (K πρὸς αὐτούς) 19 (K μηδένα)

90. "THE OLD WINE IS GOOD."

This utterance is appended to the saying about "Old wine in new skins" I. § 8 c, probably because in both sayings the similitude is taken from wine.

v. 39 "(Ὁ) οὐδεὶς πιὼν παλαιὸν¹ θέλει νέον· λέγει γάρ² 'Ὁ παλαιὸς χρηστός³ ἐστίν⁴.'"

1 K O ll + καὶ 2 (A ll + εὐθέως) 3 (O ll s^a χρηστότερός) 4 D ll omit

(From THE SERMON ON THE MOUNT [PLAIN],
 §§ 91-94.)

91. "WOE TO THE RICH, THE FULL, &c."

S. Luke's four beatitudes are followed by four woes, which so closely correspond to the beatitudes, that we may suspect editorial work. S. Matthew gives no woes in this place, but

he makes our Lord elsewhere pronounce woes on the Pharisees, on the world, on Chorazin and Bethsaida and on the man from whom occasion of stumbling cometh; S. Luke's woes emphasize the beatitudes but give no new teaching.

vi. 24 "Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις,
 ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν¹, ὅτι πεινάσετε².
 οὐαὶ³, οἱ γελῶντες νῦν⁴, ὅτι πενθήσετε καὶ κλαύσετε.
 26 οὐαὶ⁵ ὅταν καλῶς ὑμᾶς⁶ εἰπωσιν πάντες⁷ οἱ ἄνθρωποι,
 κατὰ τὰ αὐτὰ⁸ γὰρ⁹ ἐποίησιν¹⁰ τοῖς ψευδοπροφήταις¹¹
 'οἱ πατέρες αὐτῶν'."¹²

1 (D ll omit) 2 (s^a omits) 3 (D ll s^a + ὑμῖν) 4 (l omits)
 5 (D l s^a + ὑμῶν) 6 (D ὑμῶν, l omits) 7 (D s^a omit)
 8 (K ll ταῦτα) 9 (l + et) 10 (8 ll † προφήταις) 11 (B s^a omit)

92. "DO GOOD TO THEM THAT HATE YOU."

These two lines are conflated between two other lines of S. Matthew (II. § 8 e). They were probably spoken on a different occasion and brought here because of the similarity of thought.

vi. (27) "Καλῶς ποιᾶτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταραζομένους ὑμᾶς."

93. "DO NOT LEND HOPING TO RECEIVE BACK."

S. Matthew gives καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσθαι μὴ ἀποστραφῆς (v. 42). The rest of what S. Luke writes may be editorial, for it is largely a repetition of vv. 82, 83.

δανείω is 'to lend money for the sake of usury.' Usury might be taken by Jews from Gentiles or *vices versa* (Luke xix. 28), but amongst brethren usury was forbidden (Ps. xv. 5) and so δανείω in N.T. often means to lend without it. The context requires that μηδὲν ἀτελεῖσθαι should mean 'without hoping to get usury,' the other rendering 'despairing' or 'driving to despair,' though classical, is plainly unsuitable here.

vi. 34 "Καὶ ἐὰν δανίσγη¹ παρ' ὧν ἐλπίζετε λαβεῖν², ποία ὑμῶν χάρις (ἐστίν)³; καὶ⁴ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα⁵. 35 πλὴν⁶ ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν⁷ ἀτελεῖσθαι⁸. καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς⁹...."

1 (D † δανίσετε) 2 (D ἀπολ.) 3 B l omit 4 (D ll + γὰρ) 5 (D ll omit) 6 (l + dico) 7 K μηδένα
 8 (D * ἀφελπ., ll desperantes) 9 (A l s^a + ἐν τοῖς οὐρανοῖς, 2 ll + in caelo)

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94. "CONDEMN NOT AND YE WILL NOT BE CONDEMNED."

This again is conflated between two Matthean lines, with the result of expelling a third which stands between them, "with what judgement ye judge ye will be judged." There is much rhetorical amplification, but no new teaching.

vi. (37) "Καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε. 38 δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπισμένον³ σεσαλευμένον⁴ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον⁵ ὑμῶν."

1 (OD II omit) 2 (B δικάζετε) 3 (D II s³ B-a) 4 (D δικασθῆτε) 5 (N πεπισμένον, OI + καὶ) 6 (O + καὶ) 7 (D ὑπερμενόμενον)

95. "HE THAT IS BUT LITTLE AMONGST YOU, IS GREAT."

The same thought is expressed in Matt. xi. 11 §, p. 215, so this may be an editorial addition.

ix. (48) "Ὁ γὰρ μικρότερος ἐν πάντιν ὑμῖν ὑπάρχων¹ οὗτός ἐστιν² μέγας."

1 (D s¹ omit) 2 (D 2 II ἔσται)

96. THE THIRD ASPIRANT.

This is appended to the Matthean narrative of the Two Aspirants, II. § 4. See notes there.

The ploughs in Palestine are so small that only one hand is used in directing them.

ix. 61 Εἶπεν δὲ καὶ ἕτερος "Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν¹ ὁλόν μου²." 62 εἶπεν δὲ (πρὸς αὐτόν)³ ὁ Ἰησοῦς "Οὐδέεις ἐπιβαλὼν⁴ τὴν χεῖρα⁵ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω⁶ εὐθετός ἐστιν⁷ τῇ βασιλείᾳ⁸ τοῦ θεοῦ."

1 (D omits) 2 (ss + and I will come) 3 B omits (D s¹ αὐτῷ, I illis) 4 (D ἐπιβάλλων) 5 (KOD II ss + αὐτοῦ) 6 (D II invert the order of these clauses) 7 (OD I εἰς τὴν βασιλείαν)

(From THE HISTORY OF THE SEVENTY, §§ 97—100.)

97. "SALUTE NO ONE ON THE HIGHWAY."

Oriental salutations are formal and take a long time.

x. (4) "Καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάζεσθε."

1 (N omits)

* LXX. Ps. xci. 18, ἐπ' ἀσπίδα καὶ βασιλῆα ἐπιβήσῃ.

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98. ACCEPT HOSPITALITY.

There is little that is really new in this passage. "The workman is worthy of his wages" occurs in a slightly different form in Matt. x. 10, and in Matt. x. 7 we read "πορεύμενοι δὲ κηρύσσετε λέγοντες ὅτι 'Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.' ἀσθενοῦντας θεραπεύετε κ.τ.λ."

x. 7 "Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες¹ καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ² αὐτοῦ³. μὴ μεταβαίνετε ἐξ⁴ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς⁵ ἐν αὐτῇ ἀσθενεῖς⁶, καὶ λέγετε αὐτοῖς⁷ 'Ἦγγικεν ἡ βασιλεία τοῦ θεοῦ.'"

1 (KOD ἐσθίοντες) 2 (ss food) 3 (O II + αὐτοῦ) 4 (D s¹ ἀπὸ, II de) 5 (D s¹ τοῖς) 6 (D s¹ II ἀσθενεῖς) 7 (ss omits) 8 (I omits)

99. INSULTS TO YOU ARE INSULTS TO ME.

This is a doublet of Luke ix. 48 = Matt. x. 40. For parallels from 88. Mark and John see I. § 80 b. Compare also 1 Thess. iv. 8, τοιγαροῦν ὁ ἀθετῶν οὐκ ἀνθρώπων ἀθετεῖ ἀλλὰ τὸν θεόν τὸν διδόντα τὸ πνεῦμα ἁγίου τὸ δόνον εἰς γὰρ.

x. 16 "Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ¹. ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποσταλάντά με²."

1 (8 II + et eum qui me misit) 2 (D II s¹ ὁ δὲ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποσταλάντός με, s¹ conflates, giving both clauses, I omits)

100. THE RETURN OF THE SEVENTY.

In Mark vi. 18 the twelve are said to have cast out many demons, and in Mark ix. 18 to have failed. In Matt. vii. 22 "Many will say in that day '.....Did we not in Thy name cast out demons?'"

The scorpion is mentioned again in Luke xi. 12 "ἐπιβάσκει αὐτῷ σκορπίον;" but not elsewhere in the Gospels.

Compare Luke xxi. 18 "καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπώληται."

The idea of a book in which the names of the saints are written is found in Exodus xxxii. 32 "Blot me...out of Thy book which Thou hast written," and in Malachi iii. 16.

x. 17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα (δύο)¹ μετὰ χαρᾶς λέγοντες "Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου." 18 εἶπεν δὲ αὐτοῖς "Ἐθαύρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 19 ἰδοὺ δέ-δωκα² ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπὶ ἅνθρωποις καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν³ τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ⁴ ἀδικήσῃ. 20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται⁵ ἐν τοῖς οὐρανοῖς⁶."

1 KOD II omit (ss + whom He sent) 2 (D I δέδωκα, I dico) 3 (D + τῇ) 4 (B + τῇ) 5 (KOD omit) 6 (KOD -σει) 7 (D 2 II δαιμόνια) 8 (OD ἐγγράφη) 9 (D II τῷ οὐρανῷ)

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101. "BLESSED IS THE WOMB THAT BARE THEE."

For the repudiation of earthly ties compare Mark iii. 35, "ὅτι ἂν ποιῇ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν," and for the importance of doing rather than hearing God's will, II. § 81.

xi. 27 [Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα] ἐπάρσά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου· εἶπεν αὐτῷ "Μακαρία ἡ κοιλία ἣ βαστάσασά σε καὶ μαστοί σου ἐθήλασας." αὐτὸς δὲ εἶπεν "Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες."

1 (ms omit) 2 (4 ll omit) 3 (N † omits) 4 (B * βαστάσα) 5 (O † + η) 6 (D μαστοί) 7 (D δ) 8 (UD + γε, 11st omit) 9 (N + τὸν λόγον τοῦ θεοῦ)

102. THE WHOLE BODY ILLUMINATED.

This is appended by conflation to the difficult *Logion* "The light of the body is the eye" II. § 8g. Dr Hort considered that there was some primitive corruption in the words. φωτίζω occurs here only in the Synoptists and δσραπή is elsewhere used of the lightning flash.

xi. 36 "Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἵσταται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ δσραπῇ φωτίζῃ σε."

1 O omits 2 (N omits) 3 B + ε 4 D ll omit, (2 ll * Therefore also thy body, when there is in it no lamp that shines, becomes dark; thus, when thy lamp has become shining, it gives light to thee, * And if the light that is in thee be darkness, how great shall be thy darkness)

(From the ADDRESS TO THE TWELVE, §§ 103—106.)

103. THREE CONFLATE LOGIA.

103. A. "Fear not, little Flock."

μὴ φοβεῖσθαι is a common-phrase (Luke i. 18, 30, ii. 10, v. 10, viii. 50, xii. 7 &c.). φοβῶμαι in this sense occurs in Acts xx. 28 f., 1 Pet. v. 2 f.

xii. 32 "Μὴ φοβεῖσθαι, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

1 (D1 + εν αὐτῷ)

103. B. "Sell your Possessions."

The duty of parting with riches is insisted on in Luke xiv. 33, "ὥτως οὖν πᾶς ἐξ ὑμῶν ὅς οὐκ ἀποτάσσεται πᾶσαν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής." The conclusion of the second *Logion* is given in Matt. vi. 20.

xii. 33 "Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, [θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτει οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει· 34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἐστίν.]

1 (D* ἀνέκλειπτον) 2 (D* -φθείρει) 3 (2 ll tuus) 4 (D* † ἡμῶν, 2 ll tuum)

103. C. "Let your Loins be girded and your Lamps burning."

This section reminds us of the parable of the Ten Virgins (Matt. xxv. 1 ff.) and of the trito-Marcian section which we hold to be based on several *Logia* (Mark xiii. 33—37), also of Matt. xxiv. 43. The idea of the Master waiting on the disciples is found in Luke xxii. 27, it is declared to be abnormal in Luke xvii. 7 ff.

xii. 35 "Ἔστωσαν ὑμῶν αἱ δσφύες περιζωσμέναι καὶ οἱ λύχνοι καϊόμενοι, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν· πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἔλθῶντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἔλθῶν ὁ κύριος εὐρήσῃ· γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. 38 κἀν ἐν τῇ δευτέρᾳ κἀν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὐρῇ οὕτως, μακάριοι εἰσιν ἐκεῖνοι."

1 (D singular) 2 (D † λῆλοι) 3 (1 + in manibus vestris) 4 (D αὐτῶν) 5 (D ἀνέξουσιν) 6 (D * 11 + εβρη) 7 (N omits) 8 (N omits, D 11 * + καὶ ἐὰν ἔλθῃ τῇ ἑσπερῇ φυλακῇ καὶ εὐρήσῃ (N + them watching), D + οὕτως ποιήσει, 11 * + beati sunt, quia inebit illos discumbere et transiet et ministrabit illis) 9 (1 vespertina) 10 (D καὶ) 11 (D omits) 12 (N ll omit)

104. THREE CONFLATE LOGIA.

104. A. Many Stripes or few according to Position of Trust.

This is appended by conflation to the *Logion* of the Punishment of the unfaithful servant, II. § 18g. The slave that knew his Lord's will is the trusted head slave or grand visier, like the Trusty Steward (Luke xii. 42), the Unjust Steward (xvi. 1 ff.), or the Unmerciful Servant (Matt. xviii. 23 ff.). The inferior slaves receive orders from the head slave (xii. 42) and are not in their master's confidence.

xii. 47 "Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ· δαρήσεται πολλάς· 48 ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσύτερον αἰτήσουσιν αὐτόν.

1 (D omits, 11 paruerit or paruit) 2 (D 11 ss omit, A 1 μηδὲ) 3 (11 ss omit) 4 (1 omits) 5 (N omits) 6 (D ἐβωκαν) 7 (D 1 ζητήσουσιν ἀπ' αὐτοῦ περισσύτερον) 8 (D πλέον) 9 (D ἀπαιτ.)

104. B. "I came to bring Fire upon Earth."

The contrast between the divine purpose of love in the Incarnation and the inevitable result of hatred through human wilfulness is illustrated by the teaching in S. John about judgement. On the one hand "I came not to judge the

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world, but to save the world," on the other "For judgement have I come into this world": "The Father sent not His Son into the world to judge the world," "The Father hath committed all judgement unto the Son." The idea is frequently dwelt on in S. John, and with just the same shrinking and dissatisfaction of our Lord's human soul.

xii. 49 "Ἦν ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθῃ;

1 (XII + Οὐκ οἴδατε θρι)

2 (D II eis)

104. C. "I have a baptism to be baptised."

The idea of the baptism occurs in Mark x. 39, "τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε."

συνέχω is used nine times by S. Luke, once by S. Matthew, twice by S. Paul. Cf. Phil. i. 28, *συνέχομαι* δι' ἐκ τῶν δύο.

xii. 30 "Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ὥς οὗτο τελειοθῇ."

1 (II^o omit)

105. "YE CAN DISCERN THE FACE OF THE SKY."

This passage is strangely like and unlike to a Western addition to Matt. xvi. 2, "Ὅφias γενομένης λέγετε 'Εὐθὺς, πυρρᾶζει γὰρ ὁ οὐρανός,' καὶ πρωὶ 'Σήμερον χειμῶν, πυρρᾶζει γὰρ στυγρᾶζων ὁ οὐρανός.' τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκειτε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε."

On S. Luke's transference to the rabble of what S. Matthew assigns to the upper classes see II. § 1 note.

καύσων occurs in Matt. xx. 12 and James i. 11.

On ὑποκριτής see I. § 21 b note.

xii. 54 ["Ἐλεγεν δὲ καὶ τοῖς ὄχλοις] "Ὅταν ᾤητε νεφέλην ἀνατέλλουσιν ἐπὶ δυσμῶν², εὐθέως³ λέγετε ὅτι⁴ 'Ὁμβρος ἔρχεται,' καὶ γίνεται οὕτως⁵. 55 καὶ ὅταν νότον πνέοντα⁶, λέγετε ὅτι⁷ 'Καύσων ἔσται,' καὶ γίνεται. 56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τούτου¹⁰ πῶς¹¹ οὐκ οἴδατε¹² δοκιμάζειν¹³;"

1 (D + τῇ) 2 (D II ss ἀπὸ δ., II ab oriente ad occasum) 3 (ss omits) 4 (D II omit) 5 (D † πλῆοντα) 6 (ND omit) 7 (D * ἔσται, K I ἔρχεται) 8 (II + εἰς) 9 (D 2 II + μὲν) 10 (D 2 II πλὴν τὸν κ. τούτου, I signa autem temporum, ss + and ita εἶπνε) 11 (D II ss omit) 12 (2 II potestis, s^o will) 13 (D II s^o? οὐ δοκιμάζετε)

106. "ARE THERE FEW THAT BE SAVED?"

xiii. 22 [Καὶ διεπορεύετο¹ κατὰ πόλεις καὶ κώμας διδάσκων² καὶ πορεύων³ ποιούμενος⁴ εἰς Ἱεροσόλυμα⁵. 23 Εἶπεν δὲ τις αὐτῷ "Κύριε, εἰ ὀλίγοι⁶ οἱ σωζόμενοι;" ὁ δὲ⁷ εἶπεν "πρὸς αὐτοῦ⁸"]

1 (H II ἐπορ.) 2 (B † + πορεύων) 3 (I omits) 4 (B * Προσὸν, D II Ἱερουσαλὴμ) 5 (D II + εἰς) 6 (D + ἀποκριθεὶς) 7 (ss singular) 8 (D omits)

* LXX. Proverbs xxv. 6, μὴ ἀλαζονεύου ἐνώπιον βασιλέως, μὴδὲ ἐν τόποις δυναστῶν ὑψίστασο· 7 κρείσσον γὰρ σοὶ τὸ ῥηθῆναι "Ἀνάβαινε πρὸς μέ," ἢ ταπεινώσαι σε ἐν προσώπῳ δυνάστον.

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24 "Ἀγωνίζεσθε¹ εἰσελθεῖν διὰ τῆς στενῆς θύρας², ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν¹⁰, 25 ἀφ' οὗ¹¹ ἂν ἐγερθῇ¹² ὁ οἰκοδομητής καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἀρξήσθε¹³ ἔξω ἵσταναι καὶ¹⁴ κρούειν¹⁵ τὴν θύραν¹⁶ λέγοντες 'Κύριε¹⁶, ἀνοίξον ἡμῖν¹⁷' καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν¹⁷ 'Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.'"

9 (A πόλεις, II portam, ianua, or ostium) 10 (D οὐχ ἐγερσουσιν) 11 (D οὗ) 12 (D II εἰσέλθῃ, I incipiet surgere &c.) 13 (2 II omit) 14 (K omits) 15 (D 4 II omit) 16 (D II s^o + κρούει) 17 (II omit)

107. "HEROD WILL KILL THEE."

ἀλώπηξ is always feminine in Greek. There is therefore no special insult in making it feminine here. Cf. "αἱ ἀλώπεκες φυλακὸν ἔχουσιν" (Matt. viii. 20 = Luke ix. 58). On the use of animals to indicate types of human character see II. § 5 i, note. For the number 'three' to indicate completion cf. Luke xiii. 7, "τρία ἐστὶν ἀφ' οὗ ἐρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ." On our Lord's assertion that the ruling classes in Jerusalem were the real cause of the Baptist's death see I. § 19 b, note.

S. Luke makes this section the Introduction to the Wall over Jerusalem (II. § 17 p) which S. Matthew embeds amongst the Woes against the Pharisees.

xiii. 31 "Ἐν αὐτῇ¹ τῇ ᾠρᾷ² προσήλθάν τινες Φαρισαῖοι³ λέγοντες αὐτῷ "Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει⁴ σε ἀποκτεῖναι." 32 καὶ⁵ εἶπεν αὐτοῖς "Πορευθέντες εἰπατε τῇ ἀλώπεκι ταύτῃ 'Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις⁶ ἀποτελῶ⁷ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ⁸ τελειοῦμαι.' 33 πλὴν δεῖ με σήμερον καὶ⁹ αὔριον καὶ τῇ ἑπομένῃ¹⁰ πορεύεσθαι¹¹, ὅτι οὐκ ἐνδέχεται προφήτην¹² ἀπολέσθαι ἔξω Ἱερουσαλὴμ."

1 (D ταύτῃ, ss those, G 8 II ss + δὲ) 2 (Γ II ἡμέρα, ss days) 3 (D II ss τῶν Φαρισαίων) 4 (D ss ζητεῖ) 5 (M II δ δὲ) 6 (ss my healings) 7 (D ἀποτελοῦμαι) 8 (B II ss + ἡμέρας) 9 (D + τῇ) 10 (ND ἐρχ.) 11 (I omits) 12 (II πορεύεσθε, 2 II omit, K omits καὶ αὔριον) 13 (D † προτῇ)

(From the DISCOURSE AT A PHARISEE'S BREAKFAST TABLE, §§ 108—110.)

108. TWO CONFLATE LOGIA.

108. A. "Sit down in the lowest Room."

On the editorial note see IV. § 70 note.

Cod. D adds to Matt. xx. 28 an utterance which much resembles this. "ὁμοίως δὲ ζητεῖτε ἐκ μικροῦ αὐθῆσαι καὶ ἐκ μεγιστοῦ θλαττον εἶναι¹· εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνήσαι, μὴ ἀνακλινεσθε εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ καὶ προσελθὼν ὁ δειπνοκλήτωρ εἰπῇ σοι 'Ἐγὼ κάτω χώρει,' καὶ κατασχυρῶσῃ. ἐὰν δὲ ἀναπέσῃ εἰς τὸν ἥττωτα τόπον καὶ ἐπέλθῃ σοὶ ἥττων, ἐρεῖ σοι ὁ δειπνοκλήτωρ 'Σύναγε ἔτι ἄνω' καὶ ἔσται σοὶ τοῦτο χρήσιμον²."

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Our Lord, knowing what is in man, does not shrink from appealing occasionally to the lower motives, cf. Luke vi. 87, 88.

This section is concluded with the commonplace "He that exalts himself will be abased &c."

xiv. 7, [Ἐλεγεν δὲ¹ πρὸς τοὺς κεκλημένους παραβολήν, ἑπέχων πῶς² τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς³] 8 "Ὅταν κληθῇς⁴ ὑπὸ τινος⁵ εἰς γάμους⁶, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μὴ ποτε ἐντιμωτέρός σου ᾖ κεκλημένος⁷ ὑπ' αὐτοῦ⁸, 9 καὶ ἐλθὼν ὁ σὺ καὶ αὐτὸν καλέσας ἑρεῖ σοι 'Δὸς τούτῳ τόπον,' καὶ τότε ἄρξῃ¹¹ μετὰ αἰσχύνης τὸν¹² ἴσχατον τόπον κατέχειν¹³. 10 ἀλλ' ὅταν κληθῇς¹⁴ πορευθεὶς¹⁵ ἀνάπαισε¹⁶ εἰς τὸν ἴσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἑρεῖ¹⁸ σοι 'Φίλε, προσανάβηθι ἀνώτερον¹⁷. τότε ἔσται σοι¹⁸ δόξα ἐνώπιον πάντων¹⁹ τῶν συνανακειμένων σοι²⁰. 11 [ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν ταπεινωθήσεται²¹ καὶ ὁ ταπεινὼς ἑαυτὸν ὑψωθήσεται²²."]

1 (D1 + καὶ) 2 (ss and) 3 (l omits) 4 (l plural, ll invitatus quis (aliquis) fuerit) 5 (D1 ss omit) 6 (D eis γάμους, l omits) 7 (ss omits) 8 (D ἔξει) 9 (N1 † omit) 10 (D ll omit, ss there) 11 (D † ἔσθ, ss ἔθου sit donec in) 12 (D omits) 13 (ss omit) 14 (B † κληθεὶς) 15 (D ἀνάπαισε) 16 (D εἴσθ) 17 (B † d, D + καὶ) 18 (N omits) 19 (D ll ss omit) 20 (D ll ss omit) 21 (D^{ss} - οὐται)

108. B. "Do not invite the Rich."

S. Luke, as usual, makes our Lord's teaching about the rich unsparing. The list "πτωχοί, ἀνάπαιροι, χωλοί, τυφλοί" is repeated with only one inversion of order in the parable of the Great Dinner which immediately follows. Perhaps its presence in both sections will account for their location side by side: perhaps there has been some assimilation.

The resurrection of the righteous is alluded to in Acts xxiv. 15 "ἐλπίδα ἔχων εἰς τὸν θεόν... ἀνάστασιν μέλλειν ἔσεσθαι δικαίῳ τε καὶ ἀδικῳ" and John v. 29 "ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως."

xiv. 12 [Ἐλεγεν δὲ καὶ τῷ κεκληκένῳ αὐτῶν] "Ὅταν ποιῇς ἄριστον ἢ¹ δαίπνον, μὴ φώνει τοὺς φίλους σου² μηδὲ τοὺς ἀδελφούς σου³ μηδὲ τοὺς συγγενεὺς σου⁴ μηδὲ γείτονας⁵ πλουσίους, μὴ ποτε καὶ αὐτοὶ ἀντικαλέσωσί σε καὶ γένηται⁶ ἀνταπόδομά σοι. 13 ἀλλ' ὅταν δοχὴν ποιῇς⁷, κάλει πτωχοὺς, ἀναπείρους, χωλοὺς⁸, τυφλοὺς⁹. 14 καὶ μακάριος ἔσθ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ¹⁵ σοι ἐν τῇ ἀναστάσει τῶν δικαίων." 15 [Ἀκούσας δὲ τῶν συνανακειμένων ταῦτα¹⁶ εἶπεν αὐτῷ¹⁷ "Μακάριος ὅστις¹⁸ φάγεται ὄρνον¹⁹ ἐν τῇ βασιλείᾳ τοῦ θεοῦ²⁰"]

1 (ss omits) 2 (D l omit) 3 (2 ll omit) 4 (N 3 ll omit) 5 (D 2 ll omit) 6 (B μὴ, D + τοὺς) 7 (D ll + μηδὲ τοὺς) 8 (D ll γενήσεται) 9 (N ποιήσῃ) 10 (ss the suffering) 11 (ss + and the condemned and many others) 12 (N ll d) 13 (N 2 ll ss omit) 14 (ss to them) 15 (D ll d) 16 (E ss ἀριστῶν) 17 (N † omits)

S. LUKE.

109. EXCUSES FOR DECLINING THE BANQUET.

This remarkable section from the parable of the Great Dinner has no parallel in S. Matthew or elsewhere. The phrase "ἔχε με παρητημένον" seems to be a translation of the Latin "habe me excusatum." In v. 20 there may be an allusion to Deut. xxiv. 5, in which it is directed that a bridegroom shall not be required to go out to war or to do public business for a whole year.

xiv. 18 "Καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ¹ 'Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην² ἐξελθὼν ἰδεῖν αὐτόν³ ἔρωτῶ σε⁴, ἔχε με παρητημένον.' 19 καὶ ἕτερος εἶπεν 'Ζεύγη βοῶν ἠγόρασα⁵ πέντε καὶ πορεύομαι δοκιμάσαι αὐτά⁶. ἔρωτῶ σε⁷, ἔχε με παρητημένον⁸. 20 καὶ ἕτερος εἶπεν 'Γυναῖκα ἔγγραμμα⁹ καὶ διὰ τοῦτο¹⁰ οὐ δύναμαι ἐλθεῖν.'"

1 (P 2 ll + καὶ) 2 (D ll omit) 3 (B † ἀνάγκη) 4 (N omits) 5 (D † ἠγόρα) 6 (l omits) 7 (D ll διὰ οὐ δύναμαι ἐλθεῖν, l non possum) 8 (D ll ἄλλος) 9 (D ll εἰλαβον) 10 (D διὰ, ll et, ss omits)

110. "COMPEL THEM TO COME IN."

v. 28 does not materially differ from S. Matthew's "πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν οὐδῶν καὶ ὅσους ἐὰν εὗρητε καλέσατε εἰς τοὺς γάμους," yet in the hands of S. Augustine it has had a melancholy history as justifying the Inquisition and the burning of heretics. *Corruptio optimi pessima*. v. 24 is perhaps editorial to round off the section.

xiv. 23 "Καὶ εἶπεν ὁ κύριος¹ πρὸς τὸν δοῦλον² 'Ἐξέλθε εἰς τὰς οὐδούς καὶ φραγμαῖς καὶ ἀνάγκασον εἰσελθεῖν³, ἵνα γεμισθῇ μου ὁ οἶκος.' 24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν⁴ ἐκείνων⁵ τῶν κεκλημένων⁶ γεύσεται μου τοῦ δείπνου."

1 (ss omits) 2 (D ll ss + αὐτοῦ, N † +) 3 (l + quocunque inveneris) 4 (ND 2 ll ss ἀνθρώπων) 5 (D^{ss} omits) 6 (2 ll qui vocati sunt et non venerunt)

111. "THIS MAN BEGAN TO BUILD."

The words δαπάνη, ἀπαρτισμός, ἐκτελέω do not occur elsewhere in N.T.; συμβάλλω, πρεσβεία are peculiar to S. Luke; θμελιος and ψηφίζω are not found in the other Gospels.

Luke xix. 14, "καὶ ἀπέστειλαν πρεσβείαν πρὸς αὐτόν." Cf. Luke v. 11, καὶ... ἀφέντες πάντα (ss. Σίμων καὶ Ἰάκωβος καὶ Ἰωάννης) ἠκολούθησαν αὐτῷ, v. 28, καὶ καταλίπων πάντα (ss. Λευὶς) ἀναστὰς ἠκολούθει αὐτῷ.

ὑπάρχω is used 40 times by S. Luke, thrice by S. Matt., 17 times in the epistles.

The concluding verse is a refrain repeated from the preceding section.

S. LUKE.

xiv. 28 "Τίς γάρ' ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; 29 ἵνα μὴ ποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι¹³ πάντες οἱ θεωροῦντες ἄρξονται αὐτῷ ἐμπαίζειν 30 λέγοντες¹⁴ ὅτι 'Οὗτος δ' ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἰσχυρεν ἐκτελέσαι.' 31 ἢ τίς βασιλεὺς πορευόμενος ἐτέρῃ βασιλεῖ συνβαλεῖν εἰς πόλεμον οὐχὶ καθίσας¹⁵ πρῶτον βουλευέσεται¹⁶ εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἰκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἐτι αὐτοῦ πόρρω ὄντος¹⁷ πρεσβεῖαν ἀποστεῖλαι ἐρωτᾷ¹⁸ πρὸς¹⁹ εἰρήνην. [33 οὕτως οὖν παρ' ἐξ ὑμῶν²⁰ ὅς οὐκ ἀποτάσσεται πᾶσι τοῖς ἐαυτοῦ²¹ ἐπάρχουσιν οὐ δύναται εἶναι μου μαθητής.]

1 (D1 δὲ, 11 omit) 2 (K 211 + τὰ) 3 (D 11 μὴ ἰσχύοντος οἰκοδομῆσαι καὶ) 4 (D1 † μελλουσιν λέγειν, 11 † dicent, 1 dicant, as ποιεῖ him saying) 5 (D11 omit) 6 (ε + a tower) 7 (D οὐκ ἐθέλει) 8 (ss omit) 9 (D1 -εἴεται) 10 (ε + from the place of war) 11 D1 + τὰ 12 B εἰς (11 omit) 13 (11 omit) 14 (D καὶ ἐξ ὑ. παρ) 15 (D omits) 16 (D αὐτοῦ)

112. "GOD KNOWETH YOUR HEARTS."

This is appended by S. Luke to the *Logion* "No man can serve two masters."

The Scribes are condemned for greed in Mark xli. 40 = Luke xx. 47, "οἱ καταθλίσκοντες τὰς οἰκίας τῶν χηρῶν."

ἐκμυκτηρίζω occurs elsewhere only in Luke xxiii. 35, but S. Paul uses μυκτηρίζω Gal. vi. 7. Compare χλευάζω which is found twice in the Acts.

δικαίω is a Pauline word, and the same thought occurs in 2 Cor. x. 18, οὐ γὰρ ὁ ἐαυτὸν σπουδάζων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὁ ἐκ κύριου σπουδάζων.

βδελύγμα occurs in Mark xlii. 14 = Matt. xxiv. 15, and thrice in the Apocalypse; not elsewhere in N.T. S. Luke probably derived it from the LXX. where it is very frequent.

xvi. 14 [Ἦκουον δὲ ταῦτα πάντα¹ οἱ Φαρισαῖοι² φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτηρίζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς] "Ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἐαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις³ ὑψηλὸν βδελύγμα ἐνώπιον τοῦ θεοῦ⁴."

1 (D1 omit) 2 (K omits) 3 (B ἀνθρώπων) 4 (B Κυρίου, E11 + ἐστίν)

113. "UNPROFITABLE SERVANTS."

A remarkable utterance respecting a poor proprietor with only one slave, who works in the field all day, but acts as cook and waiter at night. The idea of feeling gratitude to such a slave is scouted, partly from the feeling of the age, but chiefly because the case is used to set forth our relationship with God. Our Lord Himself has taught us to feel gratitude to servants, for He acted as a servant Himself. "I have been amongst you as he that serveth."

S. LUKE.

The forms φάγεσαι and πίσεις are archaic. Originally τύπτομαι, τύπτεσαι, τύπτεται existed, as in τίθεμαι, τίθεις, τίθεται. Later the σ was lost from verbs in ω and a contraction took place in Attic into τύπτω which was soon sharpened into τύπτει. In the verb ἐσθίω however ἔδει was used in Attic.

xvii. 7 "Τίς δὲ ἐξ' ὑμῶν δούλον ἔχων ἀποτριῶντα ἢ ποιμαίνοντα, ὅς ἐσελθόντι ἐκ τοῦ ἀγροῦ¹ ἐρεῖ αὐτῷ 'Εὐθέως² παρελθὼν ἀνάπσε,' 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ 'Ἐτοίμασον³ τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίσεις σύ'; 9 μὴ ἔχει χάριν τῷ δούλῳ⁴ ὅτι ἐποίησεν τὰ διαταχθέντα⁵; 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα⁶ τὰ διαταχθέντα ὑμῖν⁷, λέγετε ὅτι⁸ 'Δούλοι ἀχρεῖοί ἐσμεν, ὃ ἀφειλομεν ποιῆσαι πεποιήκαμεν.'"

1 (D 11 omit) 2 (D11 † + μὴ) 3 (11 omit) 4 (211 et) 5 (D11 † omit) 6 (K 11 + μοι) 7 (1 omits) 8 (K omits, K 211 † + ἐκεῖ) 9 (D11 + αὐτῷ; οὐ δοκῶ, K † omits v. 10 from οὕτως το -χθέντα) 10 (11 † omit) 11 (D εἰσα λέγω, 1 quae mando vobis)

(From the DISCOURSE ABOUT THE LAST DAYS, §§ 114—117.)

114. TWO CONFLATE LOGIA.

114. A. "The Kingdom of God is within you."

Writing probably after the destruction of Jerusalem, S. Luke carefully collects our Lord's sayings about the 'Last days' into a conflation distinct from the sayings about the Destruction of the Temple, and prefaces it by this utterance, in which we are cautioned not to look for a visible kingdom but for the reign of Christ in the hearts of the faithful. The teaching is unique, but some of the language in which it is expressed is borrowed from the second *Logion*, the latter part of which is Matthaean (II. § 18 b). Here S. Luke has put them together.

xvii. 20 [Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν] "Οὐκ ἔρχεται ἡ βασιλεία¹ τοῦ θεοῦ² μετὰ παρατηρήσεως, 21 οὐδὲ ἑροῦσιν 'Ἰδοὺ ὧδε' ἢ 'Ἐκεῖ.' Ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν."

1 (D † βασιλεία) 2 (1 omits) 3 (D11 + Ἰδοὺ) 4 (D † + μὴ πιστεύετε)

114. B. "Ye will desire to see one of the Days of the Son of Man."

For the thought compare Mark ii. 20, "Ἀπεύθυνται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ υἱὸς τοῦ ἀνθρώπου, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ."

S. LUKE.

xvii. 22 [ἔτιεν δὲ¹ πρὸς τοὺς μαθητάς²] “Ἐλεύσονται ἡμέραι
“ὅτε ἐπιθυμήσετε³ μίαν τῶν ἡμερῶν⁴ τοῦ υἱοῦ τοῦ
ἀνθρώπου ἰδεῖν⁵ καὶ οὐκ ὀφείσθε. [23 καὶ ἐροῦσιν ὑμῖν “Ἴδὼθ
ἐκεῖ”⁶ ἢ “Ἴδὼθ ὧδε”⁷ μὴ (ἀπέλθῃτε [μηδέ⁸] ¹⁰ διώξητε¹¹].”]

1 (D οὐκ) 2 (A ll + αὐτοῦ) 3 (B + σῆτε) 4 (D ll τοῦ
ἐπιθυμήσαι ὁμῶς) 5 (D + τοῦτων) 6 (D ll omit) 7 (B ὧδε)
8 (K ll καὶ), D ll omit 9 (K + μῆτε, l ne) 10 B omits
(as invert order of verbs) 11 (s¹ let them not deceive you
and go not)

115. “HE MUST FIRST BE REJECTED.”

This is probably an editorial addition, being a common-
place, cf. Mark viii. 31, ix. 31, x. 38 &c.

xvii. 23 “Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀπο-
δοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.”

116. “AS IT WAS IN THE DAYS OF LOT.”

We incline to think this fulfilment of Scripture an editorial
note, the fruit of Biblical study, rather than an utterance of
our Lord (cf. IV. §§ 81, 85), for it is not found in S. Matthew
and is rhetorically similar to the preceding illustration of “the
days of Noah.”

xvii. 28 “Ὁμοίως¹ καθὼς² ἐγένετο ἐν ταῖς ἡμέραις Λώτ³.
ἦσθιον, ἔπινον, ἡγάραζον, ἐπώλουν, ἐφύτευον⁴, ἠκοδόμουν⁵.
29 ἢ δὲ⁶ ἡμέρῃ ἐξῆλθεν Λώτ⁷ ἀπὸ Σοδόμων, ἔβρεξεν πύρ
καὶ θεῖον⁸ ἅπ’ οὐρανοῦ⁹ καὶ ἀπώλεσεν πάντας¹⁰. 30 [κατὰ
τὰ αὐτὰ¹¹ ἔσται ἡ ἡμέρῃ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται¹²].”]

1 (l s¹ Et) 2 (D καὶ ὡς, 3 ll et, 4 ll omit) 3 (ll Loth)
4 (s¹ omits) 5 (B¹ οἰκ., s¹ omits) 6 (D ll omit) 7 (ll s¹
omit) 8 K ἀπαντας 9 (K ll ταῦτα) 10 (B πτηται,
l venerit) 11 (D ll ἐν τῇ ἡμέρῃ τοῦ υἱοῦ τοῦ ἀνθρώπου ἢ (l qui)
† ἀποκαλυφθῇ)

117. “REMEMBER LOT’S WIFE.”

xvii. 32 “Μνημονεύετε τῆς γυναῖκος Λώτ¹.”

1 (D ll Ἀὐθ)

(From the PARABLE OF THE POUNDS.)

118. ALLUSIONS TO ARCHELAUS.

118. A. “We will not have this man to
reign over us.”

This utterance and the next are inserted into the parable
of the Pounds to connect it still further than the preface does
with the history of Archelaus. There is no trace of this
thought in S. Matthew’s edition of the parable.

xix. 14 “Οἱ δὲ πολῖται αὐτοῦ¹ ἐμίσουν αὐτόν, καὶ ἀπέ-
στευλαν² πρεσβείαν ὀπίσω αὐτοῦ λέγοντες “Οὐ θέλομεν
τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς.”

1 (D ll s¹ omit) 2 (D ἐπέμψαν)

S. LUKE.

118. B. “Slay my enemies.”

xix. 27 “Πλὴν τοὺς ἐχθροὺς μου τούτους¹ τοὺς μὴ θελή-
σαντάς² με βασιλεῦσαι³ ἐπ’ αὐτοὺς ἀγάγετε⁴ ὧδε καὶ
κατασφάξατε⁵ αὐτούς⁶ ἱμυροσθέν μου⁷.”

1 (D ll as ἐκείνους) 2 (D s¹ θέλοντάς) 3 (D βασιλεύου)
4 (D “ἀγάγατε) 5 (K “σφάξετε) 6 (D ll s¹ omit)
7 (D + καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον⁸.
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων⁹)

(From the TRIUMPHAL ENTRY.)

119. TWO CONFLATE LOGIA.

119. A. “If these be silent, the Stones will
cry out.”

xix. 39 Καὶ τινες τῶν Φαρισαίων¹ ἀπὸ τοῦ ὄχλου εἶπαν
πρὸς αὐτόν “Διδάσκαλε², ἐπιτίμησον τοῖς μαθηταῖς
σου³.” 40 καὶ ἀποκριθεὶς⁴ εἶπεν “Ἀέγω ὑμῖν⁵, ἰὰν
οὗτοι σιωπήσουσιν⁶, οἱ λίθοι κρᾶξουσιν⁷.”

1 (s¹ of the people) 2 (s¹ Good Teacher) 3 (l omits)
4 (ll illos, as + that they may not cry out) 5 (ll omit)
6 (D s¹ λέγει, D ll as + αὐτοῖς, as + “Amen”) 7 KD + εἰ
8 (D σιγήσουσιν) 9 (D κρᾶξονται)

119. B. He beheld the City and weiled over it.

κλαίω to ‘weep’ or ‘sob’ is used of our Lord here only.
δακρύν to ‘weep’ is used only in John xi. 85.

For the tendency to change the vague language of prophecy
into something more precise after the event see Mark xiii. 14
note. As there is no doubt that S. Luke has altered the
language of that passage, so it may fairly be suspected that he
has done the same here, though we have no desire to minimise
the predictive element or deny its reality.

xix. 41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἐκλαυσεν ἐπ’
αὐτήν, 42 λέγων ὅτι “Εἰ ἔγνων ἐν τῇ ἡμέρᾳ¹ ταύτῃ καὶ σὺ
τὰ πρὸς εἰρήνην²— νῦν³ δὲ ἐκρύβῃ ἀπὸ ὀφθαλμῶν σου.
43 ὅτι ἤξουσιν ἡμέραι ἐπὶ⁴ σὲ⁵ καὶ παρεμβάλουσιν⁶ οἱ
ἐχθροί σου χάρακά σοι⁷ καὶ⁸ περικυκλώσουσιν⁹ σὲ¹⁰ καὶ
συνέξουσιν σὲ¹¹ πάντοθεν, 44 καὶ ἐδαφιοῦσιν¹² σὲ καὶ
τὰ τέκνα σοῦ¹³ ἐν σοί¹⁴, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ
λίθον¹⁵ ἐν σοί¹⁶, ἀνθ’ ὧν οὐκ ἔγνων τὸν¹⁷ καιρὸν τῆς¹⁸
ἐπισκοπῆς¹⁹ σου.”

1 (E 3 ll + σου) 2 (D ll + σοι, A ll s¹ + σου) 3 (4 ll as omit)
4 (as omit) 5 B ll περιβαλοῦσιν 6 (D καὶ βαλοῦσιν ἐπὶ
σὲ) 7 (D ll omit) 8 (D s¹ περικυκλώσουσιν) 9 (K omits)
10 (K ll omit) 11 (5 ll omit) 12 (D omits) 13 (O λίθῳ)
14 (D ll ἐν δλῃ σοι, ll in tota terra) 15 (O omits, D s¹ eis)
16 (s¹ greatness)

* LXX. Gen. xix. 24, καὶ Κύριος ἐβρεξεν ἐπὶ Σδόμα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ....
26 καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἐγένετο στῆλη ἀλάς.

* LXX. Ps. cxxxvii. 9, μακάριοι οἱ κρατῆσαι καὶ ἐδαφίει τὰ νήπια σου πρὸς τὴν πέτραν.

S. LUKE.

(From the *VINEDRESSERS SLAYING THE HEIR.*)

120. "WHOSOEVER SHALL FALL ON THIS STONE
WILL BE BROKEN."

This is a hard saying worth pondering, inserted by conflation into the Vinedressers slaying the heir. (We assume that the verse is spurious in S. Matthew's parallel, see I. § 89 b, note.) S. Luke seems to have put it here because "The stone which the builders rejected" has just been mentioned and here is another similitude of a stone. Cf. II. § 8 g, note. In the parable the Messiah is the head corner-stone, triumphantly exalted by God into that proud position in spite of the builders of this world. But now the Messiah is hurled from His place and crushes those upon whom He falls.

Some other occasion would suit the utterance better. But S. Paul produces the same incongruity by mixture, "As it is written, Behold I lay in Sion—a stone of stumbling and a rock of offence—and he that believeth thereon shall not be put to shame," Rom. ix. 33.

xx. 18 "Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσῃ αὐτόν."

(From the *DISCOURSE ON THE FALL OF THE TEMPLE*,
§§ 121—126.)

121. "FEARFUL SIGHTS AND SIGNS FROM
HEAVEN."

v. 12 may be an editorial connecting link, for it contains no new thought, but the preceding words have no exact parallel. S. Matthew's "Sign of the Son of Man in the sky" is more definite.

xxi. (11) "Φόβηθρά¹ τε καὶ ἀπ' οὐρανοῦ² σημεῖα μεγάλα ἔσται³. 12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν⁴ ἐφ' ὑμᾶς⁵ τὰς χεῖρας αὐτῶν καὶ διώξουσιν."

1 (K Φόβηθρά) 2 (D ll as ἀπ' οὐρανοῦ καὶ) 3 (ll + et tempestates, l + et hiemes, s⁺ + and great storms or winters)
4 (K † ἐπ' αὐτοῖς)

122. "I WILL GIVE YOU A MOUTH AND
WISDOM."

This is only a doublet (I. § 44 d), though somewhat differently worded. ἀπολογίσθαι, ἀπολογία and ἀντικείμεθα are not used by the other evangelists. For "ὅτε ἐν ταῖς καρδίαις," of. Luke i. 65 ἔθεντο... ἐν τῇ καρδίᾳ αὐτῶν, ix. 44 "ὅσθε ὑμεῖς εἰ τὰ ὅσα ὑμῶν," Acts v. 4 "ἔθεν ἐν τῇ καρδίᾳ σου." Lastly προμελετῆς and δώσω στόμα are unique in N.T., but the latter is found in Ezek. xxix. 21.

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xxi. 14 "ὅτε οὖν¹ ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετῆν² ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι³ ᾧ⁴ ἀντιπείν⁵ ἅπαντες⁶ οἱ ἀντικείμενοι ὑμῖν."

1 (K omits, ss "And") 2 (D † -τῶντες) 3 (l omits)
4 (D* ll ss omit) 5 (ll omit) ND πάντες

123. "A HAIR OF YOUR HEAD SHALL NOT
PERISH."

This utterance is strangely placed immediately after the saying "they will put some of you to death," for it does not easily admit of transcendental interpretation. For the promise of. Luke x. 19 "καὶ οὐδὲν ὑμῖς οὐ μὴ ἀδικήσῃ," John x. 28 "ἐγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου," Acts xxvii. 34 "οὐδεὶς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολείται." Matt. x. 30 = Luke xii. 7 "ὅμων δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡμεθυμῆται εἰσω."

xxi. 18 "Καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀποληται¹."

1 (s⁺ omits)

124. "JERUSALEM WILL BE TRODDEN DOWN
BY THE GENTILES."

The basis is Marcan and the bracketed words are found in S. Mark, but there is much new matter. Doublet:

Luke xvii. 31, "ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅτι ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάντω ἀραι αὐτὰ, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρέψάτω εἰς τὰ ὀπίσω."

Cf. Luke xviii. 7, "ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βουόντων αὐτῷ ἡμέρας καὶ νυκτὶς, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει." Rom. xii. 19, Ἔμοι ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.

Cf. Luke xxii. 37, "λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθην· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει." xxiv. 44, "δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφῆταις καὶ Ψαλμοῖς περὶ ἐμοῦ." John x. 35, "οὐ δύναται λυθῆναι ἡ γραφή," etc.

Cf. 1 Thess. v. 8, ὅταν λέγωσιν "Ἐρήνη καὶ ἀσφάλεια," τότε αἰφνίδιος αὐτοῖς ἐπίσταται θάνατος ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἔχουσιν, καὶ οὐ μὴ ἐκφύγουσιν.

For the divine wrath, cf. Romans i. 18, ii. 5, 8, iii. 5, etc. For wrath against the Jews, cf. 1 Thess. ii. 16, ἐφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

The slaughter of some Jews on the capture of their city and captivity of others are foretold here only. Heb. xi. 34, ἐφύγαν στόματα μαχαίρης. στόμα μαχαίρας, βομφαλας, ξίφους are frequent in LXX.

Cf. Rom. xi. 26, οὐ γὰρ θέλω ὑμᾶς ἀγροῦν, ἀδελφοί, τὸ μυστήριον τοῦτο, ὅτι μὴ ᾔτε ἐν αὐτοῖς φρόνιμοι, ὅτι πᾶρῃσι ἀπὸ μέρου τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ.

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For the Jewish idea of a banquet to represent the future life, cf. Luke xiii. 29, "ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ," xiv. 15, "μακάριοι ὅτις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ."

xxii. 24 Ἐγένετο δὲ καὶ¹ φιλονεικία² ἐν αὐτοῖς³, τὸ τίς αὐτῶν⁴ δοκεῖ εἶναι⁵ μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς "Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν⁶ εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος⁷, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν⁸. 27 τίς γὰρ⁹ μείζων¹⁰, ὁ ἀνακείμενος ἢ ὁ διακονῶν¹¹; 28 οὐχὶ ὁ ἀνακείμενος¹²; ἐγὼ δὲ¹³ ἐν μέσῳ ὑμῶν εἰμι¹⁴ ὡς ὁ διακονῶν. 29 Ὑμεῖς δὲ ἐστέ¹⁵ οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. 30 καὶ γὰρ¹⁶ διατίθεται ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου¹⁷ βασιλείαν, 31 ἵνα ἔσθητε¹⁸ καὶ πίνετε¹⁹ ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου²⁰, καὶ καθήσθε²¹ ἐπὶ²² θρόνων²³ τὰς²⁴ δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ.

1 (N ll ss omit) 2 (N eis αὐτοῖς) 3 (D l omit) 4 (D 8 ll αὐτῶν) 5 (N † ἀρχόντες τῶν ἐξουσιάζουσιν αὐτῶν καὶ, ss + and who do well) 6 (D ll μικρότεροι, l minus) 7 (D ll διάκονοι, s + and not as one that sits at meat) 8 (N + ὁ) 9 (D μᾶλλον ἢ, F ll + ἐστὶν) 10 (D s omits, ll in gentibus quidem qui recumbit, in vobis autem non sic sed qui ministrat) 11 (D s ἐγὼ γὰρ, s omits γὰρ, s Am I not do.) 12 (D l Origen ἦλθεν οὐχ ὡς ὁ ἀνακείμενος ἀλλ') 13 (D † Καὶ ὁμοίως πρὸς ἑσθῆτε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν) 14 (D l omit) 15 (N - ἵστε) 16 (ss + with me) 17 (D 2 ll s omits) 18 N ll καθήσασθε (D s καθέξασθε) 19 (D ll ss + δώδεκα) 20 (D θρόνους) 21 (D omits)

128. B. "I have prayed for thee."

Instead of the unique metaphor in 81, S. Mark gives the commonplace πάντες σκανδαλισθήσθε. The thought in 82 is unparalleled. The rest of the passage differs a good deal in wording from the Marcan record. σινιάζω is not found elsewhere but στηρίζω is used four times by S. Luke.

S. John xiii. 36, [Λέγει αὐτῷ Σίμων Πέτρος "Κύριε, ποῦ ἐπάγεις;" ἀπεκρίθη Ἰησοῦς "Ὅπου ἐπάγω οὐ δύνασαι μοι νῦν ἀκολουθεῖν, ἀκολουθήσεις δὲ ὕστερον."]

xxii. 31 "Ὁ Σίμων Σίμων", ἰδοὺ¹ ὁ Σατανᾶς ἐξηγγήσατο ὑμᾶς τοῦ σινιάσαι² ὡς τὸν σῖτον. 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλείπῃ ἡ πίστις σου. 33 καὶ σύ ποτε³ ἐπιστρέψας⁴ στηρίξον⁵ τοὺς ἀδελφούς σου. 34 ὁ δὲ εἶπεν αὐτῷ "Κύριε, μετὰ σοῦ ἵτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι." 35 ὁ δὲ εἶπεν "Λέγω σοι, Πέτρε, οὐ⁶ φωνήσῃ σήμερον ἀλλά τωρ⁷ ὥς⁸ τρίς με ἀπαρνήσῃ⁹ εἰδέναι¹⁰."

1 (KD ll s + Εἶπεν δὲ ὁ κύριος l s + Simoni ll + Petro) 2 (N l s omits) 3 (l Ille autem dixit Petro quoniam) 4 (N ξω-corrected to σιν-) 5 (D l σύ δε) 6 (D ll s ἐπιστρέψας καὶ) 7 (D στηρίξον) 8 (ll + et rogate ne intretis in temptationem) 9 (s omits) 10 (D + μή) 11 (s + twice) 12 (D + θου) 13 (ll omit, D + με)

^a LXX. Is. liii. 12, καὶ ἐν [τοῖς] ἀνέμοις ἐλογίσθη.

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128. C. "Let him that hath no Money sell his Cloak and buy a Sword."

The meaning of this very difficult utterance is fully discussed in 'N.T. Problems,' pp. 104—114.

The archaic ἀτερ occurs elsewhere in N.T. only in Luke xxii. 6, ἀτερ ὄχλου.

In Luke x. 4 the Seventy were charged "not to take purse, wallet, or shoes." In ix. 8 the Twelve were told "to take nothing for their journey, neither staff nor wallet nor bread nor money nor two tunics to wear." Yet here what was said to the Seventy is transferred to the Twelve, a good example of S. Luke's neglect of accuracy in details.

ὁ μὴ ἔχων = 'the poor man' as in Luke viii. 18 §.

xxii. 35 Καὶ εἶπεν αὐτοῖς "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας¹ καὶ ὑποδημάτων, μὴ τινος² ὑστερήσατε;" οἱ δὲ εἶπαν "Οὐθενός³." 36 εἶπεν δὲ⁴ αὐτοῖς⁵ "Ἀλλὰ⁶ νῦν ὁ ἔχων βαλλάντιον ἀράτω⁷, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων⁸ πωλησάτω⁹ τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω¹⁰ μάχαιραν. 37 λέγω γὰρ ὑμῖν¹¹ ὅτι¹² τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό¹³ Καὶ μετὰ¹⁴ ἀνόμων ἐλογίσθη¹⁵ καὶ γὰρ¹⁶ τὸ¹⁷ περὶ ἐμοῦ τέλος ἔχει." 38 οἱ δὲ εἶπαν "Κύριε¹⁸", ἰδοὺ μάχαιρα ὥδε¹⁹ δύο." ὁ δὲ εἶπεν αὐτοῖς "Ὁ Ἰκανόν ἐστιν²⁰."

1 (N † πήρας) 2 (N + τι) 3 (KD Οὐθενός) 4 (KD l ὁ δε ε., A ll εἶπεν οὖν) 5 (D ll omit, l iterum) 6 (ss omit) 7 (D ἀρεῖ) 8 (s + μάχαιραν) 9 (D + πωλήσαι) 10 (D ἀγοράσαι) 11 (D l omit) 12 (Γ ll s + ἐτι) 13 (A ll ετι) 14 (D + τῶν) 15 (D ll ss omit, l nunc) 16 (A ll τὰ) 17 (s And they say to Jesus, "Lo") 18 (l omits) 19 (D ll Ἀρεῖ, s + Arise, let us go)

129. TWO CONFLATE LOGIA.

129. A. "Betrayest thou the Son of Man with a Kiss?"

S. Mark attributes no speech to our Lord at this moment. S. Matthew gives "Comrade (do) that for which thou art here." There were many persons present and the hour was one of intense interest.

xxii. 48 Ἰησοῦς δὲ¹ εἶπεν αὐτῷ² "Ἰούδα³, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;"

1 (D Ὁ δε ἰ.) 2 (2 ll omit) 3 (N omits) 4 (D τῷ Ἰούδῃ)

129. B. "Shall we smite with the Sword?"

xxii. 49 Ἰδόντες δὲ¹ οἱ περὶ αὐτὸν² τὸ ἐσόμενον³ εἶπαν⁴ "Κύριε⁵, εἰ πατάξομεν ἐν μαχαίρῃ;"

1 (s His disciples) 2 (D τὸ γενόμενον, l quod fiebat, ll omit) 3 (A ll + αὐτῷ) 4 (D τῷ Κυρίῳ)

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130. "THIS IS YOUR HOUR."

John ii. 4 "ἡ ὥρα μου," vii. 80, viii. 20, xiii. 1 ἡ ὥρα αὐτοῦ, xvi. 21 "ἡ ὥρα αὐτῆς."

ἔξουσία usually means lawful authority, but it is used of tyranny here and Acts xxvi. 18, Eph. ii. 2, vi. 12 πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦτου.

xxii. (33) "Ἄλλ' αὕτη ἐστὶν ὥρῃν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους."

1 (N omits) 2 (D omits) 3 (D ἡ τὸ σκότος)

131. "IF I SPEAK, YOU WILL NOT BELIEVE ME."

xxii. (67) "Ἐὰν ὑμῖν εἰπῶ οὐ μὴ πιστεύσητε. Ἐὰν δὲ ἰδωτῆσιν οὐ μὴ ἀποκριθῆτε."

1 (N omits) 2 (s^e + μου) 3 (D ll omit, A l + καὶ)
4 (l omits, D ll s + μου ἡ ἀπολόγηται me)

132. "WEEP NOT FOR ME, BUT WEEP FOR YOURSELVES."

κότεσθαι is found in Matt. xi. 17, xxiv. 30, Luke viii. 52. θρηνέειν is joined with it in the first of these passages, but used without it in S. Luke's parallel (vii. 32).

The sentiment "Blessed are the barren" is unique.

The metaphor of green sap-filled wood to represent the righteous and dry sapless wood to represent the wicked is taken from Ezekiel xx. 47.

For the Homeric subjunctive γένηται cf. Luke xi. 5, "Τίς ἐξ ὑμῶν ἐξει φίλον...καὶ εἴπῃ αὐτῷ;"

xxiii. 27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἰθρήνουν αὐτόν. 28 στραφεὶς δὲ πρὸς αὐτάς Ἰησοῦς εἶπεν "Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ. πλὴν ἐφ' ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν Ὑμῶν Μακάριοι αἱ στείραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρυσαν. 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς Καλύψατε ἡμᾶς. 31 ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;"

1 (D ll τὸ) 2 (D ll s γυναικες) 3 (l et, N ὁ omits)
4 (ll omit) 5 (CD + ὁ) 6 (D^e ἡ Ἱερουσαλὴμ, l + ταυτε)
7 (D ll omit) 8 (D + μηδὲ πενθεῖτε) 9 (D ll ἀλλ')
10 (D ll s omit) 11 (D ll s ἐλαύνονται) 12 (N omits)
13 (D omits) 14 (D μαστοὶ, C μαστοί) 15 (D ἐξ-) 16 (s ye will begin)
17 ND + τῷ 18 (C τοῦτο) 19 (D ll γενέσεται)

133. "FATHER, INTO THY HANDS I COMMEND MY SPIRIT."

S. Stephen's dying words "Lord Jesus, receive my spirit" seem to be modelled on this passage, but according to S. John

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our Lord's last cry was "It is finished." Probably S. John's memory was at fault, this cry being really the last.

xxiii. 46 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν "Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου." τούτου δὲ εἰπὼν ἐξέπνευσεν.

1 (D παρατίθημι) 2 (A 2 ll ταῦτα) 3 (l et, s omit)

134. TWO CONFLATE LOGIA.

134. A. "Behold, My Hands and My Feet."

S. John xx. 19—28 gives an account of this appearance which has some things in common with S. Luke. Jesus said "Peace be unto you" and "shewed them His hands and His feet." Instead of the vague promise "I will send the promise of the Father upon you," S. John writes "Receive the gift of the Holy Spirit. If you shall remit the sins of any, those sins have been remitted to them; if you shall retain the sins of any, they have been retained."

xxiv. 36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτοὺς ἔστη ἐν μέσῳ αὐτῶν. 37 πτοηθέντες δὲ καὶ ἱμφοβοὶ γενόμενοι ἰδοὺ πνεῦμα θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς "Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουνσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός. 40 ψηλαφήσατέ με" καὶ ἴδετε, ὅτι πνεῦμα σὰρκα καὶ ὀστά οὐκ ἔχει καθὼς ἐμε θεωρεῖτε ἔχοντα."

1 (H l + ὁ κύριος, A l + ὁ Ἰησοῦς, l Iesus, s omit) 2 (D ἐσάθη, s was found standing) 3 BKG ll s + καὶ λέγει αὐτοῖς "Εἰρήνη ὑμῖν" (G ll + ἐγὼ εἰμι, μὴ φοβεῖσθε) 4 B θρονηθέντες δὲ (D αὐτοὶ δὲ πτοηθ., N φοβηθέντες δὲ) 5 (D φάντασμα, Gosp. Hebr. incorporeale daemonium) 6 (D 2 ll ὁ δὲ) 7 (D tra, B omits) 8 (N l s + ταῖς καρδίαις) 9 (ll omit) 10 (l αὐτοὶ) 11 (D ll s omit) 12 (D^e. τὸ) 13 (B + καὶ) 14 (ND σάρκας) 15 (D ὀστά) 16 (D βλέπετε) 17 BK 3 ll + 40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας

134. B. Eating before them.

S. Luke is the only writer who distinctly states that our Lord ate food after His resurrection. He refers to the subject again in Acts x. 41, "οἵτινες συνεφάγομεν καὶ συνετίμεν αὐτῷ μετὰ τὸ ἀναστήναι αὐτὸν ἐκ νεκρῶν."

xxiv. 41 Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς "Ἐχετέ τι βρώσιμον ἐνθάδε;" 42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος. 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

1 (D ll omit, s + again) 2 (N ὥδε) 3 (D l καὶ) 4 (E ll s + καὶ ἀπὸ μελισσίου κηρίου) 5 (l s + and He took that which was over and gave to them)

* LXX. Hosea x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν "Καλύψατε ἡμᾶς," καὶ τοῖς βουνοῖς "Πέσατε ἐφ' ἡμᾶς."

* LXX. Ps. xxi. 5, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. Cf. Acts vii. 59, "Κόριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου."

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xxiv. 44 Εἶπεν δὲ πρὸς αὐτούς· "Οὗτοι οἱ λόγοι μου οὗς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν" σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῇ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ." 45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι "Οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ," 47 καὶ

1 (D 2 ll αὐτοῖς) 2 (N ll omit) 3 (D ἐν ᾧ ἡμην) 4 (D πλησθῆναι) 5 (B ἀπαντα) 6 (N Μωσέως) 7 (N ἐν, 1+in) 8 (D omits) 9 (1+in) 10 (N διήνοιξεν) 11 (B συνιέναι) 12 (N εἶδει, A 2 ll + καὶ οὕτως εἶδει) 13 (ll omit)

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κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετανοοῦν εἰς ἅφεςιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρχάμενοι ἀπὸ Ἱερουσαλήμ. 48 ὑμεῖς μάρτυρες τούτων. 49 καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν."

14 (N μου) 15 CD ll καὶ 16 (D ὡς ἐπὶ, 1 super) 17 (D? ll -μένον, A ll -μενον) 18 (D? καὶ ὑμεῖς δὲ, A ll ὑμεῖς δὲ, NC ll ὑμεῖς ἐστὲ) 19 (ND? ll s omit) 20 (NC D? ἀποστέλλω, 2 ll mittam) 21 (D l omit) 22 (l omits) 23 (A 2 ll + Ἱερουσαλήμ) 24 (D θρου)

(4) FRAGMENTS OUTSIDE THE GOSPELS.

(a) FROM THE ACTS OF THE APOSTLES.

135. "IT IS HAPPY TO BE A GIVER RATHER THAN A RECEIVER."

This is the only saying attributed to our Lord in the N.T. which is not found in the Gospels. I know no argument in favour of the existence of oral teaching stronger than this. If

that teaching had not been complete, the epistles must have been full of our Lord's sayings.

xx. (35) "Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν."

1 (D^s Μακάριοι)

(b) FROM EXTRA-CANONICAL SOURCES.

(From the Clementine Homilies.)

136. "SHOW YOURSELVES APPROVED MONEY-CHANGERS."

Εὐλόγως ὁ διδάσκαλος ἡμῶν εἶπεν
"Γίνεσθε τραπεζίται δόκιμοι."

Clem. Hom. ii. 51 &c.

(From the Oxyrhynchus Fragment of Sayings of Jesus,
§§ 187—140.)

137. "ALL DRUNKEN, NONE ATHIRST."

Λέγει Ἰησοῦς
"Ἔσθιν ἐν μέσῳ τοῦ κόσμου,
καὶ ἐν σαρκὶ ὠφθῆναι αὐτοῖς
καὶ εὖρον πάντας μεθύοντας
καὶ οὐδὲνα εὖρον διψῶντα ἐν αὐτοῖς.
καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων
ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν
καὶ [οὐ] βλέπουσιν οὐδὲ γινώσκουσιν τὴν [ἑαυτῶν]
πτωχείαν."
Frag. iii.

138. "LIFT THE STONE AND YOU WILL FIND ME"

Λέγει Ἰησοῦς
"Ὅπου ἐὰν ᾧσιν [δύο
ὀκ] εἰς]ν ἄθροισμα,
καὶ [ὁ]που εἰς] ἐστὶν μόνος
[λέ]γω 'Ἐγὼ εἰμι μετ' αὐτ[οῦ].'
Ἐγειρον τὸν λίθον, καὶ ἐκεί εὐρήσεις με,
σχίσον τὸ ξύλον, καὶ ἐκεί εἰμι."

Frag. iv.

139. "A PHYSICIAN DOES NOT HEAL THOSE WHO KNOW HIM."

Λέγει Ἰησοῦς
"Οὐκ ἐστὶν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ,
οὐδὲ ἰατρὸς ποιᾷ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν."
Frag. v.

140. "YOU HEAR IN ONE EAR."

Λέγει Ἰησοῦς
"Ἀκούεις εἰς τὸ [ἐν ᾧ] σου,
τὸ [δὲ] ἔτερον συνάλειπας."
Frag. vii.

FIFTH DIVISION

A GROUP OF SIXTEEN HISTORICAL NARRATIVES PECULIAR TO S. LUKE.

FIFTH DIVISION.

S. LUKE.

1. PROMISE OF THE BAPTIST'S BIRTH.

1. A. Zachariah's vision.

The unusually Semitic style of these first two chapters of S. Luke, in striking contrast to the classical style of the Proface, may be due to direct translation from an Aramaic or New Hebrew document. If so, the translator was very familiar with the LXX. Much however is to be said for the contention of the Dean of Westminster that they were originally put into literary form by one who designedly imitated the style and diction of the LXX. But those who believe that the narrative rests upon the testimony of the Virgin Mary or of one of her personal friends, must maintain that the story was originally told in Aramaic.

S. Luke says that Zachariah saw the vision in the temple in the days of Herod the Great. He does not say (as S. Matthew does, ii. 1) that our Lord was born during the life of Herod. There is reason to think that he thought otherwise (see § 5).

v. 5. The dative *ὁνόματι* is used in this sense once by S. Matthew, once by S. Mark, seven times in S. Luke's Gospel, and 22 times in Acts; not elsewhere in N.T.

v. 6. It is startling to find a disciple of S. Paul, who taught *ὅτι ἐστὶν θεὸς οὐδὲ εἰς* (Rom. iii. 10), writing "they were both righteous before God," i.e. so righteous that God Himself could see no fault in them.

i. 3 [*Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας*] *ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίδας Ἀβιά^α, καὶ γυνὴ αὐτοῦ^β ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ^γ. ὁ ἦσαν δὲ δίκαιοι ἀμρότεροι ἐναντίον^δ τοῦ θεοῦ^ε, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασίαις τοῦ κυρίου ἀμεμῆτοι^ς. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν (ἡ) Ἑλισάβετ^ς στῆρα, καὶ ἀμρότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. ὁ Ἐγένετο δὲ ἐν τῇ ἱερατείᾳ αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι^ς τοῦ θεοῦ^ς κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ^ς θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου^ς, καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος^ς. καὶ ὥφθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.*

1 (OD+τοῦ) 2 (A 3 ll + ἡ γυνὴ αὐτοῦ) 3 (D ll -βεθ, l -bel)
4 (D ll ἐνώπιον) 5 (l domini, 2 ll dominum deum) 6 (D
*ἀμεμῆτοι) 7 B omits 8 (ll -beth, l -bel) 9 (NC ἐναντίον,
Kl ἐνώπιον) 10 (C τοῦ) 11 (OD^ς θεοῦ)

• LXX. 1 Chron. xxiv. 2, καὶ ἱεράτευσεν Ἑλσαῖρ καὶ Ἰθαμάρ... 3 καὶ διεῖλεν αὐτοὺς Δαυὶδ... 7 καὶ ἐξῆλθεν ὁ κληρὸς δὲ πρῶτος τῷ Ἰαρεμ... 10 τῷ Ἀβιά ὁ ὀγδοὺς.

• LXX. Ex. vi. 28, ἔλαβεν δὲ Ἀαρὼν τὴν Ἑλισάβετ... αὐτῇ γυναῖκα.

• LXX. Ex. xxx. 1, καὶ ποιήσεις θυσιαστήριον θυμιάματος ἐκ ξύλων ἀσφύτων^ς 2 καὶ ποιήσεις αὐτὸ πῆχους τὸ μήκος καὶ πῆχους τὸ εὖρος τετραγώνον ἔσται, καὶ δύο πῆχων τὸ ὕψος^ς 3 ἐξ αὐτοῦ ἔσται τὰ κέρατα αὐτοῦ. 8 καὶ καταχρυσώσει αὐτὰ χρυσίῳ καθαρῷ... 6 καὶ θύσεις αὐτὸ ἀπέναντι τοῦ καταπεδάματος τοῦ ὄντος ἐπὶ τῆς κιβωτοῦ τῶν μαρτυρίων, ἐν οἷς γνωσθήσονται σοὶ ἐκείθεν. 7 καὶ θύσεις ἐπ' αὐτοῦ Ἀαρὼν θυμίαμα σύνθετον λεπτὸν τὸ πρῶτον πρῶτ^ς. 8 καὶ ὅταν ἐξέλπηται Ἀαρὼν τοὺς λόγους, ὅψθ' θυμιάσεις ἐπ' αὐτοῦ, θυμίαμα ἐνδελχισμού διὰ παντὸς ἐναντι Κυρίου εἰς γαστρίαν αὐτοῦ.

• LXX. Numb. vi. 2, ἀνὴρ ὃς γυνὴ ὅς ἐστιν μετὰ τὴν ἐξῆλθαι εὐχὴν ἀφαιρῆσαι ἀργεῖαν Κυρίῳ 3 ἀπὸ οἴνου καὶ σίκερα, ἀγνωσθήσεται ἀπὸ οἴνου, καὶ ὅστις ἐξ οἴνου καὶ ὅστις ἐκ σίκερα οὐ πίεται. 1 Sam. i. 11, καὶ οἶνον καὶ μέθυμα οὐ πίεται. Judg. xiii. 4, καὶ γὰρ φύλαξαι δὴ καὶ μὴ πίησι οἶνον καὶ μέθυμα.

• LXX. Mal. iv. 4, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ἡμῖν Ἠλῆαν τὸν Θεοβίτην πρὶν ἔλθῃν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανή, 5 ὅς ἐστι ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

• LXX. Dan. viii. 15, καὶ ἐγένετο ἐν τῷ θεωρεῖν με, ἐγὼ Δανιὴλ τὸ δράμα ἐξήγγειον διανοηθῆναι^ς καὶ ἰδοὺ ἔστη κατεναντίον μου ὡς δράσις ἀνθρώπου. 16 καὶ ἤκουσα φωνῆν ἀνθρώπου ἀπὸ μέσων τοῦ Οὐλαί, καὶ ἐκάλεσε καὶ εἶπεν "Γαβριήλ, συνέτισον ἐκεῖνον τὴν δράσις." καὶ ἀναβήσας εἶπεν ὁ ἀνθρώπος "Ἐπὶ τὸ πρόσταγμα ἐκεῖνο ἡ δράσις."

καὶ ἐπαράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

S. LUKE.

1. B. Conversation with the Archangel.

v. 13. *δέξαι* occurs in Luke ii. 37, v. 33 and 15 times in the Epistles.

v. 15. The phrase *ἐπλήσθη* (or *πλήρης*) *πνεύματος ἁγίου* is peculiar to S. Luke, who uses it 13 times, generally of sudden inspiration which forces a person to speak. The Acts of the Apostles has been well called the Gospel of the Holy Ghost, and S. Luke's Gospel also has been permeated with the teaching about the Holy Ghost, to which SS. Matt. and Mark seldom allude.

v. 17. That John the Baptist was the Elijah of Malachi's prophecy is taught in Mark ix. 13=Matt. xi. 14. Also in Matt. xvii. 12 f. John himself denies it John i. 21.

v. 18. For the thought compare Gen. xviii. 11—15.

v. 19. Gabriel is mentioned Dan. viii. 16, ix. 21.

i. 13 *Εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος^ς "Μὴ φοβοῦ, Ζαχαρία, διότι^ς εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἑλισάβετ^ς γενήσεται^ς υἱόν σοι^ς, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην^ς 14 καὶ ἔσται χαρὰ σοὶ καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται^ς 15 ἔσται γὰρ μέγας^ς ἐνώπιον^ς Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίη^ς, καὶ πνεύματος ἁγίου πλησθήσεται^ς ἐπὶ ἐκ κοιλίας^ς μητρὸς αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν^ς 17 καὶ αὐτὸς προελεύσεται^ς ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλεία^ς, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα^ς καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἰτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον^ς. 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον^ς "Κατὰ τί γνωσόμεαι τοῦτο; ἐγὼ γὰρ εἰμι πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς." 19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ "Ἐγὼ εἰμι Γαβριήλ^ς ὁ παρστηκὼς^ς ἐνώπιον^ς τοῦ θεοῦ^ς, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα^ς 20 καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι^ς 21 τῆς ἡμέρας γενήται ταῦτα, ἀπ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται^ς εἰς τὸν καιρὸν αὐτῶν."*

1 (ll + domini) 2 (C ὅτι) 3 (D -βεθ, ll -beth, l -bel)
4 (C ἔγενετο) 5 (D^ς omits) 6 (D^ς ἔμελλεν) 7 BD+τοῦ
8 (ll in utero or ventre) 9 BC *προσ- 10 (OD Ἡλίου)
11 (C^ς αὐτόν) 12 (D παρεστῶς) 13 (ll dominum) 14 (D
ἀχρι) 15 (D πλησθήσονται)

S. LUKE.

1. C. *Elizabeth's conception.*

v. 22. κωφός means 'dumb' (Luke xi. 14), 'deaf' (Luke vii. 22). It commonly describes those who are both deaf and dumb. That Zachariah suffered in both ways is implied in vv. 62, 68.

i. 21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἰθαύμαζον ἐν τῷ χρόνῳ ἐν τῷ ναφ' αὐτόν. 22 ἐξελθὼν δὲ οὐκ ἔδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναφ' καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμεναν κωφός. 23 Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνῆλθεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα 25 ὅτι "Ὁδῶς μοι πεποίηκεν Κύριος ἐν ἡμέραις αἷς ἐπέιδεν ἀφελῶν ὀνειδὸς μου ἐν ἀνθρώποις."

1 (D προσδεχόμενος) 2 (D ἐπὶ) 3 (8 ll omit) 4 (CD ἡδύνατο) 5 (B ἑώρακεν) 6 (D ll διέμεναν) 7 (D + τότε) 8 (D -βεθ, ll -beth, l -bel) 9 B + δ 10 (D ἐφείδω) 11 (C + τὸ)

2. THE ANNUNCIATION.

Nazareth is mentioned as our Lord's home in Mark i. 9.

Joseph is never mentioned by S. Mark. Of the Virgin Mary S. Mark only records that she came with His brethren to interfere with His work and was renounced (iii. 31—35). It was impossible that Christians should rest satisfied with this, and the additions which are made in the later records indicate the demand for further information. S. John tells how she was present at the first miracle (ii. 1 ff.) and at the foot of the cross (xix. 25—27). S. Matthew narrates her betrothal, reception of the wise men and flight into Egypt. S. Luke adds the Annunciation, the visit to Elizabeth, the Birth at Bethlehem, the Presentation in the Temple, the journey to keep the Passover and the subjection of the Son to the mother.

Matt. i. 18, Μηστευθεὶς τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

Matt. i. 21, "τέκεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν."

Matt. i. 28, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέκεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. ὃ ἐστὶν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.

John i. 45, "εὐρήκαμεν Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ." 46 ... "ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;"

Gal. iv. 4, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον.

Acts i. 14, σὺν γυναῖκιν καὶ Μαρίᾳ τῇ μητρὶ (τοῦ) Ἰησοῦ.

The 'Mother of Jesus' is frequently mentioned by S. John but never by her name.

S. LUKE.

Heb. vii. 14, πρόθελον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς τὴν φυλὴν περὶ ἧν ἱερὸν οὐδὲν Μωυσῆς ἐλάλησεν.

Rev. xi. 15, καὶ ἐγένετο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι

"Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αἰῶτος, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων."

v. 87. Cf. Luke xviii. 27 = Mark x. 27 = Matt. xix. 26, "τὰ δδόντα παρὰ ἀνθρώποις δυνατόν παρὰ τῷ θεῷ ἐστίν."

i. 26 Ἐν δὲ τῷ μηνὶ τῷ ἑκτῷ¹ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ² τοῦ θεοῦ³ εἰς πόλιν τῆς Γαλιλαίας⁴ ἥ ὄνομα Ναζαρέτ⁵ 27 πρὸς παρθένον ἐμνηστευμένην⁶ ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου⁷ Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. 28 καὶ εἰσελθὼν⁸ πρὸς αὐτήν⁹ εἶπεν "Χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σου¹⁰." 29 ἡ δὲ¹¹ ἐπὶ τῷ λόγῳ¹² διεταράχθη¹³ καὶ διελογίζετο¹⁴ "ποταπὸς¹⁵ εἴη ὁ ἀσπασμὸς οὗτος¹⁶." 30 καὶ εἶπεν ὁ ἄγγελος¹⁷ αὐτῇ¹⁸ "Μὴ φοβοῦ, Μαρίας¹⁹, εὖρες γὰρ χάριν παρὰ τῷ θεῷ²⁰ 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον Δαυεὶδ²¹ τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει²² ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας²³, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος." 34 28 εἶπεν δὲ Μαρίας²⁴ πρὸς τὸν ἄγγελον "Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;" 35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ "Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι²⁵ διὸ καὶ τὸ γεννώμενον²⁶ ἄγιον κληθήσεται²⁷, υἱὸς θεοῦ²⁸ 36 καὶ ἰδοὺ Ἐλισάβετ²⁹ ἡ συγγενίς σου καὶ αὐτὴ συνελήφεν³⁰ υἱὸν ἐν γήρῃ αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρῃ³¹ 37 ὅτι οὐκ ἀδυνατήσκει³² παρὰ τοῦ θεοῦ³³ πᾶν ῥῆμα³⁴." 38 εἶπεν δὲ Μαρίας³⁵ "Ἰδοὺ ἡ δούλη κυρίου³⁶ γένοιτό μοι κατὰ τὸ ῥῆμά σου³⁷." καὶ ἀπῆλθεν³⁸ ἀπ' αὐτῆς ὁ ἄγγελος.

1 (D Ἐν δὲ τῷ ἑκτῷ μηνὶ, ll Eodem autem tempore) 2 (CD ἐπὶ) 3 (ll domino) 4 (K τῆς Ἰουδαίας, D Γαλιλαίας) 5 (C ll -εθ) 6 (D omits) 7 (C μεμν., D * μεμνημένην) 8 (NC + καὶ πατριδῇ) 9 (NOD ll + ὁ ἄγγελος) 10 (A ll + εὐ-γγελλίστατο αὐτῇ καὶ) 11 (OD ll + εὐλογημένη σὺ ἐν γυναῖκιν) 12 (D * ἡ) 13 (C ll + ἰδοὺσα, 4 ll + eum, 1 + angelum) 14 (C omits, ll in (ad) introitu (-um) eius) 15 (D ἐταρ.) 16 (D + ἐν αὐτῇ) 17 (D ποταπὸς ἐν) 18 (ll quia (quod) sic benedixisset (-xit) eam, 2 ll + quod sic &c.) 19 (1 + domini) 20 (C ll πρὸς αὐτήν) 21 (D ll Μαρία) 22 (1 omits vv. 34—37) 23 (CD ll Μαρία) 24 (C ll + ἐκ σοῦ) 25 (D ll -βεθ, l -bel) 26 (C -νή) 27 (C * -φύει, D -φύει) 28 (B † + ὅτι οὐκ ἀδυνατήσκει) 29 (C παρὰ τῷ θεῷ, ll deo) 30 (2 ll omits) 31 (D ll ἀπέστη)

¹ LXX. Is. ix. 7, μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὄριον, ἐπὶ τὸν θρόνον Δαυεὶδ καὶ τὴν βασιλείαν αὐτοῦ, κατορθώσει αὐτὴν καὶ ἀνταβέσθαι ἐν κρίματι καὶ ἐν δικαιοσύνῃ, ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα. Cf. 2 Sam. vii. 12—16; Dan. ii. 44, vii. 13, 14.

² LXX. Ex. xiii. 12, καὶ ἀφελὺς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ.

³ LXX. Gen. xviii. 14, "μή ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα;"

S. LUKE.

3. MARY'S VISIT TO ELIZABETH.

3. A. *The Meeting.*

v. 39. The "hill country" is mentioned 88 times in the LXX., chiefly in Joshua and Judges; for the "hill country of Judah" (v. 65) see Josh. xi. 21, xx. 7, xxi. 11, 2 Ohron. xxvii. 4, and Hastings' *Dict. of Bible*, ii. 884.

v. 41^a. On ἐπλήσθη κ.τ.λ. see note on i. 15, p. 292.

v. 45. John xx. 29, "μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες."

i. 39 Ἀναστᾶσα δὲ Μαριάμ¹ [ἐν ταῖς ἡμέραις ταύταις] ἐπορεύθη² εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα³,
40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλισάβετ⁴.
41 καὶ ἐγένετο, ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ⁵, ἐσκίρτησεν⁶ τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς⁷, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ,
42 καὶ ἀνεφώνησεν⁸ κραυγῇ⁹ μεγάλη καὶ εἶπεν¹⁰ "Εὐλογημένη σὺ ἐν γυναιξίν¹¹, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.
43 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ¹²;
44 ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν¹³ ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.
45 καὶ¹⁴ μακάριοι ἡ πιστεύουσα ὅτι ἔσται τελείωσις τῷς λελαλημένοις αὐτῇ παρὰ Κυρίου."

1 (D II Μαρία) 2 (N ἐπορεύετο) 3 (II Iudaea) 4 (D^a -βεθ, II -beth, I -bel) 5 (N + ἐν ἀγαλλιάσει) 6 (D ἐν τῇ κοιλίᾳ τῆς Ἐλισάβετ τὸ βρέφος αὐτῆς) 7 (N O ἀνεβόησεν) 8 (N O D II φωνῇ) 9 (N + το Μury) 10 (O D πρὸς με) 11 (O^a omits)

3. B. *The Magnificat.*

v. 46. Herodotus and Thucydides brightened their historic pages by inserting oracles and speeches. S. Luke therefore had good artistic authority for doing the same, but in the three hymns of these two chapters there is a more evident imitation of the hymns of Hannah, Deborah, Moses, &c., in the O.T. All such hymns are represented as spoken spontaneously under inspiration, yet, like the Psalms, they bear internal evidence of careful composition. These three hymns, though pre-christian, are used in the daily services of the Church and prove by their simple and unfeigned piety that

^a LXX. Gen. xxv. 21, καὶ ἔλαβεν ἐν γαστρὶ Ῥεβέκκα τὴν γυναῖκα αὐτοῦ. 22 ἐσκίρτων δὲ τὰ παῖδια ἐν αὐτῇ.

^b LXX. Judg. v. 24, εὐλογηθεὶς ἐν γυναιξίν Ἰαφλ.

^c LXX. 1 Sam. ii. 1, ἐστεινώθη ἡ καρδία μου ἐν Κυρίῳ, [ὕψωθη κέρας μου] ἐν θεῷ μου... εὐφράνθη ἐν σωτηρίᾳ σου... 5 πλήρεις ἔργων φλαττώθησαν... 7 Κόριοι πτωχίσει καὶ πλουτίσει, ταπεινοὶ καὶ ἀνυψοί, 8 ἀνιστῶ ἀπὸ γῆς πένητα... καθίσει μετὰ δυναστῶν λαῶν.

^d LXX. 1 Sam. i. 11, ἐὰν ἐπιβλέπω ἐπιβλέψῃς τὴν ταπεινῶσιν τῆς δούλης σου.

^e LXX. Ps. cxi. 9, ἔγιον [καὶ φοβερὸν] τὸ ὄνομα αὐτοῦ.

^f LXX. Ps. ciii. 17, τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἵματος καὶ ἐκ τοῦ αἵματος ἐπὶ τοὺς φοβούμενους αὐτόν.

^g LXX. Ps. lxxix. 11, σὺ ἐταπείνωσας [ὡς τραυματίαν] ὑπερήφανον, καὶ ἐν τῇ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθρούς σου.

^h LXX. Job xii. 19, δυνάσται δὲ γῆς κατέστρεψεν.

ⁱ LXX. Job v. 11, τὸν ποιῶντα ταπεινοὺς εἰς ὄψος.

^j LXX. Ps. cvii. 9, ὅτι ἐχόρτασεν ψυχὴν κενὴν, καὶ ψυχὴν πενῶσαν ἐνέπλησεν ἀγαθῶν.

^k LXX. Job xxii. 9, [χάρας δὲ] ἐξαπέστελλας κενά.

^l LXX. Ia. xli. 8, σὺ δὲ, Ἰσραὴλ, παῖς μου [Ἰακώβ δὲ ἐξελεξάμην], σπέρμα Ἀβραὰμ [δὲ ἠγάπησα] οὐδ' ἀντελαβόμεν.

^m LXX. Ps. xlviii. 8, ἐμνήσθη τοῦ ὀνόματος αὐτοῦ τῷ Ἰακώβ.

ⁿ LXX. Micah vii. 20, δώσει εἰς ἀλήθειαν τῷ Ἰακώβ, θείον τῷ Ἀβραάμ, καθότι ὁμοίας τοῖς πατέρεσιν ἡμῶν κατὰ τὰς ἡμέρας τὰς ἐμπροσθεν.

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Pharisaism had by no means destroyed all religious life in the nation. Had it done so, Christ could not have been revealed. Mary's hymn teems with personal feeling, Zachariah's with national aspirations, Symeon's with cosmopolitan hope.

v. 47. The conjecture φγαλλιάσατο seems to be unnecessary, for the active occurs in 1 Pet. i. 8, if the reading there be correct.

Gal. iii. 16, τῷ δὲ Ἀβραάμ ἐρρήθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει "Καὶ τοῖς σπέρμασιν," ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, "Καὶ τῷ σπέρματι σου," ὅς ἐστιν Χριστός.

Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

Gal. iii. 29, εἰ δὲ ὁμοίᾳ Χριστοῦ, ὅρα τοῦ Ἀβραάμ σπέρμα ἐστί, κατ' ἐπαγγελίαν κληρονομοῖ.

i. 46 Καὶ εἶπεν Μαριάμ¹

"Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον²,

47 καὶ ἠγαλλίωσεν τὸ πνεῦμά μου

ἐπὶ³ τῷ θεῷ τῷ σωτῆρί μου⁴.

48 ὅτι ἐπέβλεψεν⁵ ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ⁶,

ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί⁷

49 ὅτι ἐποίησέν μοι μεγάλα⁸ ὁ δυνατός,

καὶ ἄγιον τὸ ὄνομα⁹ αὐτοῦ¹⁰,

50 καὶ τὸ ἔλεος αὐτοῦ¹¹ εἰς γενεάς¹² καὶ γενεάς¹³

τοῖς φοβουμένοις αὐτόν¹⁴.

51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ¹⁵,

διεσκόρπισεν ὑπερηφάνους¹⁶ διανοίᾳ καρδίας αὐτῶν

52 καθεῖλεν ἀγνάστας¹⁷ ἀπὸ θρόνων¹⁸ καὶ ἥψωσεν ταπεινοὺς¹⁹,

53 πεινῶντας ἐνέπλησεν ἀγαθῶν²⁰,

καὶ πλοῦτοῦντας ἐξαπέστειλεν κενούς²¹.

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ²²,

μνησθῆναι ἐλέους²³,

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν²⁴,

τῷ Ἀβραάμ καὶ τῷ σπέρματι²⁵ αὐτοῦ²⁶ εἰς τὸν αἰῶνα²⁷."

56 Ἐμεινεν δὲ Μαριάμ²⁸ σὺν αὐτῇ ὡς²⁹ μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

1 (O D II Μαρία, S II Irenaeus Elisabet (-el)) 2 (D II ἐν)

3 (D + ἔξω) 4 (O μεγαλίσαι, D + ὁ θεός) 5 (N ἰδού)

6 (N omits) 7 (N II singular) 8 (D II γενεῶν, I omits)

9 (II sede, N + their) 10 (N with His goodness) 11 (O ἐκ γενεῶν)

12 (D II Μαρία) 13 (O ὡσεὶ, D II omits)

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4. THE BAPTIST'S BIRTH.

4. A. Naming of the Child.

v. 62. *ἐν* with the optative is found also in vi. 11, ix. 46, xv. 26 and five times in the Acts, but not elsewhere in the N.T.

v. 64. The word *παραχρημα* occurs 16 times in S. Luke, twice in Matt. xxi. 19 f., not elsewhere in N.T. but occasionally in LXX. S. Mark's favourite *εὐθείς* is only used once in S. Luke's Gospel and once in the Acts, but *εὐθείς* is found oftener.

v. 65^b. On the "hill country of Judaea" see v. 39 note.

i. 57. Τῇ δὲ Ἐλισάβετ' ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον^a, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν "Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης." 61 καὶ εἶπαν πρὸς αὐτήν ὅτι "Οὐδαὶς ἔστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ^b." 62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί^c ἂν θέλοι^d καλεῖσθαι αὐτόν^e. 63 καὶ αἰτήσας πινακίδιον^f ἔγραψεν λέγων "Ἰωάννης ἐστίν" ὄνομα αὐτοῦ^g. 64 καὶ ἰθαύμασαν πάντες^h. 65 Ἀνεψύχθῃ δὲ τὸ στόμα αὐτοῦⁱ παραχρημα καὶ ἡ γλῶσσα αὐτοῦ^j, καὶ ἐλάλει εὐλογῶν τὸν θεόν. 66 Καὶ ἐγένετο ἐπὶ πάντας φόβος^k τοὺς περιουκούντας αὐτοῦς^l, καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο^m πάνταⁿ τὰ ῥήματα ταῦτα, 67 καὶ ἔθεντο πάντες^o οἱ ἀκούσαντες^p ἐν τῇ καρδίᾳ^q αὐτῶν^r, λέγοντες "Τί ἄρα τὸ παιδίον τοῦτο ἔσται;" καὶ γὰρ χεῖρ Κυρίου ἦν^s μετ' αὐτοῦ.

1 (II -beth, I -bel) 2 (D omits) 3 (D1 omit) 4 (s^a omits) 5 (CD + τὸ ὄνομα αὐτοῦ) 6 (II omit) 7 (D II s^a ἐν τῇ συγγενείᾳ, I f omits) 8 (D τὸ ὄνομα τοῦτο, s^a + John) 9 (D s^a + τὸ δ, II quem) 10 (I + nulli) 11 (C αὐτόν) 12 (C? D πινακίδα) 13 (C ἔσται, COD + τὸ) 14 (D II s^a + καὶ παραχρημα ἐλάλει (s^a + ihs etring of) + γλῶσσα αὐτοῦ) 15 (Transposed by s^a to end of v. 64) 16 (C omits) 17 (D II s^a omit) 18 (D 2 II + μέγας) 19 (D αὐτόν) 20 (K διὰ) 21 (CD s^a ἀκούσαντες) 22 (I s^a omit) 23 (D I plural) 24 (B ἐαυτῶν) 25 (D 2 II s^a omit, I est)

4. B. The Benedictus.

v. 67. On ἐπλήσθη κ.τ.λ. see I. 15^b note.

v. 68^a. Cf. vii. 16, "ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ."

Mark x. 45 (= Matt. xx. 28), "δοῦναι τὴν ψυχὴν αὐτοῦ ὑπὲρ πολλῶν." Luke ii. 38, προσδεχομένους λότρων^a ἱερουσαλὴμ. xiv. 21, "ὁ μέλλων λυτρωθῆναι τὸν Ἰσραήλ." Tit. ii. 14, ἐκ λυτρώσεως ἡμῶν ἀπὸ πάσης ἀνομίας. 1 Pet. i. 18, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς.

v. 70. Acts iii. 21, ["ἔχει χρόνον ἀποκαταστήσει πάντων ὧν] ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἀγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.

v. 76. καὶ ἐν δέ. This combination, which is very common in Xenophon, and occasional in other authors, is found as a variant in ii. 85. δέ has its primitive adverbial meaning, like δέ.

This prophecy of Malachi (iii. 1) is also applied to the Baptist in Mark i. 2 = Matt. xi. 10 = Luke vii. 27.

θεῖος as a title of God occurs once in S. Mark v. 7 (= Luke viii. 28), seven times in S. Luke, not elsewhere in N.T. except in a quotation in Heb. vii. 1. Frequent in LXX.

v. 77. That John's baptism was for the forgiveness of sins is taught in Mark i. 4 = Luke iii. 3.

v. 78. Cf. Phil. i. 8, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν ἐπιδέχῃ Χριστοῦ Ἰησοῦ. The word ἐπιδέχῃ is not applied to God in the LXX.

v. 78^b. In what sense S. Luke understood the Ἀνατολή of the LXX. may be doubted; but that he is alluding to the BRANCH group of prophecies, seems hardly doubtful. See footnote b, p. 296.

v. 79. This prophecy (Is. ix. 3) is also quoted in Matt. iv. 16.

v. 79^a. Cf. Rom. iii. 17, ὁ δὸν εἰρήνης οὐκ ἔγνωσαν.

i. 67. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων^a

68 "Εὐλογητός Κύριος ὁ θεὸς τοῦ Ἰσραὴλ^b,

ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ^c,

69 καὶ ἤγειρεν κέρασιν σωτηρίας^d ἡμῶν

ἐν οἴκῳ Δαυείδ^e παιδὸς αὐτοῦ,

70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἀγίων^f ἀπ' αἰῶνος προφητῶν αὐτοῦ^g,

71 σωτηρίαν ἐξ^h ἐχθρῶν ἡμῶν

καὶ ἕκ χειρὸςⁱ πάντων τῶν μισούντων ἡμᾶς^j,

72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν^k

καὶ^l μνησθῆναι διαθήκης^m ἁγίας αὐτοῦ,

73 ὅρκον ὃν ὥμοσεν πρὸς Ἀβραάμⁿ τὸν πατέρα ἡμῶν,

1 (D εἶπεν) 2 (II s^a omit) 3 (C + τοῦ) 4 (I omits, C II + τῶν) 5 (I omits) 6 (D transposes ἀγ. προφ. αὐτοῦ τῶν ἀπ' αὐ.) 7 (D s^a ἐκ χειρὸς) 8 (D s^a omit) 9 (D omits)

^a LXX. Gen. xvii. 10, καὶ αὐτὴ ἡ διαθήκη ἦν διατηρήσεις ἀνὰ μέσον ἐμοῦ καὶ θυμῶν, καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ ἐμοῦ τὰς γενεὰς αὐτῶν περιτεμεθήσεται θυμῶν πᾶν ἀρσενικόν. 11 καὶ περιτεμεθήσεται τὴν σάρκα τῇ ἀρσενικῇ θυμῶν, καὶ ἔσται ἐν σημείῳ διαθήκης ἀνὰ μέσον ἐμοῦ καὶ θυμῶν. 12 καὶ παιδίον ὄντως ἡμερῶν περιτεμεθήσεται θυμῶν πᾶν ἀρσενικόν εἰς τὰς γενεὰς θυμῶν.

^b LXX. Ps. xli. 14, εὐλογητὸς Κύριος ὁ θεὸς Ἰσραὴλ. lxii. 18, οὐκ.

^c LXX. Ps. cxi. 9, λύτρωσιν ἀπέστειλεν τῷ λαῷ αὐτοῦ.

^d LXX. Ps. cxxii. 17, ἐκεί ἐξανέστη κέρασιν τῷ Δαυείδ. Ps. xviii. 2, Κύριος...κέρασιν σωτηρίας.

^e LXX. Ps. cvi. 10, καὶ ἔσωσεν αὐτοὺς ἐκ χειρῶν μισούντων, καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθρῶν.

^f LXX. Micah vii. 20, δώσει...ἐλεος τῷ Ἀβραάμ, καθότι ὥμοσας τοῖς πατέρας ἡμῶν. Gen. xii. 16, 17.

^g LXX. Ps. cv. 8, ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ, 9 ὃν διέθετο τῷ Ἀβραάμ, καὶ τοῦ ὅρκου αὐτοῦ [τῷ Ἰσραὴλ].

FIFTH DIVISION.

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i. 74 "τοῦ δοῦναι ἡμῖν
 ἀφάρβως ἐκ χειρὸς ἐχθρῶν¹⁰ βυσθέντας
 λατρεύειν αὐτῷ¹¹ ἐν δουλοῦντι καὶ δικαιοσύνῃ
 ἐνώπιον αὐτοῦ¹² πάσαις ταῖς ἡμέραις¹³ ἡμῶν.
 76 Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ,
 προπορεύσῃ γὰρ¹⁴ ἐνώπιον¹⁵ Κυρίου ἐτοιμάσαι ὁδοῦς
 αὐτοῦ¹⁶, 77 τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ
 ἐν ἀφέσει ἁμαρτιῶν αὐτῶν¹⁷,
 78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,
 ἐν οἷς ἐπισκέπεται¹⁸ ἡμᾶς Ἀνατολὴ¹⁹ ἐξ ὕψους,
 79 ἐπιφάναι²⁰ τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθη-
 μένοις²¹,
 τοῦ κατενθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης²².
 [20 Τὸ δὲ παιδίον ἤβησε²³ καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς
 ἐρήμοις ἕως ἡμέρας ἀναδείξων αὐτοῦ πρὸς τὸν Ἰσραὴλ.]

10 (D * ἐκθρῶν, O τῶν ἐχ., OD11 + ἡμῶν) 11 NCD1
 accusative 12 (8° omits) 13 (CD11 πρὸ προσώπου)
 14 (O ἡμῶν) 15 (OD11 ἐπεσκέψατο) 16 (D + φῶς)
 17 (D ἠρέξετο)

5. THE BIRTH OF OUR LORD.

vv. 1—8. Quirinius was proprætor of Syria in A.D. 6, which is at least 9 years after the death of Herod the Great, who died B.C. 4. It is however not improbable that he was twice proprætor of Syria, but not before the death of Herod. Either therefore, it would appear, S. Luke placed our Lord's birth after the death of Herod in contradistinction to S. Matthew who clearly places it before the death of Herod, perhaps several years before; or S. Luke has confused the proprætors, putting Quirinius for Varus who was proprætor of Syria 6—8 B.C. or, more probably, for Saturninus, who was proprætor 9—6 B.C.

Professor Ramsay in 'Was Christ born in Bethlehem?' has endeavoured to defend S. Luke against Schürer in all the statements of this section, but he passes over many difficulties which are still unsolved. An examination of these is given in the Introduction to my edition of S. Luke, page xx. f.

v. 1. ἡ οἰκουμένη (= 'the civilized world' = 'the Roman empire,') is used once by S. Matthew (xxiv. 14), eight times by S. Luke, not at all by S. Mark, once by S. Paul in a quotation, twice in Hebrews and three times in Rev.

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v. 4.

John vii. 41, ["μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; οὐχὶ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης οὗου ἦν Δαυεὶδ ἔρχεται ὁ χριστός;"]

vv. 6, 7.

Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλῆρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον.

Rom. viii. 3, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.

Phil. ii. 6, ὅς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ⁷ ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος⁸ καὶ σχήματι ἐεισθεὶς ὡς ἀνθρώπος.

1 Tim. i. 15, Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι.

1 Tim. iii. 16, Ὅς ἐφανερώθη ἐν σαρκί.

Heb. ii. 14, ἐπεὶ οὖν τὰ παιδιὰ κεκοινωνήκεν αἵματος καὶ σαρκὸς, καὶ αὐτοὶ παραπλησίως μετέσχον τῶν αὐτῶν.

John i. 14, καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.

[ii. 1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου¹ ἀπογραφῆσθαι² πᾶσαν τὴν οἰκουμένην³· 2 αὐτῇ⁴ ἀπογραφῇ⁵ πρώτη ἐγένετο⁶ ἡγεμονεύοντος τῆς Συρίας Κυρηνίου⁷· 3 καὶ ἐπορεύοντο πάντες⁸ ἀπογραφῆσθαι⁹, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν¹⁰.] 4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ¹¹ εἰς τὴν Ἰουδαίαν¹² εἰς¹³ πόλιν Δαυεὶδ ἧτις καλεῖται Βηθλέεμ, [διὰ τὸ εἶναι αὐτὸν¹⁴ ἐξ¹⁵ οἴκου καὶ πατρὸς¹⁶ Δαυεὶδ, 5 ἀπογραφῆσθαι¹⁷]· 6 σὺν Μαρίας¹⁸ τῇ ἐμνηστευμένῃ αὐτῷ¹⁹, οὔσῃ ἐγκύῃ²⁰. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ²¹ ἐπλήσθησαν²² αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς²³ τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν²⁴ φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος²⁵ ἐν τῷ καταλύματι²⁶.

1 (NC1 Ἀγούστου) 2 (O + ἡ) 3 (N † αὐτὴν ἀπογραφῇ)
 4 (I omits) 5 B11 Κυρηνίου 6 (N omits) 7 (I omits)
 8 (N ἐαυτῶν, O ἰδίαν) 9 (D πατρίδα, O χώραν) 10 (N -ρεθ, O -ραθ)
 11 (D1 γῆν Ἰούδα, I terram Iudeam) 12 (N + τῆν)
 13 (8° they both) 14 (8° of the family) 15 (ND -φεςθαι)
 16 (D11 Μαρίας) 17 (8° he and Mary his wife, A11 + γυναικα)
 18 (B * ἐγγύῃ) 19 (D 8° ὅς δὲ παρεγένοντο, 2 ll...cum esset)
 20 (D ἐτελέσθησαν) 21 (I1 omit) 22 (N ἐπὶ, corrected to ἐν)
 23 (8° omits)

¹ LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

² Ἀνατολή in LXX. represents "the Bithynian," of prophecy. Zech. iii. 9, ἐγὼ ἔγω τὸν δούλόν μου Ἀνατολήν. vi. 12, Ἀνατολή θύομα αὐτῶν. Jer. xxiii. 5, ἀναστήσω τῷ Δαυεὶδ Ἀνατολήν δικαίαν. Cf. Ezek. xvi. 7, καθὼς ἡ ἀνατολὴ τοῦ ἀγροῦ.

³ LXX. Is. ix. 2, ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρῃ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

⁴ LXX. Is. lix. 8, ὁδὸν εἰρήνης οὐκ οἶδασιν.

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6. THE SHEPHERDS.

6. A. *The Vision.*

v. 9. *ἐπιστῆναι* is used 18 times by S. Luke, thrice by S. Paul, but not elsewhere.

v. 14. Contrast

Luke xii. 51 = Matt. x. 84, "δοκείτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν." (Matt. μάχαιραν.)

ii. 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρα τῇ αὐτῇ¹¹ ἀγραυλοῦντες καὶ φυλάσσοντες⁹ φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ ἄγγελος Κυρίου⁴ ἐπέστη αὐτοῖς καὶ δόξα Κυρίου⁵ περιέλαμψεν αὐτούς⁶, καὶ ἐφοβήθησαν φόβον μέγαν⁷. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος "Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται¹ παντὶ τῷ λαῷ. 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἔστιν χριστὸς κύριος² ἐν πόλει Δαυεὶδ³. 12 καὶ τοῦτο ὑμῖν¹⁰ σημεῖον¹¹, εὐρήσετε βρέφος ἑσπαργανωμένον¹² καὶ κείμενον¹³ ἐν¹⁴ φάτνῃ. 13 καὶ ἐξαίφνης¹⁵ ἐγένετο σὺν τῷ ἀγγέλῳ¹⁶ πλῆθος στρατιᾶς οὐρανοῦ¹⁷ αἰνούντων¹⁸ τὸν θεὸν καὶ λεγόντων

14 "Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν¹⁹ ἀνθρώποις εὐδοκίας²⁰."

1 (D^s ἰχάρῃ ταύτῃ) 2 (D + τὰς) 3 (D II + ἰδοὺ)
4 (I omits) 5 (D II omit, 2 II del) 6 (N ἐκτλ. αὐτοῖς)
7 (B σφόδρα) 8 (N I ἐστίν, D + καὶ) 9 (I Iesua, I + Iesus)
10 (N ἰμῶν) ND + τὸ 11 (D + ἔστω) 12 (N^s ἑσπαργ.)
13 (ND omit) 14 (N ἐπὶ, corrected to ἐν) 15 N ἐξαίφνης
16 (s^t there appeared to him) 17 BD οὐρανοῦ 18 (D^s αἰνούντων)
19 (II s^t omit) 20 s^t εὐδοκία

6. B. *Visit of the Shepherds.*

v. 19.

Luke ii. 51, καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

v. 20. The phrase *δοξάζειν τὸν θεόν* is used once by S. Mark, twice by S. Matthew, but eight times by S. Luke with whom it forms a refrain to conclude a narrative.

ii. 15 Καὶ ἐγένετο ὡς ἀπῆλθον¹ ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ² ἄγγελοι³, οἱ⁴ ποιμένες ἐλάλουν⁵ πρὸς ἀλλήλους⁶ "Διέλωθμεν⁷ δὴ ἕως⁸ Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς⁹· ὃ ὁ κύριος ἐγνώρισεν ἡμῖν." 16 καὶ ἦλθαν σπεύσαντες¹⁰ καὶ ἀνεῦραν¹¹ τὴν τε¹² Μαριάμ¹³ καὶ τὸν Ἰωσήφ

1 (6 II singular) 2 (D I + καὶ οἱ ἄνθρωποι) 3 (N omits, I et III)
4 (D 8 II εἶπον) 5 (N II + λέγοντες) 6 (I omits)
7 (D + γεγονός) 8 (D σπεύδοντες) 9 (D εὗρον) 10 (D II omit) 11 (D Μαρίαν)

* LXX. Gen. xvii. 12, καὶ παιδίον ὀκτὼ ἡμερῶν περιμεθήσεται ὑμῖν πᾶν ἀρσενικὸν εἰς τὰς γενεὰς ὑμῶν.

* LXX. Lev. xii. 2, Ἰουὴ ἥτις ἐὰν σπερματισθῇ καὶ τέκῃ ἄρσεν, καὶ ἀκάθαρτος ἔσται ἐπὶ τὰς ἡμέρας, κατὰ τὰς ἡμέρας τοῦ χωρισμοῦ τῆς ἀφόδου αὐτῆς ἀκάθαρτος ἔσται¹. 8 καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ περιτεμεῖ τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ². 4 καὶ τριὰς κοῦτα ἡμέρας καὶ τρεῖς καθίσταται ἐν αἵματι ἀκαθάρτῳ αὐτῆς³. παντὸς ἀγγίου οὐχ ἄψεται, καὶ εἰς τὸ ἀγιαστήριον οὐκ εἰσελεύσεται, ἕως ἂν πληρωθῶσι αἱ ἡμέραι καθάρσεως αὐτῆς⁴. 6 καὶ ὅταν ἀναπληρωθῶσι αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ὧν ἡ ἐπὶ θυγατρὶ, προσοίσει ἄμυνον ἐνιασίον ἄμυνον εἰς ὀλοκαύτωμα καὶ νοσσοὺς περιστερὰς ἢ τρυγῶσα περι⁵ ἀμαρτίας⁶. 8 ἐὰν δὲ μὴ εὐρίσκη ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἄμυνον, καὶ λήμψεται δύο τρυγῶσας ἢ δύο νοσσοὺς περιστερῶν, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περι⁷ ἀμαρτίας⁸. καὶ ἐξιδάσεται περι⁹ αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

* LXX. Exod. xlii. 12, καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ. Lev. xii. 6, καὶ ὅταν ἀναπληρωθῶσι αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ὧν ἡ ἐπὶ θυγατρὶ, προσοίσει ἄμυνον ἐνιασίον ἄμυνον εἰς ὀλοκαύτωμα καὶ νοσσοὺς περιστερὰς ἢ τρυγῶσας ἢ δύο νοσσοὺς περιστερῶν, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περι¹⁰ ἀμαρτίας¹¹. καὶ ἐξιδάσεται περι¹² αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

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ii. (16) καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ¹⁷ ἰδόντες δὲ¹⁸ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου¹⁹. 18 καὶ πάντες οἱ ἀκούσαντες²⁰ ἐθαύμασαν²¹ περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα²² συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστραψαν οἱ ποιμένες δοξάζοντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

12 (s^t and) 18 (D I et ἀκούοντες, I qui aderant) 14 (D II -μαζον) 16 (B omits)

7. THE CIRCUMCISION.

v. 21—29. Christ's submission to the Law of Moses is emphasised in these verses. Cf. Gal. iv. 4, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

v. 21. *πλήρη* is used 22 times by S. Luke, twice by S. Matthew; but not elsewhere in N.T.

v. 21^b. καὶ introduces the apodosis Luke vii. 12, Acts i. 10.

ii. 21 Καὶ ὅτε ἐπλήσθησαν¹ ἡμέραι² ὀκτὼ τοῦ περιτεμεῖν αὐτόν³, καὶ ἐκλήθη⁴ τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν⁵ ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτόν⁶ ἐν τῇ⁷ κοιλίᾳ⁸.

1 (D II συνετελέσθησαν αὶ) 2 (D + αὶ) 3 (D 2 II s^t τὸ παιδίον) 4 (D II omit) 5 (D ὠνομάσθη) 6 (N I κληθὲν)
7 (N ἰαυτήν) 8 (D omits) 9 (D + μητέρας)

8. THE PRESENTATION IN THE TEMPLE.

v. 22. S. Luke apparently infers from the O.T. that every male child needed purification as well as every mother, both being brought to the Temple for that purpose (v. 27, 29). This may well have been customary with those who lived near Jerusalem, but it is not commanded in the Law (Lev. xii. 1—8), and perhaps indicates S. Luke's ignorance of Jewish legal details. The holy Child was brought to the Temple, but not in obedience to the written Law. Cf. 1 Sam. i. 21—28.

v. 22^a. Cf. Rom. xii. 1, παρακαλῶ σὺν ὑμῖν... παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον.

ii. 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ¹ καθαρισμοῦ² αὐτῶν³ κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι⁴ τῷ⁵ κυρίῳ, 23 καθὼς γέγραπται ἐν⁶ νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον⁷ μήτραν ἄγιον τῷ⁸ κυρίῳ κληθήσεται⁹, 24 καὶ τοῦ δοῦναι θυσίαν

1 (B omits) 2 (D II αὐτοῦ, s^t omits) 3 (N ἰπαράστήσεται)
4 (D omits) 5 (D + τῷ) 6 (N ἰ-οίγων)

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ii. (24) κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου, ξεῖρος
 τρυγόνων ἢ ἀγὸ νοσσοῦν² περιστέρων².

7 (D νεοσσός)

9. SYMEON.

v. 25.

Acts ii. 5, 'Ιουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ πάντων ἔθνων.
 Acts viii. 2, συνεικόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς.
 Acts xii. 12, "Ἀνανίας δὲ τις ἄνθρωπος εὐλαβὴς κατὰ τὸν νόμον."

v. 25^a.

Luke xiv. 21, "ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων
 λυτρωθῆναι τὸν Ἰσραὴλ."

Acts i. 6, "Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθίστάναις τὴν
 βασιλείαν τῷ Ἰσραὴλ;"

ii. 25 Καὶ ἰδοὺ¹ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα²
 Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος³ δίκαιος καὶ εὐλαβής⁴,
 προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν
 ἅγιον ἐπ' αὐτόν⁵ 26 καὶ ἦν αὐτῷ κεχρηματισμένος⁶ ὑπὸ
 τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον⁷ πρὶν (ἤ) 27 ἂν⁸
 ἴδῃ τὸν χριστὸν Κυρίου⁹. 27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς
 τὸ ἱερὸν¹⁰ καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον
 Ἰησοῦν¹¹ τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον¹² τοῦ
 νόμου¹³ περὶ αὐτοῦ 28 καὶ αὐτὸς¹⁴ ἰδέξατο αὐτὸ¹⁵ εἰς τὰς
 ἀγκάλας¹⁶ καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

29 "Νῦν ἀπολύεις¹⁷ τὸν δοῦλόν σου, δέσποτα,

κατὰ τὸ ρημά σου ἐν εἰρήνῃ¹⁸

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου¹⁹

31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν²⁰,

32 φῶς εἰς ἀποκάλυψιν ἔθνων²¹ 33

καὶ λύσαν λαοῦ σου Ἰσραὴλ²².

33 καὶ ἦν ὁ πατήρ αὐτοῦ²³ καὶ ἡ μήτηρ²⁴ θαυμάζοντες
 ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν
 αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαρίας²⁵ τὴν μητέρα
 αὐτοῦ "Ἰδοὺ οὗτος κεῖται εἰς πῶσιν καὶ²⁶ ἀνάστασιν
 πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς²⁷ σημεῖον ἀντιλεγόμενον,
 35 καὶ σοὺ²⁸ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως
 ἂν ἀποκαλυφθῶσιν²⁹ ἐκ³⁰ πολλῶν καρδιῶν διαλογισμοί³¹."

1 (D s^a omit) 2 (K + + αὐτοῦ) 3 (s^a omits) 4 (K
 εὐσεβής) 5 (D ll κεχρηματισμένος δὲ ἦν) 6 B omits
 7 (K l εἰς) 8 (D + omits) 9 (A 2 ll κύριον) 10 (K omits)
 11 (D ll εἶπεν) 12 (l legem) 13 (K + δὲ) 14 (l omits,
 D ll + αὐτοῦ) 15 (K + πολλοί) 16 (D omits, 2 ll oculorum)
 17 (A ll Ἰωσήφ) 18 (K ll + αὐτοῦ) 19 (D Μαρίας) 20 (D ll
 + εἰς) 21 (K omits) 22 K D ll + δὲ 23 (D ἀνακ.)
 24 (D ll omits) 25 (K + παῖδες)

^a See note ^b on p. 297.

^b LXX. Is. xl. 5, καὶ ὀφθαλμοὶ πάντα σὰρξ τὸ σωτήριον τοῦ θεοῦ. Is. lii. 10, καὶ ἀποκαλύψει Κύριος τὸν βραχίονα τὸν
 ἁγίον αὐτοῦ ἐνώπιον πάντων τῶν ἐθνῶν, καὶ ὀφθαλμοὶ πάντα ἄκρα γῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἡμῶν.

^c LXX. Is. xlix. 6, ἰδοὺ δίδωκά σε [εἰς διαθήκην γένουσι], εἰς φῶς ἐθνῶν, [τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς].

^d LXX. Is. xlv. 18, δίδωκα ἐν Σιών σωτηρίαν τῷ Ἰσραὴλ εἰς δόξαν.

^e LXX. Gen. xix. 26, οἱ δὲ Ζέφυρος καὶ Ζέφυρος λέγει Γὰρ καὶ Ἀσθήρ. Gen. xlix. 20, Ἀσθήρ, πῶς αὐτοῦ ὁ ἄγγελος,
 καὶ αὐτὸς δώσει τρυφὴν ἀρχουσιν. Deut. xxiii. 24, καὶ τῷ Ἀσθήρ εἶπεν "Εὐλογητός ἀπὸ τέκνων Ἀσθήρ, καὶ ἐστὶν δεκάτος τοῖς
 ἀδελφοῖς αὐτοῦ."

^f LXX. Cf. 1 Sam. iii. 8, καὶ Σαμουὴλ ἐκάθην ἐν τῇ ναφὶ οὗ ἡ κιβωτὸς τοῦ θεοῦ.

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10. HANNAH.

v. 37. S. Luke in his Gospel mentions widows nine times,
 against S. Mark's thrice and S. Matthew's not once. See
 xxi. 2 note, p. 196.

v. 38. ἐπιστῆναι is used 18 times by S. Luke, thrice by
 S. Paul, not elsewhere.

For λύτρωσιν see ii. 25 note.

ii. 36 Καὶ ἦν¹ Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ
 φυλῆς Ἀσθήρ², αὐτῇ προβεβηκυῖα ἐν ἡμέραις πολλαῖς³,
 ζήσασα⁴ μετὰ ἀνδρὸς⁵ 37 ἐπὶ⁶ ἀπὸ τῆς παρθενείας
 αὐτῆς, 37 καὶ αὐτῇ χήρα ἔως⁷ ἐτῶν ὀγδοήκοντα⁸ τεσ-
 σάρων⁹, ἣ οὐκ ἀφίστατο¹⁰ τοῦ ἱεροῦ¹¹ νηστείας¹² καὶ
 δεήσεων¹³ λατρεύουσα νύκτα καὶ ἡμέραν. 38 καὶ αὐτῇ τῇ
 ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ θεῷ¹⁴ καὶ ἐλάλει περὶ
 αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν¹⁵ Ἱερου-
 σαλήμ¹⁶.

1 (D l omit) 2 (D + καὶ) 3 (K + + χηρ) 4 (ll cum
 viro suo) 5 (s^a days) 6 (D ll omit) 7 (K ἐββαίοντα)
 8 (s^a the rest of her life in widowhood was 84 years) 9 (B + δ-
 φάστα, K ll + ἐκ) 10 (D + + αὐτοῦ) 11 (K + + νηστείας) 12 (K?
 + δέησιν) 13 (A ll s^a κυρίως) 14 (D + ἐν) 15 (2 ll Israel)

11. THE RETURN TO NAZARETH.

v. 40.

Luke ii. 52, καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ
 χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

(Editorial ?)

ii. 39 [Καὶ ὡς ἐτέλεσαν¹ πάντα² τὰ³ κατὰ τὸν νόμον Κυρίου, ἐπέ-
 στρεψαν⁴ εἰς τὴν⁵ Γαλιλαίαν εἰς πόλιν ἐκείνην Ναζαρέθ⁶. 40 Τὸ
 δὲ παιδίον⁷ ἤθλων⁸ καὶ ἐκραταίοντο⁹ πληρούμενον σοφίᾳ¹⁰, καὶ
 χάρις θεοῦ ἦν¹¹ ἐπ' αὐτόν¹².]

1 (K ἐτέλεσαν, s^a + Joseph and Mary) 2 (D πάντα)
 3 (KD ll omit) 4 (K - ψεν, D ἐπέστρεψαν) 5 (K omits)
 6 K - ρετ, (D l + καθὼς ἐρέθη διὰ τοῦ προφῆτου ὅτι Ναζωραῖος κλη-
 θήσεται) 7 (D + Ἰησοῦς) 8 (D - ἄνετο) 9 (A 2 ll
 + πνεύματι) 10 (K? D σοφίας) 11 (D s^a ll ἐν αὐτῷ, ll cum eo)

12. THE CONVERSATION WITH THE DOCTORS.

v. 50.

S. Luke does not assert that there was on this occasion
 any supernatural blinding of their understanding, yet from
 the parallels quoted below he perhaps meant that. Such
 blinding is peculiar to S. Luke amongst the Evangelists. It

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is probably based on Isaiah vi. 9 f., and is confirmed by S. Paul (Rom. xi. 8, 9.).

Luke ix. 45, *οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.*

Luke xiv. 16, *οὐδὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινώσκειν αὐτόν.*

v. 51^b.

Luke ii. 19, *ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα σκεπτόμενη ἐν τῇ καρδίᾳ αὐτῆς.*

ii. 41. Καὶ ἐπορεύοντο¹ οἱ γονεῖς αὐτοῦ² κατ' ἔτος³ εἰς Ἱερουσαλὴμ⁴ τῇ ἑορτῇ τοῦ πάσχα⁵. 42 Καὶ ὅτε ἐγένετο ἑτῶν⁶ δώδεκα⁷, ἀναβαινόντων⁸ αὐτῶν⁹ κατὰ τὸ ἔθος τῆς ἑορτῆς¹⁰ 43 καὶ τελειωσάντων¹¹ τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν¹² Ἰησοῦς¹³ ὁ παῖς¹⁴ ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς¹⁵ αὐτοῦ. 44 νομίσαντες δὲ¹⁶ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον¹⁷ ἡμέρας ὀδὸν¹⁸ καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσιν¹⁹ καὶ²⁰ τοῖς γνωστοῖς²¹, 45 καὶ μὴ εὐρίσκοντες²² ὑπέστραψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες²³ αὐτόν. 46 καὶ ἐγένετο μετὰ

1 (D Bpor. δὲ καὶ) 2 (H Ioseph et Maria + mater eius) 3 (N ἔθος) 4 (D II + ἐν) 5 (D II αὐτῷ ἔτη) 6 (N + καὶ) 7 (E II ἀναβάντων) 8 (D I ἀνέβησαν οἱ γονεῖς αὐτοῦ ἐχούσας αὐτόν, O II + εἰς Ἱεροσόλυμα) 9 (D B II + τῶν δέξμων) 10 (D τελειώσαντων) 11 (D ἀπ-) 12 (N omits) 13 (2 II omits) 14 (O II ἐγὼ Ἰωσήφ καὶ ἡ μήτηρ) 15 (H omits, 1^a enim) 16 (I domi) 17 B συγγενέσιν 18 (D I + ἐν) 19 (D II εὐρίσκοντες, A II + αὐτόν) 20 (N II ζητοῦντες)

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ii. (46) ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθιζόμενον²⁴ ἐν μέσῳ τῶν διδασκάλων καὶ²⁵ ἀκούοντα αὐτῶν²⁶ καὶ ἐπερωτῶντα²⁷ αὐτούς. 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ²⁸ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ²⁹. 48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτόν ἡ μήτηρ αὐτοῦ "Τέκνον, τί ἐποίησας ἡμῖν οὕτως; Ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ³⁰ ὀδυνώμενοι³¹ ζητοῦμέν³² σε." 49 καὶ εἶπεν πρὸς αὐτούς "Τί ὅτι ἐζητεῖτέ³³ με; οὐκ ᾔδειτε³⁴ ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;" 50 καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 καὶ κατέβη μετ' αὐτῶν³⁵ καὶ ἦλθεν³⁶ εἰς Ναζαρέθ³⁷, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα³⁸ ἐν τῇ καρδίᾳ αὐτῆς³⁹.

21 (D καθήμενον) 22 (D II omits) 23 (2 II omits, I illum) 24 (N ἑστηκός) 25 (B omits) 26 (I prudentiam et os et responsa) 27 (4 II omits, O ἰδοὺ οἱ συγγενεῖς καὶ ὁ πατήρ σου καὶ ἐγὼ) 28 (D II 1^a + καὶ λυπούμενοι, 2^a in great trouble) 29 (O II ἐζητ.) 30 (N 1^a ζητεῖτε) 31 (D II εἰδότε) 32 (O D omits) 33 N Ναζαρέθ (D^a † Nazareth) 34 (O II 1^a + ταῦτα) 35 (2^a omits)

13. GROWTH IN WISDOM AND STATURE.

(Editorial?)

[ii. 52 Καὶ Ἰησοῦς προέκοπτεν⁴⁰ τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι⁴¹ παρὰ θεῶν⁴² καὶ ἀνθρώποις⁴³.]

1 (N + δ) 2 (N + ἐν) 3 (O D omits) 4 (N † θεοῦ) 5 (D + παρὰ)

14. THE GENEALOGY.

(Names which are not found in S. Matthew's Genealogy are printed in thick type. Differences in spelling are also thus marked. When the names come direct from the O.T., the English equivalents are given in the margin.)

It has not been deemed necessary to record all the variations in the spelling of these names which are found in the Old Latin and Old Syriac versions.)

Luke iii. 23 [Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὡς υἱός, ὡς ἐνομίζετο⁴⁴.] Ἰωσήφ⁴⁵

τοῦ Ἑλᾶ
24 τοῦ Ματθαῖ⁴⁶
τοῦ Δαυὶ⁴⁷
τοῦ Μαλχαὶ
τοῦ Ἰανναὶ
τοῦ Ἰωσήφ
25 τοῦ Ματθαίου
τοῦ Ἀμῶς

1 (2^a He was called) 2 (D^a H^a δὲ IHC ὡς ἐτῶν λ' ἀρχόμενος, ὡς ἐνομίζετο εἶναι, υἱός) 3 (From Joseph to David D substitutes the names from S. Matthew's Genealogy supplemented from and harmonized to the LXX.) 4 (N Ματθᾶος) 5 (B Ἑλᾶελ, 2^a omits this name or the next)

John viii. 57 [εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν "Πεντήκοντα ἐτη σὲν⁴⁸ ἔχεις."]

1 D (σὸδέτω)

S. Matthew gives the list of kings (imperfect) during the regal period and perhaps an (imperfect) list of claimants of the throne subsequently. Mr E. B. Nicholson, librarian of the Bodleian at Oxford, suggests that possibly S. Luke gives a list of names (imperfect) from the Bethlehem land-register of owners of Jesse's property. This would account for the presence of Zerubbabel and Shealtiel in both lists, for during the captivity no Jew occupied the land and to fill the gap David's known heirs for the time might be inserted.

The popular idea that S. Luke gives Mary's genealogy was unknown to the ancients, who said that Joseph was the real son of Jacob as S. Matthew states, but the legal son of Heli as S. Luke states, in consequence of Levirate marriage (Eusebius H. E. i. 7. 4).

^a LXX. Deut. xvi. 16 [τρεῖς καιροὶ τοῦ ἐνιαυτοῦ] ὁφθῆσεται πᾶν ἀρσενικόν σου ἐναντίον Κυρίου... ἐν τῇ ἑορτῇ τῶν δέξμων, [καὶ ἐν τῇ ἑορτῇ τῶν ἐβδομάδων, καὶ ἐν τῇ ἑορτῇ τῇ σκηνοπηγίας.] Cf. Exod. xxiii. 14—17, xxxiv. 28.

^b LXX. 1 Sam. ii. 26 [καὶ τὸ παιδάριον Σαμουὴλ] ἐπορεύετο, καὶ ἀγαθὸν καὶ μετὰ Κυρίου καὶ μετὰ ἀνθρώπων.

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1 CHRONICLES.

iii. (25) τοῦ Ναοὶ	(Common O.T. form)
τοῦ Ἑσλαί	
τοῦ Ναγγαί	
26 τοῦ Μαάθ	
τοῦ Ματταθίου	
τοῦ Σαμείν	
τοῦ Ἰωσήχ	
τοῦ Ἰωδᾶ	
27 τοῦ Ἰωανᾶ*	
τοῦ Ἑρσά†	
τοῦ Ζοροβάβελ	Zerubbabel
τοῦ Σαλαθιήλ	Shealtiel
τοῦ Νηρεί	
28 τοῦ Μελχί	
τοῦ Ἀδδαί	
τοῦ Κωσάμ*	
τοῦ Ἐλμαδάμ	
τοῦ Ἡρ	
29 τοῦ Ἰησοῦ	
τοῦ Ἐλιζάρ*	
τοῦ Ἰωρέμ	
τοῦ Μαθθαί†	
τοῦ Δαυῖ††	
30 τοῦ Συμεὼν	
τοῦ Ἰεόδα	
τοῦ Ἰωσήφ	
τοῦ Ἰωνάμ	
τοῦ Ἐλιακάμ	
31 τοῦ Μελχί††	
τοῦ Μαννά	
τοῦ Ματταθαί‡	
τοῦ Ναθάμ‡	Nathan
τοῦ Δαυεῖδ*	David
32 τοῦ Ἰεσσαί	Jesse
τοῦ Ἰωβήλ‡	Obed
τοῦ Βόος‡	Boaz
τοῦ Σαλά‡	Salma
τοῦ Ναασσών‡	Nahshon
33 τοῦ Ἀδμάν‡	Amminadab
τοῦ Ἀρνά‡	Ram
τοῦ Ἑρρών‡	Hezron

6 (N Ἰωνάν) 7 (g Kasha) 8 (N ll Κωσά) 9 (N Ἐλιζάρ)
 10 (N Μαθθαί) 11 (l omits) 12 (4 ll omits) 13 (B
 Ματταθαί) 14 (All g Ναθάν) 15 (D* Ὀβήλ) 16 (N* Βαλλί)
 17 (D ll Σαλμών) 18 N + τοῦ Ἀδάμ 19 (D Ἀμειναδάβ)
 20 (D ll Ἀράμ, K 2 ll + τοῦ Ἰωρέμ) 21 (N ll Ἑρρών, D* Ἀρρών)

* In Cod. D of S. Luke iii. 23—33, although S. Luke's inverted order is preserved and the genealogy has been carried back, as S. Luke carries it, to Adam, yet in the part between Joseph and David all the names have been borrowed from S. Matthew except that the four kings—Jehoiakim, Uziah, Amaziah and Joash—whom S. Matthew omits, are given in their proper places. This codex is unfortunately mutilated at the beginning of S. Matthew and does not now contain his genealogy there except in the post-exile period.

1 Chron. iii. 19 καὶ υἱοὶ Σαλαθιήλ Ζοροβάβελ.....
 According to the Hebrew Massoretic text Zerubbabel was Shealtiel's nephew, being the son of Pedaiah; hence some infer that Shealtiel was childless. S. Luke has followed the LXX., or he has followed Ezra iii. 2, Haggai i. 1 &c., in which Zerubbabel is called son (= heir?) of Shealtiel.

v. 31.

Rom. i. 1, Ἰησοῦ Χριστοῦ . . 8 τοῦ γενομένου ἐκ σπέρματος Δαυεῖδ κατὰ σάρκα. Cf. 2 Tim. ii. 8; John vii. 42.

2 Tim. ii. 8, μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγενημένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυεῖδ.

John vii. 42, "οὐχ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεῖδ;"

v. 33.

Heb. vii. 14, πρόβηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατίταλκεν ὁ κέρως ἡμῶν, εἰς τὴν φυλὴν περὶ ἱερῶν οὐδὲν Μωυσῆς ἐλάλησεν.

v. 34.

Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

The Old Testament names in this genealogy, as in S. Matthew's, may be best seen in 1 Chronicles, as given below. Other authorities however are Ezra iii. 2, 1 Sam. xvi. 1—18, 2 Sam. v. 14, Ruth iv. 18—22, Gen. xxix. 35, xxi. 26, xxi. 2, 3, xi. 10—26, v. 8—32, iv. 25, v. 1—8, &c.

1 Chronicles i. 1—iii. 5.

iii. 5 καὶ οὗτοι ἐτέχθησαν αὐτῷ [sc. τῷ Δαυεῖδ] ἐν Ἱερουσαλήμ· Σάμαν, Σωβάν, Ναθάν καὶ Σαλωμών.

ii. 13 καὶ Ἰεσσαὶ ἐγέννησεν.....13 Δαυεῖδ

12 καὶ Ὀβὴδ ἐγέννησεν τὸν Ἰεσσαί

καὶ Βόος ἐγέννησεν τὸν Ὀβὴδ

11 καὶ Σαλμών ἐγέννησεν τὸν Βόος

καὶ Ναασσών ἐγέννησεν τὸν Σαλμών

10 καὶ Ἀμειναδάβ ἐγέννησεν τὸν Ναασσών.....

καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμειναδάβ

9 καὶ υἱοὶ Ἑσρών...δ Ῥάμ...καὶ Ἀράμ

5 υἱοὶ Φάρες Ἀρσών...

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iii. (33) τοῦ Φάρες	Pharez
τοῦ Ἰούδα	Judah
34 τοῦ Ἰακώβ	Jacob
τοῦ Ἰσαάκ ²²	Isaac
τοῦ Ἀβραάμ	Abraham
τοῦ Θάρα	Terah
τοῦ Ναχόρ	Nahor
35 τοῦ Σερούχ ²³	Serug
τοῦ Ραγαύ	Reu
τοῦ Φάλεχ	Peleg
τοῦ Ἐβερ	Eber
τοῦ Σαλά	Shelah
36 τοῦ Καινάν ²⁴ *	*
τοῦ Ἀρφαξάδ	Arphaxad
τοῦ Σήμ	Shem
τοῦ Νῶε	Noah
τοῦ Λάμεχ ²⁵	Lamech
37 τοῦ Μεθουσάλα ²⁶	Methuselah
τοῦ Ἐνώχ	Enoch
τοῦ Ἰάρετ ²⁷	Jared
τοῦ Μαλαλεήλ ²⁸	Mahalaleel
τοῦ Καινάν ²⁹	Cainan
38 τοῦ Ἐνός	Enos
τοῦ Σήθ	Seth
τοῦ Ἀδάμ	Adam
τοῦ Θεοῦ.	

22 (ND II Ἰσάκ) 23 (D1 Σερούχ) 24 (D omits, All τοῦ
Καινάν, s^c son of Elam) 25 (D 2 II Λάμεχ) 26 (B Μεθ-
θουσάλα) 27 (D Ἰάρετ) 28 (N Μαλ.) 29 N Καινάν

If we divide S. Luke's genealogy into four sections corresponding to the divisions in S. Matthew's genealogy, we find in the first section (Jesus to Salathiel, about 4—597 B.C.) 22 names to cover a period of 598 years, giving an average of 27 years to a generation. S. Matthew in this section gives 18 names with an average of 40 years to a generation. In the second section (Nerei to Nathan, about 597—980 B.C.) S. Luke gives 20 names to cover 888 years, with an average of 19 years to a generation. S. Matthew meanwhile gives 14 names with an average of 27 years. In the third section (David to Abraham, about 980—1920 (?) B.C.) both give 14 names with an average of 67 years to a generation. The fourth section is peculiar to S. Luke and carries us back into the period when dates are uncertain.

15. THE SERMON PREACHED AT NAZARETH.

S. Luke has combined some new non-Markan matter with fragments of the deutero-Mark which he has taken out of their proper order, probably because he did not know that order. We cannot positively say whether there were two visits paid to Nazareth or only one, but the probability is always in favour of one; whether S. Mark or S. Luke has misplaced it, or both of them, we cannot determine, but it is clear from Luke iv. 21, 23 that the sermon consisted of a narrative of the mighty works recently wrought by our Lord in Capernaum: yet S. Luke has not yet recorded any such works.

v. 18. On πνεῦμα κ.τ.λ. see i. 15, note, p. 292.

v. 20. On ἐπηρέτης see i. 2, note, p. 8.

* Cainan is found in the LXX. of Gen. xi. 12, 13, but not in the Hebrew nor in the Samaritan text, nor is this name found in 1 Chronicles even in the LXX.

1 CHRONICLES.

ii. 4 καὶ Θαμάρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν Φάρες.	
1 ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ. Ρουβὴν...Ἰουδά...	
i. 34 υἱοὶ Ἰσαάκ. Ἰακώβ καὶ Ἡσαΐ.	
28 υἱοὶ δὲ Ἀβραάμ. Ἰσαὰκ καὶ Ἰσμαήλ.	
27 Ἀβραάμ	
26 Θάρα	
Ναχώρ	
Σερούχ	
25 Ραγαύ	
Φάλεχ	
Ἐβερ	
24 Σαλά	
*	
17 υἱοὶ Σήμ.....Ἀρφαξάδ	
4 Σήμ	
Νῶε	
3 Λάμεχ	
Μαθθουσάλα	
Ἐνώχ	
2 Ἰάρεδ	
Μαλαλεήλ	
Καινάν	
1 Ἐνός	
Σήθ	
Ἀδάμ	

v. 22.

John i. 45, "Ἰησοῦν υἱὸν τοῦ Ἰωσήφ."

John vi. 42, "οὐχὶ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ;"

Luke iii. 28, ὡς υἱός, ὡς ἐνομίσθητο, Ἰωσήφ.

See also Introduction, Chap. xviii.

v. 24^b.

John iv. 44, αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. (See p. 55.)

v. 25.

James v. 17, Ἠλείας ἀνθρώπος ὃς ὁμοιοπαθεῖς ἡμῶν, καὶ προσευχῇ προσήξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

S. Luke in his Gospel mentions widows nine times, against S. Mark's thrice and S. Matthew's not once. See xxi. 2 note, p. 126.

vv. 29, 30.

John viii. 59, ἤραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν Ἰησοῦς δὲ ἐκρέθη καὶ ἐξῆλθεν ἐκ τοῦ ιεροῦ.

Luke xxiv. 31, καὶ αὐτοὶ ἀφαντοὶ ἐγένετο ἀπ' αὐτῶν.

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iv. 16 'Καὶ ἦλθεν¹ εἰς Ναζαρά², οὗ³ ἦν τεθραμμένος⁴,
καὶ ἐσηλθεν⁵ [κατὰ τὸ εἰωθὸς αὐτοῦ⁶] ἐν τῇ ἡμέρᾳ τῶν
σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι⁷.
17 καὶ ἐπεδόθη⁸ αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου⁹,
καὶ ἀνοίξας¹⁰ τὸ βιβλίον¹¹ εὗρεν (τὸν)¹² τόπον¹³ οὗ ἦν
γεγραμμένον

18 Πνεῦμα Κυρίου ἐπ' ἐμέ¹⁴, οὗ¹⁵ εἵνεκεν ἐχρίσεν με¹⁶,
ἐξαγγελλίσασθαι πτωχοῖς ἁπείσταλκέν με¹⁷,
κηρύξαι ἀιχμαλώτοις ἀφῆσιν καὶ τυφλοῖς ἀνάβλεψιν,
ἀποστείλαι¹⁸ τεθραγσμένους¹⁹ ἐν ἀφέσει,
20 κηρύξαι ἐνιαγτόν Κυρίου δεκτόν^{20 a}.

20 καὶ πύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθι-
σαν καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν
ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς
ὅτι²² "Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὤσιν
ὑμῶν." 22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ θαύμαζον
ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ
στόματος αὐτοῦ, καὶ ἔλεγον "Οὐχὶ υἱὸς Ἰωσήφ
οὗτος;" 23 καὶ εἶπεν πρὸς αὐτοὺς "Πάντως ἐρατὴ μοι τὴν
παραβολὴν ταύτην 'Ἰατρί, θαράπευσον σεαυτὸν' ὅσα
ἠκούσαμεν γενόμενα²⁴ εἰς τὴν²⁵ Καφαρναούμ²⁶ ποίησον
καὶ ὧδε ἐν τῇ πατρίδι σου." 24 εἶπεν δὲ²⁷ "Ἀμήν²⁸ λέγω
ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι
αὐτοῦ²⁹. 25 ἐπ' ἀληθείας δὲ³⁰ λέγω ὑμῖν³¹, πολλαὶ χῆραι
ἦσαν ἐν ταῖς ἡμέραις Ἡλείου³² ἐν τῷ Ἰσραὴλ³³, ὅτε
ἐκλείσθη ὁ οὐρανός³⁴ ἑτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο
λιμοὺς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν
αὐτῶν ἐπέμφθη Ἠλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας
πρὸς γυναῖκα χήραν³⁵. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ
Ἰσραὴλ³⁶ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν
ἐκαθαρίσθη³⁷, εἰ μὴ Ναυμὰν³⁸ ὁ Σύρος³⁹. 28 καὶ ἐπλήσθη-
σαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες⁴⁰ ταῦτα,
29 καὶ ἀναστάντες⁴¹ ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ
ῥαγῶν αὐτὸν ἕως⁴² ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις
ἐκοδόμητο⁴³ αὐτῶν, ὥστε⁴⁴ κατακρημνίσαι⁴⁵ αὐτόν⁴⁶ 30 αὐτὸς
δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο⁴⁷.

1 (D1 Ἐλθὼν δὲ) 2 (D Ναζαρέθ, ll Nazareth) 3 (D θου)
4 N1 ἀνα- 5 (D^a ἱ omits) 6 (D ll omits) 7 (l omits)
8 (s^a reads this after Ἡσαίου) 9 (s^a he gave) 10 (D ὁ προφήτης
'Ἡσαίας) 11 (N ll ἀναπτύξας, D^a ἀπτόξας) 12 (D omits)
13 N omits 14 (s^a thes) 15 (D^a ἀπέσταλμαι, l + to heal the
broken in heart) 16 (s^a ἀποστείλω) 17 (D τεθραυματισμένοις)
18 (ll + and the day of recompence) 19 (D γινόμενα) 20 (s^a
+ ye will say unto me) 21 (s^a + unto them) 22 (D + ἀμήν)
23 (N D αὐτοῦ) 24 (D ll omit) 25 (N ll + ὅτι) 26 (s^a
+ the prophet) 27 (D ll Ἰσραὴλ or Israhel) 28 NCI + ἐπὶ
29 (O ἐκαθαρίσθη) 30 (D Ναυμὰν, s^a omits) 31 (D^a 1 ἀκού-
σαντες) 32 (s^a omits) 33 (D + τῆς) 34 (D οἰκοδόμηται)
35 (O εἰς τὸ) 36 (s^a ἱ haap, O ἱ κρημνίσαι)

^a LXX. Is. lxi. 1, πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἐχρίσεν με ἐξαγγελλίσασθαι πτωχοῖς, ἀπείσταλκέν με [ἰδύσασθαι τοὺς συ-
τετραμμένους τὴν καρδίαν], κηρύξαι ἀιχμαλώτοις ἀφῆσιν καὶ τυφλοῖς ἀνάβλεψιν, 2 καλεῖσαι ἐνιαγτόν Κυρίου δεκτόν. lviii. 6, ἀποστείλας
τεθραυσμένους ἐν ἀφέσει.

^b LXX. 1 Kings xvii. 1, "Σὺ Κύριος... εἰ ἔσται τὰ ἑτη ταῦτα ὁρόσοι καὶ ὀσέσι." 1 Kings xvii. 8, καὶ ἐγένετο ῥῆμα
Κυρίου πρὸς Ἠλείου 9 "Ἀνάστηθι καὶ πορεύου εἰς Σάρεπτα τῆς Σιδωνίας· ἰδοὺ ἐντέταλμαι ἐκεῖ γυναῖκί χήρᾳ τοῦ διατρέφειν σε."
xviii. 1, καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ ῥῆμα Κυρίου ἐγένετο πρὸς Ἠλείου ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ. 2 Kings v. 1, καὶ
Ναυμὰν ὁ ἀρχὼν τῆς δυναμείας Συρίας ἦν ἀνὴρ μέγας... λελερωμένος... 14 καὶ ἐβαπτίσθη ἐν τῷ Ἰορδάνῃ ἐπτάκι κατὰ τὸ ῥῆμα
'Ἐλισαίου καὶ... ἐκαθαρίσθη.

16. THE RAISING OF THE WIDOW'S SON AT
NAIN.

vv. 16, 17 are an editorial note made up by conflation
from other passages to conclude the Church lesson. The
same thing is done in Luke vii. 48—50, xvii. 19, &c.

The raising of Jairus's daughter is narrated in Mark v.
21—48 = Matt. ix. 18—26 = Luke viii. 40—56. The raising of
Lazarus is narrated in John xi. 1—44.

v. 11^a. The phrase τῷ (or τῇ) ἐξῆς occurs five times in S. Luke
but not elsewhere.

v. 12^a (μονογενῆς).

Of. Luke viii. 42, ὅτι θυγάτηρ [μονογενῆς] ἦν αὐτῷ (so. Ἰακώβ).
Luke ix. 38, "...ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, [ὅτι μονογενῆς
μοὶ ἐστιν.]" Perhaps both the above were unconsciously assim-
ilated by S. Luke to this passage during oral teaching.

v. 13^a (ἐσπλαγχνίσθη). Cf. x. 33, xv. 20. The word is used of
our Lord four times by S. Mark and five times by S. Matthew,
but S. Luke has no parallels to their passages and only here
applies it to our Lord.

v. 16^a (φάρος). Cf. Luke i. 12, 65, ii. 9, v. 26, viii. 25, 26, 27,
ix. 34, 45.

v. 16^b (ἐδέξατο τὸν θεόν). Cf. Luke ii. 20, iv. 15, v. 25, 26
(= Mark ii. 12 = Matt. ix. 8), xiii. 18, xvii. 15, xviii. 48, xxiii.
47, Matt. xv. 31.

v. 16^c (προφήτης). Cf. iv. 24, vii. 39, ix. 8 (= Mark vi. 15),
19, xxiv. 19, Matt. xxi. 11, 46.

v. 16^d (ἐπεσκέψατο). Cf. i. 68, 78.

v. 17. On Ἰουδαία = Palestine, see iv. 44, note, p. 17.

vii. 11 Καὶ [ἐγένετο¹ ἐν² τῷ³ ἐξῆς⁴] ἐπορεύθη⁵ εἰς πόλιν
καλουμένην⁶ Ναϊν⁷, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ
αὐτοῦ⁸ καὶ ὄχλος πολὺς. 12 ὡς δὲ ἤγγισεν⁹ τῇ πόλει
τῆς πόλεως, καὶ¹⁰ ἰδοὺ¹¹ ἐξεκομίζετο τεθνηκώς¹² μονογενῆς
υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτη ἦν χήρα¹³, καὶ ὄχλος τῆς
πόλεως¹⁴ ἴκανός ἦν σὺν¹⁵ αὐτῇ. 13 καὶ ἰδὼν αὐτὴν¹⁶ ὁ
κύριος¹⁷ ἐσπλαγχνίσθη ἐπ' αὐτῇ¹⁸. καὶ εἶπεν αὐτῇ "Μὴ
κλαῖε." 14 καὶ προσελθὼν¹⁹ ἤψατο τῆς σοροῦ, οἱ δὲ
βαστάζοντες ἕστησαν, καὶ εἶπεν "Νεανίσκα²⁰, σοὶ λέγω,
ἐγέρθητι." 15 καὶ ἀνεκάθισεν²¹ ὁ νεκρὸς καὶ ἤρξατο λαλεῖν,
'καὶ ἔδωκεν αὐτόν²² τῇ μητρὶ αὐτοῦ. [16 ἔλαβεν δὲ φάρος
πάντας²³, καὶ ἐδέξατο τὸν θεόν λέγοντες ὅτι "Προφήτης μέγας
ἠγέρθη²⁴ ἐν ἡμῖν," καὶ ὅτι "Ἐπεσκέψατο ὁ θεός²⁵ τὸν λαόν αὐ-
τοῦ²⁶." 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ²⁷ περὶ
αὐτοῦ²⁸ καὶ²⁹ πᾶση τῇ περιχώρῳ.]

1 (D1 omit) 2 (D 2 ll omit) 3 NOD ll τῇ 4 (OD ll
-έετο, s^a they went) 5 (N omits) 6 (ll Nalm, 2 ll Caphar-
naum) 7 (O ll + ἱκανοί) 8 (D ll ἐγένετο δὲ ὡς ἤγγισεν)
9 (D^a ll omit) 10 (D omits) 11 (l omits) 12 (D χήρα
οὐδὲν) 13 (8 ll omit) 14 (D^a πολὺς συνεληλύθει, O ll omit
ἦν) 15 (D ἰδὼν δὲ) 16 (D1^a Ἰησοῦς) 17 (N ll αὐτῇ)
18 (s^a omits) 19 (D 2 ll + νεανίσκα) 20 B 2 ll ἐκάθισεν
21 NCI ἀπαυται 22 (D ἐγέρ.) 23 (Γ1 Κύριος) 24 (M ll
+ εἰς ἀγαθόν) 25 (N 2 ll omit) 26 (D ll + ἐν)

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